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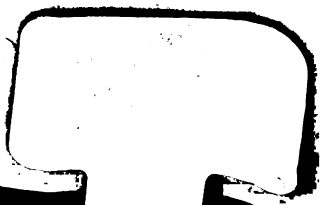
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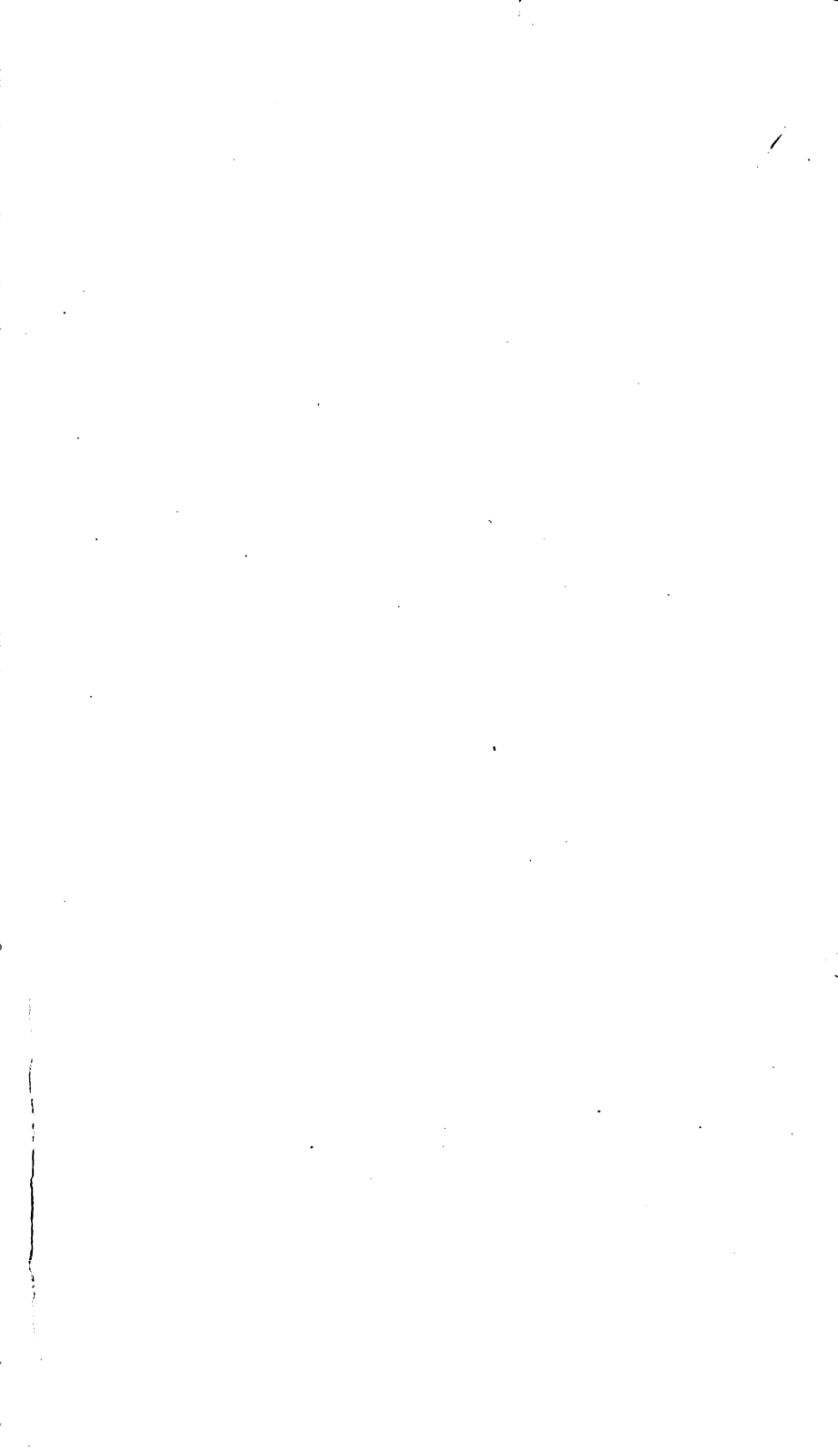
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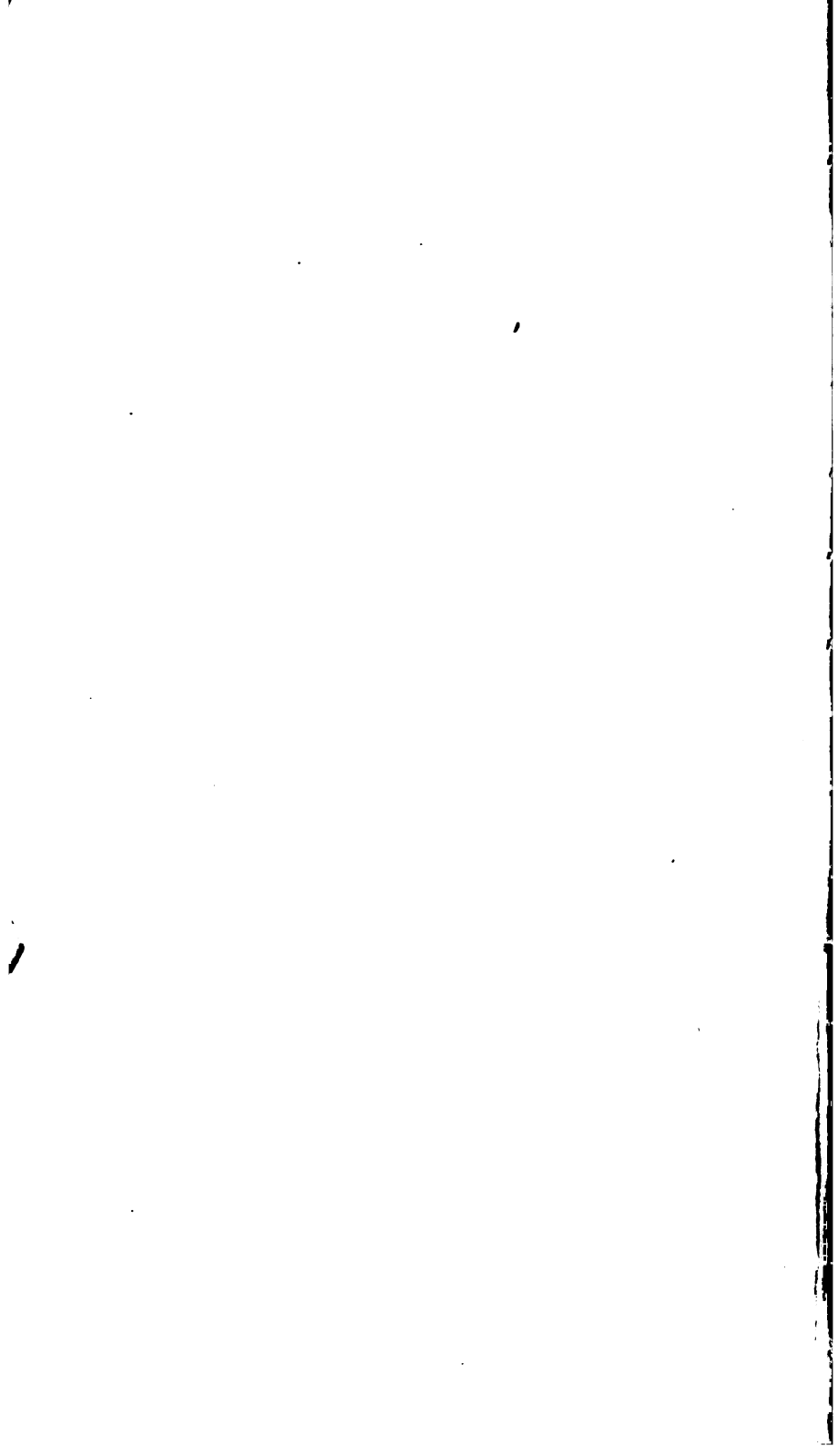


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THE
MONTHLY ANTHOLOGY,

AND

BOSTON REVIEW.

CONTAINING

SKETCHES AND REPORTS OF PHILOSOPHY, RELIGION, HISTORY,
ARTS AND MANNERS.

EDITED BY A SOCIETY OF GENTLEMEN.

Omnes undique foveculos carpam atque delibem.

—•—
VOL. VI.
—•—



Boston :

PUBLISHED BY HASTINGS, ETHERIDGE AND BLISS,
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SOLD ALSO AT THEIR STORE IN CHARLESTOWN.

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1809.

WY WY WY WY
WY WY WY WY
WY WY WY WY

THE MONTHLY ANTHOLOGY.

FOR

JANUARY, 1809.

ADDRESS OF THE EDITORS.

THE MONTHLY ANTHOLOGY, has at length completed a *Lustrum*; an age, which few of the magazines in this country have reached. We do not use this word because it is Latin; but because it tempts us to remind our subscribers, that a period of five years was so called by the Romans, because, at the end of it the taxes were all paid in to the *Censors*. This derivation (a luendo i. e. solvendo) our readers will excuse us for suggesting, since we always wish to preserve, as far as we can, the original and classical meaning of words.

In reviewing our last year's labours, we acknowledge the assistance we have received from a few anonymous correspondents. To the author of the "Letters from Europe," we are particularly indebted; and we express the unanimous sentiment of our readers, when we hope, that his contributions will not fail, as long as there remains a memorandum in his portfolio. The man, who writes most at his ease, commonly writes most agreeably; though he may not have satisfied himself so well, as if he had constructed his style with more formality, and reviewed it with more precaution. No one prepares minutely to criticise a piece, except by profession, till he is tired or uninterested; and this is not yet the case with the readers of these letters. More correspondence of this kind, would greatly relieve the sobriety of our numbers; for surely, no kind of composition encourages so much good humour and unceremonious simplicity, as the writing of letters to an uncritical correspondent, in those precious moments, when the heart is warmed by recollections of friendship, and ready to receive and transmit the liveliest impressions of interesting objects. It is the peculiar felicity of a good letter writer, not only to

feel at home himself, but to be sure that his readers will at once make themselves very much at home with him. In such familiar epistles, the reader, to use a homely phrase, is invited "to take potluck" with his author; and, in our monthly entertainment, this has often been more relished than any thing on the board.

We are also under obligations to a correspondent, who signs himself, R, for having furnished us with many interesting speculations. As often as he will write, the publick, we doubt not, will read, and we shall publish, with equal pleasure.

The faults of our work, of which no one can be more sensible than the editors, result from causes, which we can only hope to counteract, but not entirely to remove. The ANTHOLOGY has hitherto been supported by the unpaid and unregulated contributions of a few literary men, who are pleased when the publick profits by their reading, or shares in their amusements. They have yet had no extraordinary stimulus to write, but the friendly curiosity and occasional encomiums of men like themselves. They are not enlisted in the support of any denomination of prejudices; nor are they inspired with the fanaticism of literary crusaders, associated to plant their standards on territory recovered from heathens or hereticks. They are satisfied, if they in any way contribute to the mild influence of our common christianity, and to the elegant tranquillity of literary life. They are gentle knights, who wish to guard the seats of taste and morals at home, from the incursions of the "paysnim host;" happy, if they should now and then rescue a fair captive from the giants of romance; or dissolve the spell, in which many a youthful genius is held, by the enchantments of corrupt literature. If with these objects, they can retain the pleasures of lettered society,

Mundaeque parvo sub lare pauperum
Coenae, sine aulæis et ostro,
Sollicitam explieure frontem,

they will try to be as insensible to the neglect or contumely of the great vulgar and the small, as they are to the pelting of the pitiless storm without, when taste and good humour sit round the fire within.

The imperfections of our work, however, will yet arise, as heretofore, from the number of hands employed to fill its pages. Incon-

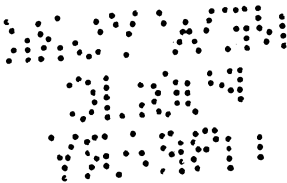
sistencies of opinion, and varieties of taste will occasionally appear in a Magazine like this, which does not pass under the rigorous review of any single editor. Our only invariable wish will be, to avoid every thing, which may raise a blush on the cheek of the pure, or offend the enlightened reason of serious and charitable readers.

. In entering on another year, we shall not suffer ourselves to be betrayed into magnificent promises, though we have new inducements to more various and vigorous exertions. The facility, with which the promises of editors are made at the present day, is exceeded only by the indifference, with which they are broken. If we have hitherto been less sanguine in promise, and more equable in performance than others, it is because, writing only to amuse and meliorate ourselves and others, we have never engaged to excite the passions, or gratify the prejudices of any party or sect. We have satisfied ourselves, if not the publick, when we have in any honourable way checked the presumptuousness of literary vanity, corrected the mistakes of reputable authors, exposed the disingenuousness of editors or publishers, encouraged the rare spirit of learned labour, rebuked the intolerance of demagogues in church or state, or in any degree promoted the cause of correct criticism, pure morals, serious and rational faith, under a generous toleration of every thing but folly, malice, fraud, or impiety.

We can venture, however, to tell the publick, that though our work has always had more readers than subscribers, a distinction more honourable than profitable, the effective patronage of the *ANTHOLOGY* is rapidly extending. It will in future make two volumes a year; and, as we have chosen to enlarge the circle of our labours, we will now give a short previous survey, that the publick may know the character, to which, though our work should never attain, we hope it will never cease to aspire.

American literature is not a tract where we expect any regular annual product, or where we are sure of constant improvements from the hand of well directed industry; but it is rather a kind of half cleared and half cultivated country, where you may travel till you are out of breath, without starting any rare game, and be obliged to sit down day after day to the same coarse, insipid fare. Of this, however, we are confident, that, as long as the price of paper in England continues so high, our presses will teem with republished novelties;

and the worst and lightest productions of English literature will continue to be scattered over our country with undistinguishing profusion. This state of the American press calls upon us for increasing vigilance, especially since we have found, in more instances than one, that some republishers and editors are not very scrupulous of alterations. With respect to native productions, we are sensible, that the office of a reviewer is a far more responsible one, than those are ready to imagine, who think it only a station, where they may praise without measure, or lacerate with impunity. We wish all our correspondents to remember, that to review well a book, that is worth reviewing, requires much accuracy, more candour, sometimes patient research, and always careful attention to grammar and propriety. The retrospective review, which we last year commenced, we hope to continue with success. In this part of our work we again solicit the aid of those, who are curious in exploring American history, or who have in their possession any rare and valuable works, relating to the literature of this country. A critique, or analysis of Mather's Magnalia, and of all our provincial histories are among our first desiderata in this branch. The miscellany department of our work will be conducted, with a particular regard in our selections to the deficiencies of American literature ; and we conclude by renewing our wishes to our original correspondents, that the ANTHOLOGY may yet be the repository of the sound literature of NEW ENGLAND.



REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN
POETS.*

No. I.

Vos exemplaria Romana
Nocturna versate manu, versate diurna.

HOR. AR. PO. 266.

THE *Art of Translating*, which enables us to incorporate the knowledge and improvements of all ages and countries in our own language, was sparingly cultivated by the ancients. Some of the Roman classicks, indeed, recommended translation as an exercise to improve in a language, which had become the repository of knowledge and works of taste; but no authors entire are found to have been rendered into their vernacular tongue. Quintilian and Pliny the Younger have lavished their advice upon others to adventure in a task, whose rules they were more ready to impose than to exemplify; and Cicero has added to his own recommendations on the subject, a few fragments of translations from Xenophon, Plato, and Aratus. But the rhetoricians and philosophers of Rome were satisfied with knowing the rules and theories of the Grecian schools; and, when they adopted them, they scrupled not to clothe them in a garb of their own manufacture. The poets, like most of their successors to the present time, considered the allusions, the imagery, and even the story and the fable, gained through the medium of a foreign language, as so much property acquired for their own use. With a sufficient degree of pride in their learning and taste, they were probably more desirous of boasting of their own genius, and originality, and native resources, than of adding to the fame of a country, which had acquired a high reputation for its wise and learned men.

Whatever influence may be ascribed to Roman pride in this respect, the moderns are free both from the danger and the imputation of that arrogance, which disclaims all assistance from the learning of the ancients. The days of Grecian and Roman literature are too remote to excite envy. It is our pride to know what the ancients knew; to detect their errors in moral and physical science; and to relish and emulate their productions of genius and taste. Our danger is that excessive reverence for antiquity, which shall make us susceptible of those frantick notions of liberty, that many of its writers impart, and which shall give us a visionary basis for the foundation of our moral principles. Without instituting any comparison between the progress of mankind in literature and the arts at the present age and in former times; I shall here only remark, that by means of translation we give an intelligible form and substance to the writings of antiquity, in order to gratify the curiosity and extend the knowledge of our contemporaries.

Little has been written professedly on the qualities of a good translation; and I shall not undertake to discuss them. It may be said

* Several numbers under this title, originally appeared in the *Literary Miscellany*, a periodical work, which was published at the University press in Cambridge for two years, 1805 and 1806, and was then discontinued. The writer has consented to the republishing of these numbers in the *Monthly Anthology*, with a view to continue them.

briefly, that they consist in a faithful representation of the ideas of the original author, an imitation of his manner, and a strict regard to the idiom of the language into which he is translated.

In an anonymous *Essay on the principles of translation*,* nearly the same requisites, but attended with more severe restrictions, are comprised in these three propositions :

I. That the translation should give a complete transcript of the ideas of the original work.

II. That the style and manner of writing should be of the same character with that of the original.

III. That the translation should have *all* the ease of original composition.

These several qualities of a good translation, if not wholly incompatible, can be expected to meet rarely in the same work : for who can point to us a performance, which exhibits at once the ease and gracefulness of original writing, and the peculiar character of the author's composition ? In most cases of translated works, it requires not the nice discernment of a *connaisseur* in style, to distinguish a copy from an original. The translator who is accurately acquainted with the language of the writer he is to translate, has in general an easy task to express his meaning ; but to imitate his manner, to rise with him in all the majesty of diction, or sink to his feeble and listless phraseology ; to pass from the blandishments of the softer affections to the fury of infernal passions ; to lift the gentle voice of praise, or assume the angry tone of the censor ; to combine the gloomy epithets of a saturnine philosophy, or to acquire the vivacity and playfulness of the man of the world, requires little less versatility of powers, than to excel in the various descriptions of original composition.

From the multiplicity of books, both ancient and modern, which have been translated into our own language, it would seem that we are determined to lose nothing, that can afford either instruction or amusement. Unfortunately too these productions are not always considered as acquisitions to learning by those who are accustomed to speak, to read, and to write pure English. It is really amusing to see what sort of shew is made by the many Grecisms, and Latinisms, and Gallicisms, which are exhibited in these various translations : in the same way as we are diverted to hear half-learned foreigners discourse in barbarous phraseology, and epithets ludicrously misapplied. But they are not observed by the refined scholar without some concern ; since they tend in a degree to corrupt a language, which it is equally his pride and pleasure to preserve from all impurities. The principles of a good translation have indeed been so frequently violated, that we may, with some reservation, complain with Denham :

Such is our pride, our folly, or our fate,
That few, but such as cannot write, translate.

Still there have been many successful attempts to exhibit the authors of ancient times to the English reader, which cannot be too

* This anonymous *Essay* is ascribed by Sir Wm. Forbes, the biographer of Dr. Beattie, to the Hon. Alexander Fraser Tytler, Lord Woodhouselee, author of the *Elements of general history, ancient and modern*. See Beattie's Life, Appendix, p. 515.

much commended. Of these attempts the translations from the Roman poets are among the most fortunate, and deserve no small share of praise. Many who stand preeminently distinguished as poets and scholars, have been willing to forego all concern to acquire reputation for originality, and to vindicate the poets of Rome from the injuries they had received in the hands of unskilful and barbarous interpreters.

Virgil has spoken with harmony and strength in the numbers of Dryden and Pitt, and Lucan has been recognised in the dress of Rowe. Creech has been true to the sense of Lucretius, though he has fallen far short of his author, and made him dull as well as didactick. With Horace, Francis has become grave or satyrical, delicate or loose. Drummond has made poetry of Persius where he understood him, and where his author was unintelligible, he has made him write sense. Juvenal has found a translator worthy of commendation in Gifford, who has generally softened what was harsh, and refined what was too gross for modern appetites. For the lovers of the drama Colman has rendered Terence, and has preserved much of his spirit and delicacy. Ovid has had his admirers; and Garth occasionally relinquished the theory of medicine to recreate himself with the extravagance of the *Metamorphoses*, and to superintend the printing of an anonymous translation.

On these, and other translations, it is proposed, in a series of numbers, to make such remarks as shall occur to the writer from comparing them with the originals, as far as his opportunity and leisure shall permit. He has been persuaded to resume a task which he had once begun, not from a conviction that he had performed any part of it so well as many others would have done, but from the favourable manner in which some of his friends received those essays, which have already been before the publick, and from their solicitations to permit them again to appear in a literary magazine.

FOR THE ANTHOLOGY.

ORIGINAL LETTERS ;

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN THIS COUNTRY.

LETTER TWENTY FIFTH.

NAPLES, JANUARY 1, 1805.

MY DEAR SISTER,

I DO not know that I can more advantageously, I am sure I cannot more agreeably, consecrate the anniversary of the new year, than by devoting it to my transatlantick friends. That I tender them the usual kind wishes of the season, prosperity and happiness, cannot be questioned, and if my good will or exertions could procure

them, they would most certainly be the happiest of mortals. With the entrance of a new year, we are naturally led to reflections upon the past, and to prophecies as to the future ; we compare the present with the last anniversary, and we form opinions as to the next. At the last new year's day, I was in a country (Great Britain) enlivened by industry, enriched by commerce, governed with moderation, conducted by wisdom. The rich secure, the poor clothed and fed, amply protected against the insolence of the great, the stale calumnies against it to the contrary notwithstanding. The government strong to its enemies, mild to its subjects, yet firm and stable. The present year, I am in a country where the government is terrible only to the weak, feeble to its enemies, awful to its subjects, splendidly oppressive to the poor, and contemptibly suppliant to the powerful. Courting the emperor of the French, yet relying wholly on the prowess of the English. A nation idle, yet luxurious ; proud, yet cowardly ; debauched, yet superstitious. Its nobility, ostentatious, yet destitute of wealth ; its poor, oppressed ; its commerce, languishing ; its religion, mingled with superstition, to a degree, that renders it at once its disgrace and its ruin. Fatal to industry, as ruinous even to morality, the superstition of the Neapolitans is equally subversive of private virtue, and of publick happiness.

On the next anniversary, should I be spared to witness it, I shall be happy on my beloved, my native shores. My attachment to my country would induce me to draw a favourable picture, but my regard to truth forbids the suppression of its shades. Surrounded by every comfort and luxury which the oldest, richest, and proudest nations of Europe can boast ; with habits of industry, enterprise, and *generally* of virtue, the domestick picture of our country is inferiour to none, is indeed *superiour to any in the world*. In no part of the habitable globe does domestick society, the only foundation of private happiness, stand upon foundations so stable, so respectable, and so honourable, as in ours. Where will you find paternal solicitude, maternal tenderness, filial reverence, fraternal affection, the ties of kindred, the disinterested sentiments of friendship, general hospitality, liberality to strangers, proceeding from so pure motives or carried to so honourable a height as in the United States ? The heart of an American is congealed, when he encounters the frigid indifference of European manners. But there is a want of stability in our systems of every species, particularly our government, which threatens their subversion.

We do not feel a *security* in our enjoyments, without which all pleasures lose half their zest. Our political divisions create an asperity which invades and threatens to empoison all the springs of individual enjoyment. We can soon reconcile ourselves to the cold indifference of English manners, when we reflect upon the durability of their establishments, and upon the ramparts which protect personal rights. But when we recollect our own enjoyments, they are embittered by the reflection, that, by the madness of our passions, or, to speak more correctly, by the frailty and inevitable principles of human action, unrestrained, but rather fomented by our system of government, their existence is rendered insecure.

Quitting these moral reflections, which a thousand friends around you can place in a more interesting light, let me hasten to topics which my local situation enables, and of course requires me to describe. We have all heard much of Naples and its environs; we have been taught to consider its natural history as fraught with wonders, as rendered delightful by its natural charms. Naples is one of the few places, that can never lose by description, because, possessing in itself the greatest and most striking beauties of nature, as well as the most wonderful, it bids defiance to human talent to equal it either by the pen or the more magick powers of the pencil. Where indeed is the adventurous and hardy genius, who would attempt to describe, on paper, or on canvass, in colours approaching those of nature, the glowing furies of Vesuvius, the smoking wonders of Solfaterra, or the milder but irresistible charms of the landscape of St. Elmo? Without attempting a task which I consider so herculean, I shall simply state to you the objects we have visited, without the colours which render them so interesting to the beholder, but which are so difficult to transcribe. The bay of Naples, is, as you have often heard, one of the most delightful objects in nature. Of a semi-circular form, surrounded with verdant hills, overtopped again by lofty and picturesque mountains, its entrance ornamented by the enchanting island of Capri, it unites every trait which painters or poets have thought necessary to introduce into their pictures of the sublime and beautiful. Its mountains and shores sometimes exhibit the dreadful, and sometimes the smiling features of nature. In the first, the gloomy Salvator Rosa studied and acquired his awful, yet irresistible talent of depicting the horribly sublime; and in the last, the celebrated Poussin, and the more interesting Claude Lorrain, caught those ravishing sketches, which have not only rendered their names immortal, but have given a pecuniary value to their works, which even the inimitable pencils of Raphael and Guido, of Corregio and Titian have scarcely attained. On the most beautiful part of this bay, the king of Naples has with great taste laid out a publick walk, called the Villa reale, the fashionable lounge of the idle and luxurious citizens of this most idle and luxurious city of Europe. This publick promenade is bounded by the sea on one side, and extends along the beach for nearly one mile; on the other, a noble street, excellently paved, affords a most agreeable route for the coaches and equipages of the city. In the midst of, and opposite to this scene of splendour, stands the celebrated hotel of the Granda Bretagna, where we reside, and where we have an opportunity to enjoy the finest scenery in the world without the smallest exertion.

Quitting this spot in an open chariot, we skirt along the beach of this enchanting bay, for about two miles, when we enter the famous, and justly distinguished grotto of *Pausilipso*, or, as the scholars say, "Pausilupos," from the Greek, which, they say, signifies "*grief appeasing*." This grotto is so called, because it is pierced through a mountain of that name, which is supposed to have that appellation on account of its beauties, its verdure, its prospect, its richness of soil, its salubrity of air. The grotto is one of the most wonderful works of human exertion ever discovered. It is no less than an

actual perforation of a solid mountain of rock, 2414 feet long, 21 feet wide, and from 24 to 84 feet high. In other words, it is a most perfect road cut through a mountain of rock for nearly half a mile. The bottom of the road is paved, and the passage is very practicable, and constantly crowded, but it is extremely unpleasant, and even dangerous, on account of its extreme darkness. Antiquaries are not agreed as to the authors of this most bold and stupendous project. Some sensible writers think that it is more ancient than the times of the Romans; others have attributed it to Marcus Cocceius, a Roman, from a passage in Strabo, but later criticks have thought that that passage was misconstrued.

Let the author have been Cocceius or Hercules, it is a most astonishing work. Houses, and almost a town, are built upon the mountain over it, which would have been almost impassable but for this grotto. At present you pass it in a few minutes, and upon your issuing out on the other side, you lose the city of Naples, Vesuvius, the bay of Naples, and open to the most delightful scenery in the world. You enter ground the most classick and interesting in Magna Graecia. Independent of classick story, it is beautiful in itself. Fertile, loaded with vines, orange and lemon trees, with the enchanting bay of Baia in front of you, and the mountain of Pausilippo in the rear, you would see enough to fancy that it would excite the imagination of poets, if Virgil had never sung, and if Cicero and Pliny had been mute. In advancing towards Baia, the ancient seat of Roman luxury, you coast along the beach, where the roaring waves wash the same shores which were so much the delight of the ancient senators of Rome. You look round with eagerness for the proud villas, the magnificent temples, the costly and luxurious baths, the extensive theatres, which decorated these shores.

You recollect, that tired with the toils of state, or worn out by its cares, fatigued with the pomp of the city, or desirous of withdrawing from the jealous eyes of a *despotick* court, some of the most illustrious Romans passed their days in luxurious ease in the mild and enchanting vicinity of Baia, in the interesting scenery of Magna Graecia. But alas! volcanoes, earthquakes, the ocean, and time, more destructive than all, have rendered this delightful abode of luxury and taste, the most desert and forlorn country of Europe. The remnants of former grandeur, and the curiosities it now contains, shall be the subject of a future letter.

MEMOIRS OF PROFESSOR PORSON.

Compositum jus fasque animi, sanctosque recessus
Mentis, et incoctum generoso pectus honesto.

PERS.

IT is equally the duty and the province of this miscellany to call the attention of our contemporaries to examples of departed worth, and to stimulate the exertions of those, whose intimacy with the deceased, and whose knowledge of their characters, at once ani-

mates and enables them to pourtray their merits with an exactness of drawing and strength of colouring, proportioned to the importance of the subject.

In no instance have we felt this duty more imperious, in no instance is the discharge of it more difficult, than when we find ourselves called upon to record the death of Mr. Professor Porson. His talents and attainments were exercised in a path of literature so rarely trodden, that few minds, except his own, could measure exactly the extent of his discoveries; and, besides the difficulty of giving interest to a life of study, his early years were passed in an unusual degree of privacy. It would, therefore, be a task of peculiar nicety, to state with accuracy, the facts of his initiation into letters; and still more to develop, with precision, the effect those uncommon circumstances produced upon his growing understanding.

Having thus briefly stated the arduous nature of the duty imposed upon us, we nevertheless feel that it is our duty to attempt, at least in some degree, to trace the lineaments of this incomparable scholar's mind, and to point out the reasons, for which we must consider his death as the most irreparable loss that classical literature has ever yet sustained.

The circumstances of his early education, and the more prominent incidents of his life, have been detailed with great ability in a periodical publication,* by a writer, in whom the means of information have been combined with a most anxious and natural desire to pay a deserved tribute to the memory of a departed and most distinguished relative. Insufficient as the time has been to collect ampler materials, we cannot do justice to the subject more completely, than by adopting this account as the *ground work* of our notice, and subjoining such observations upon a character so remarkable, as an accurate study of his works, added to the impressions made by our own personal knowledge, has suggested to us upon this melancholy occasion.

“ Richard Porson was born at East Ruston, in Norfolk, on Christmas day, 1759; so that he was only in his forty ninth year. Every thing about this most eminent scholar, and particularly the circumstances which laid the foundation of that most inestimable memory, by which he was enabled to store his mind with all the riches of literature, ancient and modern, will become truly interesting to the world. He owed the blessing to the care and judgment of his father, Mr. Huggin Porson, who was parish clerk of East Ruston; and who, though in humble life, and without the advantages himself of early education, laid the basis of his son's

* Morning Chronicle, Thursday, October the 8th, 1808. We of course adopt this, not merely as an authentick account, but as the production of an acute and vigorous mind. We have understood that there are one or two inaccuracies relating to some transactions at Cambridge; but we are sure they are quite involuntary; and, if such be the case, we have no doubt that the author will correct them in the more detailed account which he promises, and which the world will expect from him with singular anxiety.

unparalleled acquirements. From the earliest dawn of intellect, Mr. Porson began the task of fixing the attention of his children, three sons and a daughter ; and he had taught Richard, his eldest son, all the common rules of arithmetick, without the use of a book or slate, pen or pencil, up to the cube root, before he was nine years of age. The memory was thus incessantly exercised ; and by this early habit of working a question in arithmetick by the mind only, he acquired such a talent of close and intense thinking, and such a power of arranging every operation that occupied his thought, as in process of time, to render the most difficult problems, which, to other men required the assistance of written figures, easy to the retentive faculties of his memory. He was initiated in letters by a process equally efficacious. His father taught him to read and write at one and the same time. He drew the form of the letter either with chalk on a board, or with the finger in sand ; and Richard was made at once to understand and imitate the impression. As soon as he could speak, he could trace the letters ; and this exercise delighting his fancy, an ardour of imitating whatever was put before him was excited to such a degree, that the walls of the house were covered with characters, which attracted notice, from their neatness and fidelity of delineation.

“ At nine years of age, he and his youngest brother, Thomas, were sent to the village school, kept by a Mr. Summers, a plain but most intelligent and worthy man ; who, having had the misfortune in infancy to cripple his left hand, was educated for the purpose of teaching, and he discharged his duties with the most exemplary attention. He professed nothing beyond English, writing and arithmetick, with the rudiments of Latin ; he was a good accountant, and an excellent writing master. He perfected the Professor in that delightful talent of writing, in which he so peculiarly excelled ; but which, we are doubtful whether it was to be considered as an advantage or a detriment to him in his progress through life. It certainly had a considerable influence on his habits, and made him devote many precious moments to copying, which might have been better employed in composition. It has been the means, however, of enriching his library with annotations, in a text the most beautiful, and with such perfect imitation of the original manuscript or printing, as to embellish every work which his erudition enabled him to elucidate. He continued under Mr. Summers for three years ; and every evening during that time, he had to repeat by heart, to his father, the lessons and tasks of the day ; and this, not in a loose or desultory manner, but in the rigorous order in which whatever he had been occupied about had been done ; and thus, again, the process of recollection was cherished and strengthened, so as to become a quality of his mind. It was impossible that such a youth should remain unnoticed, even in a place so thinly peopled, and so obscure, as the parish of East Ruston. The Rev. Mr. Hewitt heard of his extraordinary propensities to study, his gift of attention to whatever was taught him, and the wonderful fidelity with which he retained whatever he had acquired. He took him and his brother Thomas under his care, and instructed them in the classicks. The progress of both was

great, but that of Richard was most extraordinary. It became the topick of astonishment beyond the district, and when he had reached his fourteenth year, had engaged the notice of all the gentlemen in the vicinity. Among others, he was mentioned as a prodigy to an opulent and liberal man, the late Mr. Norris; who, after having put the youth under an examination of the severest kind, and from which an ordinary boy would have shrunk dismayed, sent him to Eton. This happened in the month of August, 1774, when he was in his fifteenth year; and in that great seminary, he, almost from the commencement of his career, displayed such a superiority of intellect, such facility of acquirement, such quickness of perception, and such a talent of bringing forward to his purpose all that he had ever read, that the upper boys took him into their society, and promoted the cultivation of his mind by their lessons, as well, probably, as by imposing upon him the performance of their own exercises. He was courted by them, as the never failing resource in every difficulty; and in all the playful excursions of the imagination, in their frolics, as well as in their serious tasks, Porson was the constant adviser and support. He used to dwell on this lively part of his youth with peculiar complacency; and we have heard him repeat a drama, which he wrote for exhibition in their long chamber, and other compositions, both of seriousness and drollery, with a zest that the recollection of his enjoyment at the time, never failed to revive in him. We fear, however, that at this early age, his constitution received a shock, which was soon after aggravated by the death of his worthy patron. An imposthume formed on his lungs, and he was threatened by a consumption. But it fortunately broke, and he recovered his health, though his frame was weakened.

“The death of Mr. Norris was the source of severe mortification to him; for though, by the kindness of some eminent and liberal persons he was continued at Eton, he felt the loss he had sustained in the most poignant degree. But we do not mean, this day at least, to do more than trace the dates of his progress to the Professor's chair. He was entered of Trinity College towards the end of 1777; and, his character having gone before him to the University, he was, from the first, regarded as a youth, whose extraordinary endowments would keep up and extend the reputation of the unrivalled society into which he had entered. Nor did he disappoint the hopes that had been formed of him. In every branch of study to which he applied himself, his course was so rapid as to astonish every competent observer. By accidents, which in a more detailed biographical article will be explained, he was drawn first to read in mathematics, in which, from his early exercises, he was so eminently calculated to shine, but from which he drew no benefit; and then, by the prospect of a scholarship, which, however, did not become vacant till long after, he sat down to the classicks. In this pursuit, he soon acquired undisputed preeminence. He got the medal of course, and was elected a Fellow in 1781. In 1785, he took his degree of Master of Arts; but, long before the period had elapsed when he must either enter into holy orders, or surrender his fellowship, he had, after the most grave and deliberate investigation, to which he had brought

all that acute gift of examination that has been made so perceptible in his letters to Mr. Archdeacon Travis, made up his mind on the subject of subscription. We are sure that his determination cost him many painful and laborious days and months of study. His heart and mind were deeply penetrated by the purest sentiments of religion ; and it was a memorable, and most estimable feature of his character, that in no moment the most unguarded, when that ardour of discussion, which alone led him to indulgence, had elevated his spirits, was he ever known to utter a single expression of discontent at the establishment, of derision of those who thought differently from himself, much less of profaneness or impiety. He was truly and actively pious ; but it was of an order that admitted not of shackles. So early as 1788, he had made up his mind to surrender his Fellowship, though with an enfeebled constitution, he had nothing to depend upon, but acquisitions, that are very unprofitable to their owner. A Lay Fellowship, to be sure, might have secured his services to the cause of letters ; but the disingenuous conduct of an individual withheld from him that resource. In 1791, his Fellowship ceased, and he was thrown upon the world without a profession, his feelings wounded by the mortifications he had suffered, and with a constitution little qualified to encounter the bustle of the world. Some private friends, however, stepped in ; and, soon after, he was elected Greek Professor of Cambridge, by an unanimous vote of the seven electors. The distinction of this appointment was grateful to him. The salary is but forty pounds a year. It was his earnest wish, however, to have made it an active and efficient office, and it was his determination to give an annual course of Lectures in the College, if rooms had been assigned him for the purpose. These Lectures, as he designed, and had in truth made preparations for them, would have been invaluable ; for he would have found occasion to elucidate the languages in general, and to have displayed their relations, their differences, their near and remote connections, their changes, their structure, their principles of etymology, and their causes of corruption. If any one man was qualified for this gigantic task, it was Mr. Professor Porson ; and if his wishes had not been counteracted, we know that he would have undertaken the labour.

“ From this time, instead of lectures, he turned his thoughts to publication. His letters to Mr. Archdeacon Travis, as has been truly said, put the controversy on the disputed text to rest ; and, indeed, it was the peculiar felicity of his mind, that whatever he undertook to elucidate, he fixed for ever in the light.

“ In 1795, he married Mrs. Lunan, the sister of Mr. Perry, of this paper, but who sunk under a decline in 1797 ; and, from that time, the Professor himself was so incessantly afflicted with a spasmodick asthma, as to interrupt him in every study to which he applied himself. Whether his sedentary habits served to bring it on, we know not ; but certainly very few men had accustomed themselves to such patient and continued toil. He had undertaken to make out and copy the almost obliterated manuscript of the invaluable Lexicon of Photius, which he had borrowed from the

Library of Trinity College. And this he had, with unparalleled difficulty just completed, when the beautiful copy, which had cost him ten months of incessant toil, was burnt in the house of Mr. Perry, at Merton. The original being an *unique*, intrusted to him by his College, he carried with him wherever he went; and he was fortunately absent from Merton on the morning of the fire. Unruffled by the loss, he sat down without a murmur, and made a second copy, as beautiful as the first. It is extant in his library, and is quite ready for the press. Of the plays of Euripides, which he published, the learned world has pronounced its judgment, and we reserve for another occasion, an account of this and his other literary labours. It may be pleasant for our readers, however, to know, that he has left an *Orestes* quite ready for the press.

“On the establishment of the London Institution, the Managers manifested their own discernment and love of letters, by selecting him to be their principal Librarian, an appointment for which he was peculiarly qualified, and if time and health had been allowed him, he would have made their library truly valuable. His own, which he has been gradually collecting for thirty years, he has enriched by annotations of such value and importance to literature, that we hope and trust, the whole will be placed in his own college, that it may for ever be within the reach of those whom his example may arouse to similar pursuits, though they may despair of reaching equal attainments.

“We have said, that we should feel it our duty to correct some of the mistatements that have gone forth, as to his habits of life, and as to the circumstances of his death; but we have scarcely left ourselves room, after this hasty sketch, written since our return from paying the last duties of inconsolable friendship to his remains, to perform the task. Mr. Porson, as we have stated before, has, for the last eleven years, been the incessant victim of spasmodick asthma, during the agony of which he never went to bed, and in which he was forced to abstain from all sustenance. This greatly debilitated his body; and, about a month ago, he was afflicted by an intermitten fever. He had an unfortunate objection to medical advice, and he resorted to his usual remedy of abstinence; but on Monday, the nineteenth ult. he suffered an apoplectick stroke, from which he recovered only to endure a second attack the next day. He languished to the Sunday night, and expired without a struggle. The body was opened by his medical attendants, and they have given a report, ascribing his death “to the effused lymph in and upon the brain, which they believe to have been the effect of recent inflammation. The heart was sound, and the pericardium contained the usual quantity of lymph. The left lung had adhesions to the pleura, and bore the marks of former inflammation. The right lung was in a perfect sound state.” This is signed by Dr. Babington, Sir William Blizard, Mr. Norris, Mr. Blizard, and Mr. Upton. In refutation of an idle falsehood about the form of his skull, they add, “that it was thinner than usual, and of hard consistence.”

“Mr. Porson has left a sister living, an amiable and accomplished woman. She is the wife of Siday Hawes, Esq. of Coltishall, in Norfolk; they have five children; their eldest son is entered at

Bennet College, Cambridge. Henry, the second brother of the Professor, was settled in a farm in Essex, and died young, leaving three children. His brother Thomas kept a boarding school at Fakenham, was an excellent scholar, and died in 1792, without issue; and his father, Mr. Huggin Porson, died in October, 1806, in his 78th year. His mother died in 1784, aged 57. These few particulars may satisfy, for the time, the impatience of all those who knew his incomparable talents, but who were unacquainted with his private history. We shall hereafter speak of the character of his mind, and of the various attainments in which he had no rival."

The most remarkable among the intellectual powers of Richard Porson, was unquestionably that of memory. It was at once obvious to every one who had the good fortune to be in his company; and it never ceased to excite the admiration of those who had most frequently an opportunity of conversing with him. Every thing he had read and what was there worthy, or, indeed, unworthy of literary notice, which he had not read?* appeared to be present to his mind, with uncommon precision. Whosoever a subject connected with English, French, Latin, or Greek poetry was started, he would recite some brilliant and striking passage, at considerable length, in the words of the author. And in the latter language more especially, which was his favourite study, he was so completely master, not only of the words of the author in question, but of every circumstance relating to the words, that he would expatiate upon the various readings, and the points of grammar and criticism connected with them, in such a manner, as to produce the effect of a complete and well digested Variorum Commentary. We remember to have heard him relate one or two incidents which occurred at different, although both early, periods of his life, which will illustrate this quality of his mind far better than any laboured detail.

When he was very young, perhaps at the time when he was under the care of Mr. Summers, returning to his father's cottage, he lost his way, and found shelter in the house of a little farmer, whose son, somewhat older than Porson, had just quitted school. With this boy, Porson was to sleep; but, instead of betaking himself to his slumbers, he began questioning his companion concerning what he had learned at school. He found him a most admirable arithmetician; and passed the night in proposing questions, which the other answered to his satisfaction as well as surprise; for at last he found him capable of multiplying nine figures by nine in his head, an operation which was quite familiar to our young Professor,

* Upon this subject we have been favoured with the following observations from the respectable writer, to whom we are already so greatly indebted for the knowledge of many interesting particulars.

"It was one of the peculiar traits of his mind that it rejected no aliment! He was equally well read in Joe Miller, and the Fathers, as in Greek literature. And in the very lowest, as well as highest branches of human learning, his memory was equally retentive. In his power over figures, though he was at an early age diverted from mathematicks, Mr. P. never knew his equal. His quickness in bringing out the result of a most intricate and manifold calculation by mental working, was magical. He had formed for himself a species of short hand in figures, if we may use the term, that had the most astonishing brevity and truth."

When at Eton, as he was going to his tutor's, to construe an Horace lesson preparatory to the business of school, one of the senior boys took Porson's Horace from him, and thrust into his hands some English book. The tutor called upon Porson to construe, and the other boys were much amused in considering the figure he would make in this emergency. Porson, however, who had Horace by heart before he went to Eton, knowing where the lesson was to begin, began without hesitation,

Mercuri facunde, nepos Atlantis :

and went on regularly, first reciting the Latin and then giving the Latin and English, as if he had really had the author before him. The tutor, perceiving some symptoms of astonishment as well as mirth amongst the other boys, suspected that there was something unusual in the affair, and inquired what edition of Horace Porson had in his hand. "I learned the lesson from the Delphin," replied his pupil, avoiding a direct answer. "That is very odd," replied the other, "for you seem to be reading in a different side of the page from myself. Let me see your book." The truth was of course then discovered; but the master, instead of shewing any displeasure, wisely and kindly observed to the others, that he should be most happy to find any of them acquitting themselves as well in a similar predicament.

The sensible and well written Memoir, above quoted, accounts in some degree for the extent to which this invaluable faculty of his mind was at length carried; but it certainly must be allowed that very strong original powers, and intense application in after life must have been required in order to secure the attainment of such a blessing. It should be remembered to the honour of the Professor, that he never appeared in any degree vain of this astonishing talent; and he once observed to the writer of this paper, "I never remembered any thing but what I transcribed three times, or read over six times at the least; and, if you will do the same, you will have as good a memory." Indeed he was at all times the warm advocate of a doctrine, which is as true as it is important in the conduct of education. He maintained that superiority of intellect and of attainments was not so much owing to a difference in the formation of the organs, as in the mode by which education was conducted. And although such a man as Porson could not have failed to have been distinguished for the strength and acuteness of his understanding, under any circumstances, yet it cannot be doubted that the habits of his earlier years contributed much to that force and precision in his memory, for which he was so eminently distinguished.

There were other qualities in this great man's mind, although not so obvious to a common observer, nor so dazzling, yet even more rare and more useful. These were his extraordinary acuteness of discernment, and solidity of judgment; and these, added to his intense application and stupendous memory, made him, what the world perhaps never saw before, and, alas! can not soon see again, **A COMPLETE CRITICK**, in the most honourable and extended sense of that appellation. His reading was of course immense; he was an excellent French scholar; but, in his native language, in the

Latin, and in the Greek, he was most familiarly and profoundly versed. He had indeed applied the knowledge he had gained of the origin and structure of language in general, to all these dialects, if we may so express ourselves, of the universal language; and, had not his eminence in classical literature, by its uncommon lustre; obscured other attainments, he would doubtless have been considered as *one of the first* English scholars. In Greek, however, we have no hesitation in pronouncing him *the very first*, not merely of his own age, but of every other. He is surely entitled to this honourable distinction, when we consider that he possessed at once, each in its highest degree of excellence, all the qualities for which any single scholar has hitherto been eminent. In him were conspicuous, boundless extent of reading; a most exact and well ordered memory; unwearied patience in unravelling the sense of an author, and exploring the perplexities of a manuscript; perspicacity in discovering the corruptions of a text; and acuteness, almost intuitive, in restoring the true reading. All this, be it observed, was tempered with a judgment, which preserved him invariably from the rocks against which even the greatest of his critical predecessors have at some time or other split; we mean precipitation in determining that to be unsound, which after all had no defect; and rashness in applying remedies, which only served to increase the disease.

In thus pronouncing him superiour to Salmasius, Casaubon, Hemsterhusius, Toup, Dawes, and even to Bentley and Valckenzer, some of our readers may perhaps be of opinion, that he has published too little to justify this high encomium. To these we must reply in the words of the old proverb, *ex pede Herculem*; and we would boldly refer to the four plays of Euripides, with the Preface and Supplement, as the work of a critick, soaring in genius and in attainment above his predecessors. When, moreover, we appeal to those exquisite specimens of profound knowledge and critical acumen, which he so liberally communicated to his friends, we have no hesitation in giving it as our opinion, that what is yet unpublished, is equal, both in value and extent, to that which has already been submitted to the world. And we have only to express our most ardent and decided wish, that some steps may be immediately taken in order to collect all the remains of this admirable scholar, for the purpose of publication; whether they be recorded in the memories and books of his friends, or whether they be treasured among his own literary *μνημεια*.

In the enumeration of those qualities, which contributed to raise this wonderful man to such a proud preeminence, it would be unpardonable to forget the point and brilliancy of his wit. It is difficult to define this faculty as it exists in any mind; but it is peculiarly so as it appeared in that of Porson, on account of the variety, as well as beauty, of the forms it assumed. At one time it was the happy talent of enlivening and illustrating a subject by a peculiarly apt and dexterous quotation; * at another, it scattered at will the

* He once said that he wished to be called upon for a second edition of his Letters to Travis, and in that case he meant to prefix this as a motto:

Quo, moriture, ruis, majoraque viribus aedes!
Fallit te incautum pietas tua.

Attick salt, which gave so much vivacity to the controversies of Bentley, and which diffuses such peculiar splendour over the polemical gloom of the Letters to Archdeacon Travis ; at other times this superiour genius wielded the more concealed, but caustick, weapon, which probed to the quick the follies and the vices of mankind in the Satires of Swift. Such, and so various, were the powers of Richard Porson, that by turns we are in doubt whether we have been more facinated by his wit, or astonished at his learning.

To these intellectual excellencies, faintly and imperfectly as they are pourtrayed, were added strong and admirable moral qualities ; the most inflexible spirit of integrity ; a most inviolable regard to truth ; and their necessary concomitants, the most determined independence. By precept, as well as example, he discountenanced all violent emotions of the mind, and particularly that of anger. His sentiments upon the subject of Religion it was difficult, at least for such persons as did not enjoy opportunities of frequent and familiar intercourse with him, to collect with precision. We are, however, enabled to state, as the decided conviction of those, who were more particularly honoured with his confidence, that his faith was steady in the pure and consoling truths of Christianity. In his interpretation of some parts of the sacred volume, he certainly differed from the Church of England ; but his dissent was unmixed with any tincture of undue or schismatical warmth in favour of a system, to which, after mature and painful deliberation, he felt himself bound to adhere. For the name of God he ever observed the most pious reverence ; nor ever would he suffer it to be profaned in his presence. Obscene language was in an equal degree the object of his antipathy and disgust.

He undoubtedly had a warm sense of kindness to himself ; and felt more than he expressed, of benevolence towards others ! Of every thing mean, base, insolent, treacherous or selfish, whether practised towards others or towards himself, he had a quick discernment and a most rooted abhorrence ; and the terms of bitter contempt, or of severe indignation, in which he expressed himself upon such occasions, may have given rise to opinions concerning the real bent of his feelings, which those, who had frequent opportunities of observing him, can safely pronounce to be unfounded.

From this attempt to shew the cast of his moral character, it appears, that as the features of his mind were robust, so were the virtues of his heart stern. Indeed, in many of their better points, he has frequently reminded us of the old Stoicks ; but if he did take Cato for his model, it is seriously to be lamented that he imitated him in one of his defects.* We have no doubt that the *tempestiva convivia*, in which the Professor loved to indulge, owed their origin to a sleeplessness first brought on by habits of study, and subsequently increased by indisposition ; but whatever was the cause, deeply do we deplore this additional instance of infirmity attached to the greatest and most shining excellencies. We must,

* Mart. Epig. Lib. ii. 99.

however, carefully guard our readers from supposing that this eminently learned man was habitually addicted to the use of strong and heating liquors. When alone, he was singularly abstemious. And again we must urge the observation that his late hours were not occasioned by the *vice* of intemperance, but by the *misfortune* of his inability to sleep. His usual and favourite beverage upon these occasions was table beer; and continually would he pass the night, charming and instructing those who sat around, without the slightest advance to inebriety. But sometimes the officious zeal of his less discreet companions would supply temptations, against which he was not sufficiently upon his guard; and towards the latter part of his life, his frame, undermined as it unhappily was by the corrosions of disease, could ill sustain, and consequently betray, the least indulgence. Yet be it observed that, in no moment of gaiety, carried even to a faulty excess, did he ever lose that reverence for the name of his Creator, and that loathing of obscenity, which we have already mentioned as honourable characteristics of his moral tendencies; never did he swerve from his undeviating attachment to truth, nor ever was he known to betray a secret.

In a subsequent number we propose to give an account of the Professor's publications, and to collect, as well as we may be enabled, some of those lighter productions which are dispersed in the fugitive publications of the day.

HELLENOPHILUS.

AIKIN'S ATHENAEUM.

October 17, 1808.

SILVA, No. 47.

Inter silvas Academi quaerere verum.

Hor. Lib. 2. Ep. 2. v. 45.

To search for truth in Academick groves.

ACADEMIES.

AMONG the miserable transmigrations, wanderings, and travesties, which persons and things have undergone in this world, none have been more remarkable, whether we consider the lustre of original rank, or the variety and depth of subsequent degradation, than the genius of the ancient academy. From the destruction of that grove in whose shade the sublime philosophy of Plato was taught to the illustrious men of Greece, he next revived in the scientific academies of Italy, France, and England, where his rank was long respectable, though he was forced in the former country to shield some associations of *dillettanti*. But at length his humiliation became as excessive, as it was widely spread. Those who taught to skip in measure, or to box by rule, to play the fiddle, or to play the jockey, were all academicians. In our country too, this unfortunate genius has been obliged to *lend his name* to schools in every village, where plebeian urchins are to be instructed *how* to read, to

write, and "*speak pieces!*" Eheu! But though "he has still been falling," it seems there is yet "a lower deep," which we now extract, as it is printed in a Philadelphia paper.

MRS. ANCORA, respectfully informs the publick, that, induced by respectable persons, and by the proffered assistance of eminent masters, she is enabled to form an establishment for the education of YOUNG LADIES; which, by the different branches therein to be taught, takes the title of "ACADEMY OF THE UNITED SCIENCES."

Impressed with the solemnity of the task, at the same time with an ardent desire of meriting the approbation of parents, she pledges herself that, whatever can conduce to the advancement of this moral institution, shall receive her most active attention.

Madam Ancora's Academy will differ in the following particulars from other female institutions, viz. all her pupils will be day scholars. Terms per annum 40 dollars, and 2 and an half dollars entrance.

Forty pupils only will be admitted.

Mr. Ancora will himself teach drawing and painting in all its varieties.

Teachers of the first respectability will assist Mrs. Ancora.

Mr. John Riley, late principal of Frankford academy, will teach grammar, history, geography, and the use of the globes.

Mr. Carver, writing and arithmetick.

Madam Ancora, sewing, marking, embroidery, &c.

The academy will be opened at No. 53, South Fifth street, the first Monday in January next.

Have you remarked, reader, that Mr. Ancora will HIMSELF teach "drawing and painting in all their varieties," and Madam Ancora, "sewing, marking, embroidery," the united sciences!!

"Blow winds, and crack your cheeks."

MANTO.

The following passage by Manto, has always struck me as extremely beautiful; the literal translation, that follows it, may give pleasure to some, who are unacquainted with the Italian language.

Descrizione d'un Cristo, legato alla Colonna.

Di marmo è la colonna;
 Di marmo son gli empî ministri, e rei;
 E tu, pure signor, di marmo sei!
 Marmo ella è per natura;
 Marmo quei per durezza;
 Tu marmo per costanza et per fortezza.
 Ed io, che di pietade, et di cordoglio,
 Spettator ne rimango,
 Marmo son, se non piango.

"Of marble is the column, of marble the impious officers and malefactors, and thou too, Lord, art of marble. That is so by nature, those in cruelty, and thou art marble in constancy and fortitude; and I, who from piety and compassion remain the spectator, must be marble, if I do not weep."

ALPHABETS.

One would think, that the letters of the alphabet had little to do with sentiment, and that the study of their changes and their meaning would afford neither amusement nor instruction. But Lucian gives us a formidable account of a controversy in his own language between the sigma and the tau ; and a modern writer has found out, that the Hebrew letters are named from their resemblance to animals and things. Lucian makes *sigma* bring an action against *tau*, for turning him out of places of no small consequence ; as in *Θαλαττιν*, *Θορταλια*, *Γλωττια*, &c. The cause was tried before the vowels ; whose sentence was, that *tau* should remain and exhibit in his form, which, being that of a gallows, would be a just punishment for his offence. The modern writer alluded to has had the penetration to discover that *aleph* α, which signifies an ox, resembles the head of that animal. Gimel γ signifies a camel ; hence the deformity of the animal is entailed upon its poor representative, which must for ever appear with a hump on its back. The author probably found these speculations very amusing :

..... "Idem jungat vulpes, et mulgat hircos."

BLAIR'S GRAVE.

Blair's Grave, I think, was extravagantly praised by a writer, some time since, in the Anthology. It contains, unquestionably, fine passages, but has no pretensions to the claim of a finished production, as it is debased by low and burlesque expressions. If it is not a posthumous work, the writer is inexcusable for these defects, and can never rank amongst first rate authors.

Why this *ado* in earthing up a carcass
 That's fallen into disgrace, and in the *nostril*
Smells horrible? Ye undertakers, tell us,
 Midst all the gorgeous figures you exhibit,
 Why is the principal concealed, for which
 You make this *mighty stir*.

If I have any knowledge of poetry, or of dignity of language, I pronounce the words marked in Italicks as beneath the dignity of the didactick muse.

The following line is not metre, unless we give an unauthorized accent to the word *sufferance*.

Is no protection from the rude *sufferance*.

Speaking of an Egyptian pyramid, he says,

 whose spiky top
 Has *wounded* the thick cloud.

An expression extravagant, and inconsistent with true taste.

The labour of whole ages *lumpers down*,
 Sepulchral columns *wrestle* but in vain
 With all subduing Time. *Her cankering hand, &c.*

Lumpers down is a low expression, columns *wrestling* with time is burlesque, and old father Time turned into an old woman is ridiculous.

The strong man,
 By stronger arm *belaboured*, gasps for breath.
 See how he tugs for life, and *lays about him*,
 Mad with his pain.

These lines remind me of the famous exploit achieved by the knight of the woful countenance, who *belaboured* the goat skins, and so *laid about him*, that he shed a great deal of good wine, which he imagined was the blood of formidable giants.

He terminates a fine passage with the following comparison.

Like a disabled pitcher of no use.

Which puts one in mind of the excellent old song in the praise of leather bottles.

Now had it been in a leather *bottell*,
 The liquor'd been safe, and all had been well,
 And I wish that his soul in heaven may dwell,
 Who first devised the leather *bottell*.

He addresses Death in the following extraordinary language ;

O great *man-eater*,
 Methinks the countless swarms thou hast devoured,
 And thousands that each hour thou *gobblest up*, &c.

This brings to my recollection the story of Jack the Giant-killer, Tommy Trip, and Holothrumbo, the redoubtable giant, who ate five little boys for breakfast, and sixteen for dinner. The Dragon of Wantley was also a great *man cater*, or rather *boy cater*, of whom the poet says ;

Houses and churches
 To him were geese and turkies,
 Children three
 Devoured he,
 Who could not with him grapple ;
 And at one sup
 He ate them up,
 As one would eat an apple.

However, this is a *grave* subject, and I have done, begging pardon of the publick for having been guilty of any thing so detestable as a pun.

TO THE EDITORS OF THE ANTHOLOGY.

NATURAL HISTORY.

BOSTON, JANUARY 9, 1800.

GENTLEMEN,

I PRESUME that among the other branches of science, which your valuable miscellany was intended to encourage, that of the natural history of our own country will claim a place.

I not only do not make any professions of attainment in this valuable department of knowledge, but I most expressly disclaim any such pretensions.

I have, however, remarked, that industry and zeal sometimes compensate for defect of profoundness and solidity; and perhaps society owes as much to the well meant and active exertions of enthusiastick individuals, as to the researches of more penetrating minds whose sedentary habits frequently paralyze their exertions.

My curiosity was excited by the advertisement of a whale to be exhibited at Charlestown. I considered this animal as one of the noblest of creation inferior to man. I knew that the opportunities for examining individuals of this class by men whose habits fit them for accurate observation were rare; and it will appear in the course of this communication, that the most celebrated naturalists of Europe, have cited *but two* cases in which this particular species has been examined on shore.

In all other instances they must have relied wholly upon the relation of individuals, not at all calculated either by their education or habits to give accurate descriptions of this extraordinary and singular race of animals.

Before I proceed to give the description of the individual lately exhibited, I may save some trouble, and afford some amusement to your readers, by giving the Linnaean account and divisions of the several genera and species of the cetaceous order.

Linnaeus's first genus is called *Monodon*. But as this genus has two teeth in the upper jaw, and as the fish now exhibited has none, we may lay this genus out of the case.

His second genus is called *Balaena*, and includes the following species;

1st. *Mysticetus*. This species having *no fin* upon the back, can not be the one now exhibited.

2d. Species. *Physalus*. Spiracles double in the middle of the head, at the extremity of the back a soft fin; English name *Fin Fish*; inhabits the American and European seas, equalling in length the common whale, but much more slender, and less fat; mouth longer, whalebone shorter, blue, ejects water from his spiracles with great force, body brown, shining, beneath white, dorsal fin straight, acute, 3 to 4 feet long.

3d. Species. *Bops*. Spiracle double, a *horny* protuberance at the extremity of the back; inhabits the south and northern oceans; 46 feet long; very smooth skin; black; belly white, longitudinally

wrinkled ; head oblong ; snout sharpish ; tongue 5 feet long ; eyes placed near the angles of the mouth. English name, Pikeheaded.

4th. *Gibbosa*. This animal has no dorsal fin, and is of course out of the question.

5th. *Musculus*. Spiracles double ; under jaw very broad ; inhabits the coast of Scotland ; 78 feet long ; body above, black, beneath, white ; lower jaw semicircular, upper sharp ; mouth very large ; horny laminae, or whalebone, black, very short ; spiracle double, pyramidal, divided by a partition ; belly wrinkled ; dorsal fin fat.

6th. *Rostrata*. Is too small, and does not agree in any respect with the individual now exhibited.

Third genus. *Physeter*. This genus differs in every respect from the one now exhibited.

Mr. Pennant in his *Zoology* gives the description of many species, but as his description of the *Balaena Musculus* agrees most accurately with the one in question, we shall insert only that.

“*Balaena tripinnis maxillam inferiorem rotundam et superiorem multo latiore habens.*”

He adds, “The character of this species, is to have the lower lip broader than the upper, and of a semicircular form.”

“That taken in 1692, near Abercorn castle, was 78 feet long, circumference 35 feet ; gape, or rictus, very wide ; the tongue 15 feet and an half long ; the mouth furnished with whalebone about 3 feet in length ; on the forehead two spout holes of a pyramidal form ; the eyes placed 13 feet from the end of the nose ; the pectoral fins 10 feet long ; the back fin about 3 feet high, near the tail, which was 18 feet broad ; the belly full of folds ; is said to feed on herrings.

To the above description of Mr. Pennant, I add the account of the same species by Mons. Lacepede in his supplement to Buffon. It is in his second genus, and second subgenus. Name, *Balaenoptera Rorqual*. Synonyme, *Balaena Musculus*. Linnaeus

Specifick character.

“Under jaw round, much more advanced than the upper ; the head short in proportion to the tail.”

“It inhabits the temperate parts of the ocean from the 60th degree of north latitude, to the 35th of the same ; feeds upon herrings ; black on the back ; very white on the belly ; whalebone does not exceed 4 feet, diminishing to 5 inches, terminated by long hairs ; eyes situated near the angle formed by the lips ; its fat seldom exceeds one foot in thickness, and frequently is not more than 4 inches ; all the under part of the belly presents longitudinal folds, or furrows from 2 inches to 2 inches and an half in width, and the spaces between the folds are about equal.”

“Dalechamp, a learned physician of Lyons, who died in 1588, in a note upon Pliny, states, that he saw one of this species which was cast ashore at Montpellier ; he describes it thus ;

“*Balaenarum plana et levis cutis est, orcarum canaliculatim striata qualem vidimus in littus ejectam prope Monspesulum.*”

We shall add the description of the whale now exhibited, from actual mensuration, and let naturalists decide whether the assignment of him to the species of the *Balaena Musculus* be, or be not correct.

This whale was found floating on the surface, not far from Salem in Massachusetts, in about the 43d degree of north latitude.

His back is of a very dark brown colour, approaching to black; his belly perfectly white, longitudinally furrowed, or wrinkled; the folds about 2 inches wide; his form broad over the head and shoulders, exceedingly taper and slender towards the tail. His general shape precisely corresponds to the figure of the *Balaenoptera Rorqual*, or *Balaena Musculus*, as given in a plate by Lacepede. Length from the nose to the end of the tail, in a straight line, 60 feet; circumference near the pectoral fins, 35 feet. Under jaw 12 feet long, 3 feet longer than the upper, and much broader; the eyes placed near the angle of the lips, and 13 feet from the tip of the nose, about 2 feet *above* the angle or plane of the mouth; the visible part of the eye small, and the transparent cornea white. Lateral fins situated in the largest part of the body, 18 feet from the nose, about 6 feet long. Tail horizontal, 3 feet broad, and 14 feet from point to point; spiracles double; dorsal fin fat, and about 2 feet long, and 12 from the tail.

This individual was a male.

It will be perceived that this fish agrees, in his proportion, and his essential characters, with the *Balaena Musculus* of Linnaeus. He is somewhat smaller than the only one of which naturalists give us a precise description, to wit, the one found near Abercorn Castle; but perhaps the mensuration in that case was made over the surface of his body, which would make a variation of 10 or 12 feet; this one was measured on the ground, as he laid upon the beach, in a perfectly strait line.

On the whole, we have the pleasure to find in this instance, that the descriptions of approved and justly celebrated naturalists have a degree of accuracy which one would scarcely have expected to find of an astonishing and stupendous animal, which Providence in its wisdom has made so rare, that we have seldom the opportunity to examine him in such a situation as to be able to ascertain his precise dimensions and characteristics.

If, gentlemen, this dry and tedious description, shall, in the smallest degree, contribute to promote the objects of your useful work, I shall be amply rewarded.

A SUBSCRIBER.

ACCOUNT OF MR. PELHAM'S SYSTEM OF NOTATION.

[In presenting the publick the following account of a late ingenious work, we are sensible that we do not consult the taste of those, who read only for amusement. But we have been sorry to find, that no one, as far as we know, has yet taken notice of its merits, or called to it the attention of the publick. As far as we have examined

it, we have been first pleased with the accuracy, and we may say sobriety of the pronunciation; equally removed from the extremes of foppery and vulgarity. It is true, we were at first rather alarmed at the bristled appearance of the page, but a very little attention satisfied us, that the apparent complexity soon vanished, and we found a system of marks expressing all the sounds of the English language with great simplicity and neatness. Mr. Pelham's System of Notation contains, in our opinion, the most complete and accurate analysis, which has yet appeared, of all the sounds in the English language. We are especially pleased to find, that the letters now in use can express, with so little alteration, all the sounds of the English tongue; that the vowel sounds may also be noted, so as to shew by the marks their mutual dependence. Indeed we venture to say the vowel sounds have never before been analyzed with so much accuracy. We do not indulge the foolish hope, that the English language will ever be printed in this way; for, as orthoepists and philosophers never made a language, so they will never regenerate one. Mr. Pelham may expect considerable encouragement from foreigners: Of this we are sure, that a book in French, printed in this way, would be sought for with avidity by any man, who was studying that language. Those of us, who have any doubt of the accuracy of our English pronunciation, will rather seek information by looking in a pronouncing dictionary; but this by no means diminishes the merit of this work, which, to a foreigner, must be far more valuable, than any pronouncing dictionary of the English language, with which we are acquainted. The account, given in this number, of the previous attempts of this kind, by many celebrated men, we think will be interesting, even to those, who are not disposed to examine and understand the present system. If they should, however, they will not fail to discern its superiority to any one that has preceded it. The next time we read *Rasselas*, we shall certainly read it in Mr. Pelham's edition. Ed.]

IT has frequently been repeated, and is now universally acknowledged, that the imperfection of our alphabet is the chief obstacle to a perfect understanding of English pronunciation. As language consists of sounds, and sounds are represented by written characters, it seems essential, that each letter should regularly denote a single, invariable sound, and readily combine with the others, to produce the infinite variety of compound sounds. If the Roman alphabet was adapted to the sounds of the Roman language, it by no means follows, that the same alphabet must be sufficient to express the words of other languages. When the Roman alphabet, therefore, was introduced into Britain, such changes should have been made in it, as were suitable to the genius of the new language, it was to represent. Whatever may have been the cause or manner of its introduction, the Roman alphabet was received without improvement, and has, in its present imperfect state, become the established medium of communicating the sounds of the English language. That it can be only partially applied to this purpose is sufficiently apparent in the practice of our most eminent orthoepists, who find themselves compelled to change the orthography of English words, in order to convey an idea of their pronunciation.

To supply the defect of uniformity in the powers of the alphabetical characters, various other expedients have been suggested, all, however, requiring a detail of general rules, with numerous exceptions; so that the student soon becomes involved in a labyrinth of perplexities, and abandons the study in disgust. The next resource was found in expunging all letters not essential to the sounds of the words, and thus presenting the pronunciation in a false orthography. But this remedy may be said to be worse than the disease, for, though an attentive study of the principles of the language is the most fatiguing means of acquiring a knowledge of its pronunciation, it is also the most effectual: whereas, when a person has been taught by false spelling, he has to *unlearn* this, before he can venture to write a word from memory. As a surer means of instruction, the varying sounds of the vowels have been sometimes noted by characters placed above them, but the characters used for this purpose have generally been numeral figures, and even these have become almost as unintelligible as the vowels themselves, by the same figures being applied to vowels having different sounds. The division of words into the syllables of which they are formed, is a rational and useful mode of instruction, but this implies that the letters have a uniform sound, which is certainly not the case in the Roman alphabet, as applied to the English language. For instance, the letter *c* has four distinct sounds in *can*, *cell*, *special*, and *suffice*, while its figure remains the same. A like irregularity exists in the letter *s* in *sign*, *resign*, *vision*, and *version*. The letter *g* in *gill*, (of a fish) has a sound totally different from that of the same letter in *gill*, (a measure) though the words are exactly the same in appearance. These remarks might be extended to *ch*, in *chaise* and *chain*; to *x*, in *wax* and *exert*; to *t*, in *late* and *satiated*, &c. It is true, that the *Italick* character is often employed to distinguish the different sounds of some of the consonants. But it is equally true, that its alternation with the Roman letter is insufficient to mark more than two sounds.

Though the want of regularity in the sounds of the consonants is thus perplexing, the difficulties increase when we approach the vowels. The intermixture of their sounds, resulting from the varying powers of each letter, is a perfect chaos, that can be reduced to order by no other means, than a patient, and diligent study of the principles of combination. Few, however, will undertake this, and fewer still will persevere till they have accomplished the Herculean task. In the words *wall*, *lard*, *mare*, and *mane*, the vowel *a* has four long sounds, essentially distinct from each other, and their correspondent short tones are found in *wallet*, *cellar*, *marry*, and *many*. Thus it appears that a single character is the representative of no less than eight sounds, including the short with the long ones. The letter *o* likewise represents four long sounds in *born*, *worm*, *fole*, *move*, and four correspondent short tones in *bonnet*, *won*, *whole*, and *wolf*, besides a diphthongal sound in *one*, and the vowel sound of *i* in *women*. But it is not in the combination of consonants with the single vowels, that the student of English finds the greatest difficulty. The diphthongs, or double vowels, present impediments at every step. The combination *ea* has five different sounds in *bear*, *fear*, *great*, *bread*, *beat*. In the words *vein*, *scize*, *heir*, *heifer*, *sleight*, the combination *ei* has

likewise free sounds. Each of the vowels and each diphthong represents several distinct sounds, a knowledge of which can be acquired by incessant practice only. It is true, that the difference is sometimes no more than a variation of quantity, without any change in the quality of sound; but the student is not the less embarrassed in making the proper distinction.

This inconsistency between the orthography and pronunciation of the English language has given rise to many expedients intended to remedy the evil.

“There have been many schemes offered,” says Dr. Johnson, “for the emendation and settlement of our orthography, which, like that of other nations, being formed by chance, or according to the fancy of the earliest writers in rude ages, was at first very various and uncertain, and is yet sufficiently irregular. Of these reformers some have endeavoured to accommodate orthography to the pronunciation, without considering that this is to measure by a shadow, to take that for a model, or standard, which is changing while they apply it. Others, less absurdly indeed, but with equal unlikelihood of success have endeavoured to proportion the number of letters to that of sounds; that every sound may have its own character, and every character a single sound. Such would be the orthography of a new language to be formed by a synod of grammarians upon principles of science. But who can hope to prevail on nations to change their practice, and make all their old books useless? Or, what advantage would a new orthography procure, equivalent to the confusion and perplexity of such an alteration?”

“One of the first who proposed a scheme of regular orthography was Sir Thomas Smith, Secretary of State to Queen Elizabeth; a man of real learning, and much practised in grammatical disquisitions.

“After him, another mode of writing was offered by Dr. Gill, the celebrated master of St. Paul’s School, London.

“Dr. Gill was followed by Charles Butler, a man who did not want an understanding which might have qualified him for better employment.”

The three plans here alluded to by Dr. Johnson were only so many variations of the general principle of representing the sounds of the language by false spelling, with the additional inconvenience of changing the powers of some of the established characters, discarding redundant letters, and introducing new ones.

“In the time of Charles I.” the Doctor continues, “there was a very prevalent inclination to change the orthography; as appears, among other books, in such editions of the works of Milton as were published by himself. Of these reformers every man had his own scheme; but they agreed in one general design of accommodating the letters to the pronunciation, by *ejecting* such as they thought superfluous.”

In the year 1773, Dr. Kenrick published his Dictionary of the English Language, with the professed design of ascertaining the pronunciation, without recourse to false spelling. His method was to mark the vowel and diphthongal sounds, in regular succession, from No. 1 to No. 16, affixing to each sound its appropriate num-

ber, without regard to the vowels by which it was represented. According to his plan, "each radical word and principal derivative is first printed with its respective accent or accents placed over the proper syllables; and then reprinted in separate syllables, with figures placed over each syllable to determine the exact *quality* of sound to be given it. Added to this, the consonants are printed in Roman or Italick characters, as they take their hard or soft sound, are audible or mute." [See his Introduction, page iv.] The cypher 0 is placed over the particle *a* and the letter *e* in certain situations, to denote the indistinct sound of those letters in such cases, and the Italick character is the only discrimination made in the sounds of the variable consonants.

Whatever imperfections may be found in Dr. Kenrick's scheme of notation, it certainly possesses this advantage, that the student is never misled by a false orthography; and it is not easy to discover why his Dictionary has been so generally overlooked, unless it be, that the duplicate numerals become confused in applying them to the single and double vowels. The use of numerals is indeed objectionable on another account, as they require a compound operation of the mind, first, to banish the idea of number, and then, to associate the figure with the sound it expresses.

Mr. Sheridan, after having maturely studied the subject, proposed to facilitate and adjust the pronunciation, by detailing the general rules on which it is founded. But as the number of exceptions greatly exceeds the number of the rules, the student is necessarily compelled to load his memory not only with a few examples of each, but with every word to which they apply. Sensible of the inefficacy of this means for any practical purpose, Mr. Sheridan proceeded to place the same series of numeral figures over each vowel, according to its variation of sound. Hence the same figure occurs over different vowels having different sounds, and thus defeats the very object for which it was designed. His chief reliance appears to have been on spelling the words as they are pronounced. This, however, was the worst part of his plan, for the inevitable consequence must be to embarrass the student between the true and the false spelling, when repeating the words from memory.

It is surprising, that Mr. Sheridan's train of thinking did not lead him to the invention of a system of uniform marks, when we read in the fifth section of his Prosodial Grammar, the following observations on the "Use and abuse of letters in spelling or representing words."

"When written words are considered as the types of sounds, in order to make them correspond to their archetypes, the four following rules should be strictly observed.

"1. No character should be set down in any word which is not pronounced,

"2. Every distinct simple sound should have a distinct character to mark it, for which it should uniformly stand.

"3. The same character should never be set down as the representative of two different sounds.

"4. All compound sounds should be marked only by such characters as will naturally and necessarily produce those sounds, upon their being pronounced according to their names in the alphabet."

From these remarks it is evident, that Mr. Sheridan was aware of the insufficiency of the means he had provided to counteract the "amazing confusion" arising from the imperfect state of the alphabet. Under this impression, he ought to have abstained from the publication of his sentiments, till he had something better to offer than the mere substitution of one difficulty for another.

[TO BE CONTINUED.]

FOR THE ANTHOLOGY.

REMARKER, No. 40.

*Homo sum, humani nihil a me alienum puto.^b

TERÈNCE.

THE present age is peculiarly distinguished by liberality of sentiment and benevolence of action. Bigoted veneration for opinions, sanctioned only by antiquity, has been thrown off; the mind of man has been carefully analyzed, and pure, unbounded benevolence is now taught by philosophy as well as religion. Sectaries have, in a great measure, lost their animosity towards each other, notwithstanding some late attempts to revive it; and party spirit can no longer destroy the ties of nature or of society. Benevolence is not now confined to feeding and clothing the wretched vagrant, but provides every comfort for the distressed, and passes not unregarded the suffering victim of vice. Still the nature of benevolence is not fully understood. We forget, that almsgiving forms but an inferior, though necessary trait in her character. Many suffer want, because they are too proud to beg, and would ungraciously receive a proffered benefit, which they would consider only as an equitable tax upon affluence. Some are in want of friends to bring their talents into notice, and others require assistance to relieve themselves from misfortune. Persons of their own rank are unable to afford them relief. They cannot apply as equals to those above them in society, for there is no sympathy between them; and the pride of independence would prevent their acknowledging them as superiours.

This pride of independence is the cause of the want of gratitude so much complained of in our country. But it is the heart's blood of our present form of government. It is sucked in with the mother's milk, and is the vital principle which animates the whole frame. The child bears with uneasiness the yoke of parental authority, and looks forward with impatience to the period of his freedom, when he shall be released from subjection. Every institution of our country breathes not only equal protection, but perfect, unlimited equality. The meanest citizen in the community is continually called upon to judge of affairs of state, to pass a judgment upon the conduct of the officers of government, and continue them in their employments, or place others more capable in their room.

He feels incompetent to the task, but demagogues are never wanting to induce him to act as they wish, by convincing him that he is as able to judge, as his better informed fellow citizen ; and the attempts, that may have been made, to enlighten his mind, are attributed to the desire of the rich to domineer over the poor. Can we be surprised, that with such an education and such habits, men should resist every thing which tended to draw a line of distinction between themselves and more opulent neighbours ? Are we to expect gratitude from persons, who are neither taught it at home, or at school ; and when principles are instilled into them, which destroy every effort of this natural feeling to expand itself into action ?

Shall then the hand of benevolence be checked ? Shall we refuse to do good, unless the object of our bounty conforms to our own particular ideas of right ? Benevolence is no where drawn in the character of a judge, but with the attributes of mercy and charity, whose hand is ever ready to assist the distressed, the undeserving as well as the deserving ; and where the want of her assistance is the only plea, that is necessary to obtain it. How are the thoughtless votaries of vice, or the suffering children of idleness, to be reclaimed, if benevolence should say, that they were receiving the just reward of their folly ; and therefore afford merely the passing tribute of relief, without endeavouring to reform the character. As the poorer classes of the community in this country, except when overpowered by continued sickness or unusual misfortune, may command the comforts as well as necessaries of life ; there is not the same scope for benevolent exertion here, as where the industrious hand of labour can with difficulty support itself. But our duties are not the less important. The young labourer engages with ardour in the pursuits to which he is destined ; and, confident of success, hastily involves himself with the cares of a family. Unforeseen accidents darken his prospects, and he soon, perhaps, finds himself embarrassed with difficulties, from which he is unable to relieve himself. He resembles the insect, caught in the spider's toils by his own giddy imprudence, whose efforts to extricate itself only exhaust its strength. At length, yielding to despair, he seeks oblivion to his cares, and strives to forget, in the inebriating draught, the misery which he can no longer support. If some benevolent being could have listened to the tale of his distress, and, throwing aside every appearance of superiority, have become his friend and adviser, the impending ruin might have been warded off. Perhaps he may yet be saved ; and how delightful the employment, to restore a human being to himself, and their only support to a wretched family ! If he could be made clearly to see the way, in which his affairs might be retrieved, hope would be relumined in his bosom ; he would acquire fortitude to dash the poisoned chalice from his lips, and to abstain from superfluities, which, although easily obtained, yet draw after them a load of debt, that would render abortive all his efforts ; and he would soon find, that perseverance and economy were sufficient to overcome every difficulty.

In the numerous families of labouring industry many arts might be taught, which, by giving employment to the rising offspring, would save them from the destructive effects of idleness, and add to the

comforts of the family. Few persons are aware of the extreme helplessness of the poorer classes. In the country, there are families ignorant even of the use of the spinning wheel; and even where there is more reflection, a benevolent man might employ himself in doing the greatest good, by spreading the knowledge of the improvements that are constantly made in agriculture, and the arts of life. He might go still farther. He might introduce to their minds the knowledge of some of the sublime truths of natural religion, and prepare them for the reception of the elevating promises of christianity; and thus save them from the errors of that numerous class of fanatics; that, separating religion from morality, show their respect for the former, by violating every principle of the latter; or, from that frequent indifference, which makes numbers forget that there is a God, who governs the world, and while they smile at the zeal of their neighbours, do not remember that religion is any concern of theirs.

People are not to be made better, or to have their minds enlightened by cold lectures upon morality, or even by the distribution of good books. Observe how political demagogues make their converts. "Fas est ab hoste doceri." It is not by telling the persons they address, how to think or how to act; but by placing themselves upon a level with them, by entering into their feelings, and by making the opinions they wish them to adopt, seem their own; thus dishonesty and cunning are able to rule the multitude, and raise themselves to power and distinction. Shall then the disseminators of discord alone be able to obtain their end; and shall benevolence sit idle, and acknowledge her impotence? If we did but consider, how large a portion of the community have neither leisure nor ability to inform themselves of subjects, which concern either their present or future welfare; that, confined to their daily occupations, they seldom stretch their thoughts beyond them; no benevolent mind would refuse its aid to bring into use those faculties which have been bestowed upon them. By friendly advice and instruction, adapted to their capacities, their sphere of action might be enlarged, and themselves not only made better, but enabled in their turn, to do good to their fellow creatures. With such a motive, who would not exert himself to the utmost, and however distant, strive to imitate infinite perfection, by extending to his fellow creatures the blessings that have been conferred on himself?

POETRY.

FUNUS PASSERIS CATULLI.

[Venustum hoc poema amici ubicunque Musarum gratum semper habuerunt. Politianus tamen, qui, prima juventute, plurimum temporis studiique occupavit ad Catullum emendandum et corrigendum, ratus est, sensum minime decorum sub verbis illis dulcissimis latuisse. Versiculi hi Martialis opinionem induxisse videntur;

Da mihi basca, sed Catulliana,
 Quae si tot fuerint, quot ille dixit,
 Donabo tibi passerem Catulli.

Quanquam grates infinitae Politiano habendae sunt pro meritis insignibus tum in Catullo, quam aliis auctoribus antiquis restaurandis, minime placet haec sententia. Illo tempore viri doctissimi nulli comprobaverunt; et hodie lector modestissimus vix, credo, erubesceret legendo.

Studiosi poetae hujus flosculum hunc delicatum aliis sub solibus cultum florentemque laeti videbunt. Versionem Etruscam et Hispaniensem novamque Anglicanam adjungimus.]

Lugete, O Veneres, Cupidinesque,
 Et quantum est hominum venustiorum,
 Passer mortuus est meae puellae,
 Passer deliciae meae puellae;
 Quem plus illa oculis suis amabat.
 Nam mellitus erat, suamque norat
 Ipsam tam bene, quam puella, matrem;
 Nec sese a gremio illius movebat,
 Sed circumsilens modo huc, modo illuc,
 Ad solam dominam usque pipiabat.
 Qui nunc it per iter tenebriosum
 Illuc, unde negant redire quenquam.
 At vobis male sit, malae tenebrae
 Orci, omnia bella quae devoratis;
 Tam bellum mihi passerem abstulistis,
 O factum male, O miselle passer!
 Tuâ nunc opera meae puellae
 Flendo turgiduli rubent ocelli.

TRADUZIONE ITALIANA DI FR. GARISTIO.

Piangete, O grazie, Amor piangete,
 E i bei di lagrime ocelli spargete,
 E quanto trovati di vago, tutto
 Pianga, ed ammantisi di duolo e lutto,
 E morto il passero della mia bella
 Amorosissima gentil donzella,
 Che qual delizia, qual pregio raro
 De suoi tenealo lumi piu caro;
 L' amabil passero, che la diletta
 Sua vezzosissima Padrona eletta.
 Sapea conoscere si ben, che ad essa
 Non e si cognita sua madre istessa.
 Morto e il bel passero vago ed ameno
 Che non toglieasi mai dal suo seno,
 Ma saltellavale mai sempre intorno
 Con dolce pigoli la notte e il giorno,
 E un si bel passero or va pel nero
 Dove non tornasi, tristo sentiero;
 Ah vi si accrescano mai sempre i mali
 Tenebrosissime ombre infernali,
 Che inesorabili ed indiscrete
 Si vago Passero tolto n' avete.
 O ria disgrazia, empio destino,
 O deplorabile Passer meschino!
 Sol per tua causa or della bella
 Amorosissima gentil donzella
 Rossi divengono, e tumidetti
 Dal lungo piangere i vaghi ocelletti.

TRADUCCION ESPAÑOLA DE CADALSO.

De mi querida Lesbia
 Ha muerto el pajarito ;
 El, que era de mi dueño
 La delicia y cariño,
 A quien ella queria
 Mas que à sus ojos mesino.
 Llorenle las belleras,
 Llorenle las cupidos,
 Llorenle quantos hombres
 Primorosos ha habido :
 Porque era tan gracioso,
 Y con tan bello instinto
 Conocia a su dueño,
 Como a su madre el niño.
 Ya se estaba en su seño,
 Ya daba un vulecito
 Al uno y otro lado,
 Volviendo al puesto mismo ;
 Su lealtad y gozo.
 Mostrando con su pico,
 Ahora va el suitado
 Por el triste camino
 Por donde nadie vuelve
 Despues de haber partido.
 O ! mal haya, mal haya
 Vuestro rigor impio,
 Tiniebias destructoras,
 Crueldad del abismo !
 Que destruyendo al mundo,
 Tambien habeis sabido
 Arrebatat de Lesbia
 El pajarito querido,
 O malvados rigores !
 O triste pajarillo !
 Que causan a mi Lesbia
 Duro llanto continuo,
 Quitando à sus ojuelos
 Aquel hermoso brillo.

TRANSLATION.

Lament ye loves, ye graces mourn,
 And flow, ye tears, from beauty's eyes ;
 Lo, from my fair one's bosom torn,
 More lov'd than light, a sparrow dies.

Sweet was the bird, and well he knew
 Her fostering hand with filial care ;
 Nor from her beauteous breast withdrew,
 But dwelt, and leapt, and warbled there.

Now to the shade's remotest gloom
 He treads a dire and darksome way ;
 Curse on those shades, that blast our bloom,
 And tear life's fairest gifts away.

O fatal chance, O hapless bird !
 For thee what cares and griefs arise !
 For thee my Lesbia's sighs are heard,
 And tears suffuse her beauteous eyes.

NOTICE OF TIMOTHY TANKARD, THE SCIENTIFICK DRINKER.

JOLLY Tim was a man of a thousand,
 For mirth he was no one's debtor,
 His can and his bowl
 He lov'd like his soul,
 And he loved his muse still better.

He held that science and wine,
 Each served to assist the other ;
 One bumper he'd fill,
 For Helicon rill,
 For the top of Parnassus another.

'Twould have fatt'd a Christian's bowels,
 To have seen him tip his can, sir ;
 How his wits were new rigged,
 With each bumper he twigged,
 How he'd write, when he could not stand, sir.

Jolly Tim had a coat of arms,
 For his ancestors' sake he bore 'em ;
 A huge nose, gules,
 In the mud like a fool's,
 With this motto, "securus amo-rum."

Of his ancestors much he vaunted,
 For several generations,
 And often he swore
 That they prided him more,
 Than had they been kings of nations.

For his father was president
 Of a club of toppers so tight,
 That used to meet
 In the very same street
 Where his grandfather froze, one night.

Jolly Tim was obliging and kind,
 And politeness was all his *foible*,
 For he ne'er had a guest,
 But he did his best,
 To drink him under the table.

The pimples upon his face
 So thickly held their stations,
 That he parcel'd them out,
 On his chin and his snout,
 Into clusters and constellations.

'Twas wonderful to behold,
 When to *stug* he took a notion,
 How the bear and the dog,
 And the bull, snake and hog,
 Would glow with the brisk emotion.

And when his noddle went round,
 And stars appeared in confusion,
 He'd take to this ground,
 In a study profound,
 And measure their revolution.

His temper was humble and meek,
 He ap'd not the proud and the scorner ;
 And he often was found
 As low as the ground,
 In the street, and the poet's corner.

THE BOSTON REVIEW.

FOR

JANUARY, 1809.

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. I.

THE NEW CYCLOPAEDIA, &c. by Abraham Rees and others. First American edition, revised, enlarged and adapted to this country, by several literary and scientific characters. Vol. II, part 1. Philadelphia, Samuel F. Bradford, 4to.

THE farther we advance in our examination of the *American* edition of this work, the more we regret the manner in which it has been conducted. After the fair promises of the "literary and scientific characters" who superintend it; what a disappointment must it be to the purchaser, what a mortification to the friend of American science and literature, to find so few real improvements made upon the *English* work. How has this happened? Is it because the *original* is so perfect that it leaves no room for amendment? If we are to judge from the complaints and railing of the American editors, nay, if we may rely upon the judgment of some impartial persons, this cannot be the case. Must it not then proceed from one of the causes we have mentioned on former occasions; either the incompetency of these gentlemen to their undertaking, or an attempt to impose upon the American publick! Let the facts we exhibit give the answer.

In our last review of the Cyclopaedia, we examined with care, and we trust with all due candour, the important article ANGEL, contained in the present half volume. We shall now proceed with the remaining articles, of which AMERICA is by far the most important, and will undoubtedly be the most interesting to our readers. But before we examine this, we shall dispose of a few smaller articles which precede it.

The first that we remark upon is a geographical article consisting of five words, viz. "AMACCURA, a town of Africa." We have taken notice of this *original* article (though we generally mean to confine our attention to the labours of the *American* editors) because we think articles of this sort do not add much to our stock of know-

ledge, and because we think that our editors might find abundant room for improving the work in such instances. And we may remark, that there are not a few articles as unsatisfactory as this, and which relate to subjects much more interesting than this "town of Africa."

AMACK, in *geography*, an island of Denmark, has an addition of four or five lines to describe the hats, jackets, breeches and petticoats of the inhabitants, whose dress and mode of living Dr. Rees had spoken of in general terms, as being "peculiar." If it was worth while to be so minute in respect to these islanders, the American editors would have done well to describe their mode of *living*, as well as their *dress*.

AMASIA, in ancient geography, has an addition of five and twenty lines.

AMBER, an interesting, though concise article in the original work, has a column of additional matter, for which the editors (as we wish they always would do, till they give their names to the publick) cite their authority...

AMBROSE ST. This article has a number of childish insertions of short phrases, and even single words, which are very much in the strain of that overweening zeal for the supposed interests of religion, which has been displayed in former parts of the work. We will give one or two examples. The English editors, after observing that "*pious frauds and pretended miracles served also to augment the esteem and veneration with which he was regarded by the credulous multitude,*" proceed to details, in the midst of which the American editors make insertions in brackets, as follows :

"These holy relicks were presented with solemn pomp to the admiration of the people ; and many miracles were [*said to be*] wrought on possessed and diseased persons who touched them, and [*it was affirmed that*] one recovered his sight by touching the bier on which the bodies were deposited, with his handkerchief."

Again,

"Many fabulous particulars are related concerning Ambrose, which are not worth minutely recording, and which the allowable scepticism [*if scepticism be ever allowable*] of the present age will not admit."

We really do not perceive the necessity of spending time on amendments like these, unless the Cyclopaedia is intended for school-boys of the lowest form. Is it possible that any reader could be misled by the expressions of the original ? But we are willing to give these amendments the praise which we cannot bestow upon all parts of the work ; we mean, the praise of doing no harm. We ought not to pass over a short paragraph at the close of this article, boldly calling in question Dr. Rees's impartiality, because, forsooth, he is an *Arian* !

We would, upon this, put a plain question to these liberal editors. Do you mean, gentlemen, to affirm, that sectarians are never impartial ? If so, will not this imputation attach to yourselves, who profess to be of a particular sect or party, as well as to this biographer, whom you choose to denominate an *Arian* ?

AMBURY, in farricry, is a new article, taken, as it appears, from the *Domestick Encyclopaedia*.

AMENDMENT, in law, has a few additional sentences, collected with a very commendable industry from Bacon's Abridgment, title *Amendment*, and the English statutes there cited.

AMERICA is the next article in order. The very mention of this name, we have no doubt, excites in our readers the most eager desire to peruse this article in the *American Cyclopaedia*. They will remember that, according to the prospectus, particular attention was to be bestowed upon all those parts of this edition which relate to *America*. They will recollect, too, the profound contempt, not unfrequently deserved, with which some of our writers are accustomed to treat every thing written by Europeans upon the subject of this country. They will naturally consider also the great advantages which the *American* have over the *English* editors, by being, in a manner, *upon the spot*, where any fact can be readily ascertained, any question immediately answered, without traversing the Atlantick ocean. They would also reflect, or would have a right to presume, that *America* is the native soil of these gentlemen; that the history of their particular portion of the country, the *United States*, occupies a considerable part of that of the whole continent; and, therefore, that the editors have, in addition to every other motive, the stimulus of patriotism to urge them to spare no exertion in this part of their work. They might also naturally suppose, that the eyes of the literati of Europe (and Dr. Rees, we have no doubt, would see it with as much satisfaction as any man) are fixed upon this part of the *American* work, anticipating the most complete account of this continent, which has ever been published. For these and other reasons, which we could mention, the readers of the *Cyclopaedia* will expect every thing that can be desired upon this interesting subject. We shall now see how these expectations will be answered.

In managing this article, the *American* editors have adopted a method a little different from that which they have followed in most other parts of the work. They have not mutilated and altered at pleasure, as in the first number, nor have they confined themselves to *correcting* the errors of the original; but with a laudable ambition have, in addition to their usual corrections, given an entire *new article* upon *America*. We highly commend this patriotick spirit, and, wherever we can, we shall as highly commend their work. In our remarks we shall first consider the *original* article with the *American* corrections, and then examine the merits of the *new* article.

The original article, which has some formality, though not much method, is so unsatisfactory, that it has been censured by Dr. Rees's own countrymen.* But among the various critics who have expressed dissatisfaction at the article, we do not recollect any who have had so little charity as to impute its imperfections to a studied design of the compilers to degrade *America*. This imputation was reserved for our liberal minded editors. Near the close of the original article, after copious strictures upon it, they say:

* See *British Critick*, vol. 37.

"We regret exceedingly that the foregoing particulars contained under this interesting head should have required so much of our animadversion. Living, however, in that country, and familiar with many of the subjects which this article *affects* to describe, it was our duty, and we have accordingly endeavoured to expose some of those ancient absurdities which have so long circulated in Europe to the *intended degradation* of America; particularly as these accounts are again brought forward to the world in a work of this kind, where the influence of *prejudice* and *credulity* should be utterly unknown."

We also "regret exceedingly" that these gentlemen should have had occasion for so much animadversion, and we no less regret that they should feel themselves justified in closing their animadversions with an unqualified opinion, that these "ancient absurdities have been long circulated in Europe to the *intended degradation* of America." And it is most remarkably unfortunate, that *they* should insinuate that *Dr. Rees* and his associates have admitted any thing into their work under the influence of *prejudice* and *credulity*. Are these gentlemen ready to admit, that Buffon and the rest of the French philosophers, who gave the greatest currency to these preposterous opinions, did it with the intention of *degrading us*? Does Mr. Jefferson, who made a reply to Buffon, once insinuate such an intention on the part of his adversary? Yet Dr. Rees has done no more than to copy their sentiments upon this subject. We do not like to see such a readiness to impute bad motives; we think, as we intimated under the article *Angel* that it is not very politick, and we also think that Dr. Rees and his friends have a right to demand the proofs of it. For our part, we have seen no more evidence of wicked intentions, and prejudice, and credulity in them, than we think they will discover in the labours of these American literati. And upon what foundation does this unworthy imputation rest? Upon this; that the English editors have inserted into their work an article containing mistakes and false theories respecting America, which have been circulating for many years not only in *European* but *American* publications, and some of the most absurd of which errors in the opinion of the American editors are still admitted into the school books of our children!

If this is to be the evidence of wicked motives, of prejudice and credulity, then woe be to these charitable editors, when the Patagians, the Mexicans, the Peruvians, the Osages, the Mandarines, the Esquimaux, and the rest of the original inhabitants of this continent, from the Atlantick to the Pacifick ocean, shall be made acquainted with the errors and chimerical hypotheses detailed by these gentlemen, in relation to their several countries.

These gentlemen, among other extraordinary things, sneer at the story of the Canada earthquake, of 1663, which is said to have overturned a *chain of free stone mountains*, not a free stone mountain, as they state it, upwards of three hundred miles in length. This account is, we confess, extraordinary; but extraordinary as it may appear, it is supported by authorities which these gentlemen will not lightly reject, and on which, as *American* authorities, Dr. Rees would have a right to place entire reliance. Dr. Morse, in the very last edition of his *Geography*, printed in 1805, a book which is used

In all our schools, inserts the story without comment ; and, farther, cites the authority of a late professor of our university, for an account of this and other earthquakes in North America. Indeed, Dr. Rees has evidently copied and abridged that part of Dr. Morse's Geography which comprehends this extraordinary narrative ! Surely then, Dr. Rees is not to be censured for permitting things of this nature to find their way into the Cyclopaedia. If our own geographers and professors countenance and adopt such relations, why should *foreign* writers be charged with partiality for following their example ? And this story is not, after all, more extraordinary on the face of it, than some which other American writers have published respecting this country, or some, which these very editors have admitted into this very article. Take the following examples.

Dr. Mease who has appeared frequently in public as an author, in his " Geological account of the United States," published in 1807, in which we are told, that *the most scrupulous attention has been exercised in ascertaining the accuracy of his facts and statements*, relates a number of extraordinary stories, and among them the following, respecting the narrows of Connecticut river, which he inserts without comment.

" Two hundred miles from the sound is a narrow of five yards only, formed by two shelving mountains of solid rock, whose tops intercept the clouds. Through this chasm are compelled to pass all the waters which, in the time of the floods, bury the northern country. At the upper cohos, the river then spreads 24 miles wide ; and for five or six weeks, ships of war might sail over lands that afterwards produce the greatest crops of hay and grain in all America. People who can bear the sight, the groans, the tremblings and surly motion of water, trees and ice, through this awful passage, view with astonishment one of the greatest phenomena in nature. Here water is consolidated without frost, by pressure, by swiftness, between the pinching sturdy rocks, to such a degree of induration, that no iron crow can be forced into it. Here iron, lead, and cork, have one common weight ; here steady as time, and harder than marble, the stream passes irresistible, if not swift as lightning, the electric fire rends trees in pieces with no greater ease than does this mighty water." !!!

These editors can also publish extraordinary stories, as well as Dr. Mease. They have not indeed, so far as we recollect, told us of the famous Salt Mountain of 180 miles in length, and of which a specimen was actually said to have been sent to Mr. Jefferson, and to the museum of our own university, nor of the *salt plain*, which appeared after the salt mountain had melted away. But, not to mention the discovery of *unicorns with curling horns* like the fossil, *cornu Ammonis*, which they state on the authority of a Canadian, they tell us, when speaking of Louisiana that " it is said, that the buffalo and bear, particularly, are in droves of many thousands, and continue passing without interruption for weeks together ; so that the whole surface, of the country is for many miles in breadth trodden like a large road !" And in another place they say ; " in some places *whole hills*, through the multitudes of deer, buffalo, &c. that have resorted to them from *time immemorial* have been eaten down to a plain !"

Now these stories are not less extraordinary than that of the Canada earthquake. But we will not affirm that Dr. Mease, or these editors have circulated them from wicked motives; nor would we be thought to have introduced them here, out of disrespect to the authors who have given currency to them. But they certainly would justify Europeans in speaking with as much freedom of our countrymen, as these editors have done of Dr. Rees and his friends.

We have dwelt the longer on this subject, because we think we have observed in other parts of this edition, a sort of haughtiness over Europeans, which is unbecoming the liberality of men of real learning. We trust, that we feel as sensibly as these editors for the reputation of American science, and literature, and that we should be as ready to repel an injury, or to resent an affront offered to either, as they would. But we would also exercise towards others the same liberality that we should exact of them towards ourselves.

But it is time to inquire who are the authors of, and who are responsible for this article upon *America*. If our editors had informed their readers of this, it would have enabled them to judge better of Dr. Rees's motives for republishing it; and we had a right to expect that they would have traced it up to its original publishers, and thrown upon them as much of the responsibility as belonged to them. Why have they suppressed this information? Was it their design to depress the merits of Dr. Rees in order to exalt their own? And did they think this object would be in some measure defeated by a disclosure of the original authors of this article? If this were not the case, we confess we can perceive no other way of accounting for their conduct, than by a supposition which implies a total disqualification for such an undertaking, their ignorance. They might have informed their readers that the original publishers of this article were those famous characters, the host of literati, who furnished the materials for the French Encyclopaedia. It would seem perfectly natural to *Europeans* that Dr. Rees should resort with confidence to this work, of unequalled celebrity, for this, and many other articles of his Cyclopaedia. By thus referring to the original publishers, however, we do not mean to absolve Dr. Rees from all responsibility for this article, though we think he stands acquitted of all improper motives.

As it is not a part of our engagements to our readers to review the *original*, but merely to exhibit what the American editors have done, and what they have not done, it is unnecessary to show in what particulars Dr. Rees might have amended this article; but it is certainly proper to show how negligent our editors have been in not recurring to the original, and revising the translation made for this work. If they had employed themselves in this, instead of imputing improper motives to the English editors, they would have performed a service quite as useful to their readers, and as honourable to themselves. And we are the more surprised, that they were not led to suspect that the article was not of *English* origin, as besides the Gallicisms which abound in it, the very first paragraph contains this expression; "*Our first meridian is the boundary of the world to the west;*" language which is unintelligible in the mouth of any

people, but those, who, like the French and other *continental* nations of Europe have been accustomed to reckon from the Island of Ferro as their first meridian. We will in this place take notice of some things which we think might have been corrected by recurring to the original.

In the same paragraph, we meet with this expression :

“Such is the error of Ptolemy, that he *shoves back* a hundred and forty eight degrees and more, the eastern mouth of the Ganges, which according to astronomical observations taken by the moderns is settled at about one hundred and eight.” What are we to understand here by *shoving back* the mouth of the Ganges? The original has “car telle est l'erreur de Ptolémée qu'il *recule* jusqu'à cent quarante huit degrés et davantagel 'embouchure orientale du Gange,” &c. in which the word *recule* should rather have been rendered, *extends* or *carries forward*, which is its usual signification when applied to geographical boundaries.

In col. 6th.* It would not have been amiss to have translated the words *suc de napel*, which mean, we presume, the juice of napel, or *aconitum*, with which it is observed the inhabitants of some districts of the Alps rub their knives.

In column 8th. the translation reads thus : “It is thought that the entire population of the new world, at the time of its discovery *wight be* forty millions,” it should read, “It is *not* thought that the entire population, &c. could be forty millions.”

In col. 9th. instead of, “the inhabitants of *that* hemisphere,” the original has, “of *our* hemisphere ;” that is, the hemisphere in which the writers of this article lived, and not the American hemisphere, as the phrase now seems to imply.

In col. 12th. it is said, “though we find between the tropicks savages who are much addicted to fishing, they nevertheless plant several *feet* of manioc around their huts.” The original words here are *pieds de manioc* ; and it is well known, that the word *pied* signifies the plant itself.

In col. 13th. we find the word *transpiration* which is very good *French*, but ought to have been translated *perspiration*. In the same column mention is made of the savages of *Great Bretany* ; the original has *Grande Bretagne*, which, we need not inform the reader, means Great Britain.

In col. 14th. mention is made of a substance composed of “torrefied maize,” which in English would be *roasted* or *harched* corn.

In the 17th. column we have an instance of editorial inattention. The reader is referred by the American editors to “*the above tables*,” i. e. Mr. Jefferson's tables of the comparative weights of animals of the two continents ; but he looks in vain for the tables.

In col. 18th. we are informed that the indians “would *almost* find an opportunity [to indulge in intemperance] if they were less indolent.” There is an obvious omission of the word *always* after *almost*, and there is a corresponding word for it in the French original.

* We are obliged to refer to the *column* for want of pagings, or some other convenient mode of reference ; a defect which lessens the value of this work, in the long articles particularly, as a book of reference.

In col. 21st. for *encavallados* read *encavellados*, as it stands in the French, the first being formed, if there is such a word in Spanish which we doubt, from the Spanish word for a *horse* and the second from the Spanish word for *hair*. The word *blacks* in this sentence is also a false translation, there being no word for it in the original. This error would have been put among the *errata* at the end of our review, but for the American editors' appearing to have been misled by the word *blacks*; for they have founded an argument upon it, in the next column, observing that "the reports respecting the nation of *long haired blacks* will be found, on examination, to be equally unfounded." Perhaps they would not deny the existence of a *long haired* nation of *Indians*, though there may not be such a nation of *blacks*, in that quarter.

In col. 27th. there is this curious expression: "The western *Indians*, have nothing of the reasonable animal except the *mask*." We were confounded by this word, till upon turning to the original we found it to be intended for a translation of the French word *masque*, a technical term in painting and sculpture, signifying, the *form of the face*; and which, however allowable in *French*, is in *English* too technical for a popular disquisition.

But we will not fatigue the reader with any more examples. Faults like these manifest a degree of negligence which was not to have been expected from men who had pledged themselves to correct this work. Surely the patrons of this edition did not anticipate such a failure in the performance of those engagements. No, they had a right to expect that the work would be faithfully executed; that the original authorities, from which it is compiled would be carefully examined, and the errors of Dr. Rees, as well as of his predecessors corrected.

In our next we shall examine the new article upon *America*.

ART. 2.

The Apostolick Origin of Episcopacy, &c. continued fr. Vol. 5. p. 668.

Dr. Bowden, in his second letter, considers, that his opponent misrepresents Hilary, and denies that the Latin word *consigno* ever signifies *ordain*. This he proves from many authorities, and censures Dr. M. for not quoting the original Latin, by which his readers would not so easily be led into an error. The testimony of Hilary, he affirms, is direct in favour of episcopal superiority. "The Bishop, says that writer, is the chief; though every Bishop is a Presbyter, yet every Presbyter is not a Bishop.* In the Bishop all orders are contained, because he is the Prince, or the chief of the Priests." Yet this, says the doctor sarcastically, is one of the authors favourable to your cause!

Our author is equally amazed, that Chrysostom should be cited as an authority for ministerial parity, which he considers one of those many *strange things* apparent in the course of this controversy. The Bishop of Constantinople observes, [Com. Ep. Philip.] "Paul says in his Epistle to Timothy, fulfil thy ministry, being then a Bishop;

* Com. 1 Tim. 3. Com. in. Ephes. iv. 2.

for that he *was* a Bishop, in the appropriate sense, adds the Dr. appears by Paul's writing thus to him, *lay hands suddenly on no man!* This, says Dr. B. is the very act, in which the Bishops principally excel the Presbyters; by which the *former* are in a peculiar manner distinguished, which the *Father* quotes, to prove their superiority over the Presbyters. In his 13th Homily on 1 Tim. iv. 4, *with the laying on of the hands of the Presbytery*, Chrysostom has these pointed and decisive words. "Paul does not speak of Presbyters, but of Bishops. For Presbyters did not ordain Timothy a Bishop." "All the art of man," says Dr. Bowden, "cannot evade this testimony; for it implies, 1. That Bishops, as an order superior to Presbyters, existed in the apostolick age. 2. That Timothy was one of those Bishops. 3. That Presbyters could not in that age, as well as in the age in which Chrysostom lived, ordain a Bishop.

It is surprising that Dr. Miller should quote *Theodoret*, who has always been considered by Presbyterians as a high Churchman, and the quotations from *Primarius* and *Sedulius* are nothing to the purpose, as they merely prove an original community of names between Presbyter and Bishop, to which Episcopalians readily subscribe.

The Dr. here makes many quotations from several writers of this same century, tending to prove that Episcopacy was of apostolick institution. *Isidore* says, "The Bishops succeeded the Apostles; they were constituted through the whole world in the place of the Apostles." "Aaron, the High Priest *was* what a Bishop *is*. Aaron's sons prefigured the Presbyters."

Oftatus, a Numidian Bishop, says, "The Laity, the Ministers, the Deacons, the Presbyters, nay the Bishops themselves, the *princes* and *chiefs* of all, proved traitors." There are four sorts in the church; Bishops, Presbyters, Deacons, and the faithful Laity." Taylor's Epist. p. 95.

Musacus and *Eutychianus*, who were only Presbyters, took upon them to ordain. But the council of Sardis would not admit them into the order of Clergy. They would admit none, "but such as were ordained by Bishops, who were so in truth, for they were no Bishops that imposed hands on them."* This, says the Dr. shows clearly, what the council of Sardis thought of Presbyterian ordination. It was declared by them to have no validity, because the ordainers had no authority to *impose hands*.

Ischiras was ordained Presbyter by *Colluthus*, who was himself no more than a Presbyter, and the former was reduced to lay communion by the synod of Alexandria, because he was not ordained by a Bishop.

The Dr. closes his remarks on the writers of the second century, and terminates his second letter in these words:

"Before I conclude, I shall just observe to you, that you have a very improper way of quoting authors. If it be a Latin or Greek author, you sometimes give us the English without the original, even when the sense of the original is very different from what you give it; as when you translate *consignant* ordain; and in a few other instances, as will be shown hereafter; and you also give us

* Com. 19. Taylor on the Epist. p. 114.

the English, without referring to that part of the work, which contains the original. This puts an opponent to a great deal of unnecessary trouble. I must, therefore, tell you plainly, Sir, that if this controversy proceed, you must give the original, unless it be a passage well known, and about which there can be no dispute; or unless the passage be very long. But in every instance, you must note precisely the place whence you took the quotations. I will promise you to do the same. We shall then see the words of an author with our own eyes, and proceed in a fair and scholar-like manner."

ART. 3.

An Address to the people of the United States, on the importance of encouraging agriculture and domestick manufactures; tending to shew, that by a due encouragement of these essential interests, the nation will be rendered more respectable abroad, and more prosperous at home. Together with an account of the improvements in sheep at Arlington, the native sheep of Smith's Island, and the plans proposed of extending this valuable race of animals, for the benefit of the country at large. By GEORGE W. P. CUSTIS, Esq. of Arlington House, in the district of Columbia. Alexandria, printed by S. Snowden, 1808. Pamphlet, pp. 43.

THIS is a production that we should probably never have seen, if it had not been for that excellent institution, the Boston Athenaeum; where, besides the number of foreign and domestick periodical publications which are collected, a variety of pamphlets and small works from all parts of the United States add to the amusement of those who visit it. We have undertaken to notice it, not from its intrinsic value, but because it is written upon a subject, about which many very false notions, and very wild reveries are circulated with all the industry of party zeal. As a mere question of political economy, whether it be wise to encourage manufactures in the United States at this period, there would be nothing obnoxious in the discussion, because, although there might be a difference of opinion, there would be no suspicion or aspersion of motives; but, blended as it has been with political events, and artfully attempted to be made subservient to the factious purposes of party, every opinion advanced upon the subject will be considered not as coming from the political economist, but from the politician. A full conviction of the evils attending the discussion of any subject, which has once been seized upon by the harpies of party, will not deter us from offering some general opinions, with the hope that they may awaken reflection in the minds of honest, thinking men, and that their efforts, by preventing exaggeration and prejudice, may tend to enlighten publick opinion.

In the origin of society, agriculture was the first object of mankind, then manufactures, and then commerce. The first procured food, the second clothing, and the last was the means of exchanging the superfluities, and supplying the wants of either of the others. The United States have formed an exception to this natural order of things. Agriculture was our first object, and commerce the next,

and by the aid of these we were gradually advancing in manufactures. In this course, the progress of a nation will be vastly more rapid ; because commerce requires less capital, less labour, is more active, affords quicker and more profitable returns. The vast commercial capital now existing in the United States, has been principally acquired within the last twenty years. Increasing in a compound ratio, every year augmented its mass, and of course the disposable surplus. As we were diminishing our debt, it could not be invested in the publick funds ; it could only be occupied then, in enlarging our towns, improving our roads and canals, ameliorating our farms, or invested in manufacturing establishments. "Unembarrassed by too much regulation," the most natural and beneficial consequences followed ; and the superfluity of our gains, were appropriated in the order just mentioned. The effects were rapidly beginning to be perceived, and those who examined them carefully, foresaw that their progress, if uninterrupted, would be as extraordinary as the rise of our commercial greatness.

But we fear, that this fortunate state of things has received a fatal blow. Not that it will be immediately checked ; the impetus once given to any system, its motion cannot be instantaneously arrested. Nay, it may produce an apparent increase, like cutting off a tree ; but the growth will only prove to be suckers, that must perish, or become worse than useless. In these cases the interference of government is always mischievous ; its attempt to force enterprise, if it succeeds at all, will only produce distortion. Those nations are invariably the most prosperous, where, in every thing relating to the acquisition and employment of property, the citizens are left "to manage their own affairs in their own way."

It is much to be wished that a certain class of statesmen would peruse the journals of the Massachusetts legislature, some five and twenty years since. They would find that this policy of forcing manufactures had a full trial. Land and money were voted, and individuals formed associations to be patriotick, and pay double price for their coats. Companies too were formed with considerable capitals, not quite so large, to be sure, as some which have recently originated in the city of Baltimore, and the state of Virginia ; but in cases like these, the larger they are, the less chance of success, because the more room for mismanagement ; what was the result ? They invariably failed ; and so they will do in Baltimore and Virginia. We may also refer them to something of this kind in New Jersey, about which, certain individuals in New York will be able to give them all the particulars.

Besides, this scheme of premiums is only taxing one sort of industry to encourage another. We beg pardon of our readers for the number of trite things we are obliged to say, but the nature of the subject requires them. It is essentially unjust, and we venture to assert, has never succeeded in any instance : in the few cases, and they are very few, where the desired effect has been produced, it has been done by natural causes. We are aware that it may be said, that circumstances are different, and although the establishments did not then succeed, they would now ; admitting this to be true, we repeat that it will not be done by the premiums.

What is the motive of this forcing system? why are we thus exhausted under the receiver of the political air pump? Why—to compel Great Britain to accede to our terms, through want of *raw materials*, and want of sale for her manufactures; that is to say, to a diminution of demand for labour, and of consequence, an increase of her poor rates. And what is our situation while this is taking place? Living in a climate, in which we could not exist much longer without clothing, than without food; no demand for labour in agriculture, because we already raise more than we consume; commerce is annihilated, and we are to go to manufacturing broad-cloths, flannels, and blankets, when the whole United States do not produce a sufficient quantity of the *raw materials*, to supply a single State!

To prosecute this system effectually, which is to result in establishing cotton and woollen manufactures, and so make us "*independent*," many existing manufactures were either diminished, or cut up by the roots; which will be seen by consulting the reports of the secretary of the treasury under the proper head: it is whimsical enough, that a very flourishing establishment for making *maccheroni*, should have been one of these. Lumber, and the preparation of fish, may be classed under this head, as they both are changed from their original state, and employ vast numbers in the operation; and these two great staples of the eastern division of the United States have been nearly exterminated. But, supposing that the fishermen and shingle-makers should turn their hands to spinning and weaving, have they no reason to fear, that by the time they become expert in their new business, some new policy may intervene, and that they will be again cut adrift, to shift for themselves? Can they confide more in the southern legislators, who voted to a man to suspend commerce, and with the utmost indifference annihilated the means of existence of so many thousands, considering it to be a local and subordinate interest? can they be more confident of their protection of manufactures, which can never be carried on in the southern states?

Manufactures generally create large cities, and accumulate great number of individuals, who obtain a bare subsistence. We have been taught to deprecate the growth of great towns, and have heard them styled with some vehemence by a great authority, "*great sores!*" But if this is the truth of commercial towns, where property is much more divided, what shall we say to the population of a manufacturing city? Would the existence of our present form of government be compatible with such a populace as exists in Lyons, Manchester, or Birmingham?

Those who are inimical to commerce can never be friendly to manufactures, for the latter can never flourish without the former. The history of every nation proves this maxim. Even Venice, Genoa, and Holland, though almost without territory, were possessed of very important manufactures, when they enjoyed an active commerce. In Great Britain, supported by liberty and security of person and property, they have progressed in concert to the most unrivalled prosperity. Look at France; money is plenty, though it does not circulate, provisions low and abundant, labour cheap, the raw

materials, silk and wool, plentifully furnished, and the government for the last twenty years have been lavishing programmes, premiums, ordonnances, arrets, decrees, &c. for their encouragement; and what is the situation of France as respects manufactures? Why, the very soldiers of Buonaparte, are at this day, more than half of them dressed in English cloths.

We shall only add a few lines more to this long preface, to say, we are well wishers to the permanent establishment of manufactures among us; and that we have no doubt they will grow up fast enough, if the former prosperity of the United States is restored, and the government will not interfere. Several minor articles which used to be imported from Europe, have been gradually produced at home, till the foreign supply has been wholly given up. The two great branches of woollen and cotton, were also beginning to appear; of the latter article particularly, many considerable establishments were in activity, in different parts of New England; and of the former, though the raw material was scarce, the progress was very perceptible; the first step was to introduce carding machines, and these, which a few years since were unknown, are now in use every where, even in remote parts of the District of Maine. The next object was to introduce the spinning jennies, and these are becoming more common every day. Many individuals had turned their attention to these branches; and with small capitals, and personal attention, were gradually maturing important establishments: and this is the only way in which they can ever be made to succeed. New England possesses every advantage for these purposes, and will no doubt, in due time, manufacture for herself and her neighbours. But, while we can buy a coat cheaper than we can make it, it is better to buy it. In a very few years we shall no doubt be able to export a principal part of the cotton we now send in a raw state in a state of twist; at least to supply those countries that are now supplied by England. If our prosperity should be restored, many years will not elapse before we shall be able to make such a quantity of woollen cloths, as not to be left naked, if we quarrel with Europe; and to do much more than this is not desirable. For dependence on others to buy is almost as bad as to depend on others to sell.

We come now to Mr. Custis's pamphlet, and we must remark in the first place, that its title is a misnomer, because almost all his observations apply only to the southern states; as a proof of which, among others, we extract the following:

"In a republic like ours, fellow citizens, formed from the history of so many ages, and a work no less remarkable for the wisdom, than the equity of its structure, we must only expect to preserve the purity of its spirit and laws, by cherishing those institutes, which cause its stability and promote its welfare. The education of youth should become one of the most distinguished features in a republican system of government. Look around you, people of America, and behold the state of your growing population. Do you see the youth trained up in the ways of virtue, morality and religion. Do you see them thus formed for patriots, for statesmen, and for soldiers; their country's best support, and proudest boast. Or do you

see them brought up in idleness and vice, lost to a due sense of their own utility and importance, and lost to the service of the state. What a disgrace to the age! what a reflection for posterity! A republic which should live, but by the virtue and valour of its citizens; and which, in these degenerate days, should set a proper example to the world, is wanting in those institutes so necessary to produce these desirable ends.

“By recurring to the history of the most distinguished ages of the ancient republics, we find that schools for the instruction of youth, were among the first of their establishments, and considered as essential to the service of the state. Here the children were taught the lessons of virtue, and trained up to be useful members of the commonwealth. Here were those duties inculcated which formed the citizen and adorned the man; and the hero of those ages would rather suffer death than confess dishonour.”

A country gentleman should seldom write, and never without the advice of his friends, because he is very apt to carry a little of the importance of the 'squire of the village in his manner, which is lost in the crowds of the world; and because he is apt to feel a warmth and zeal on a comparatively trifling subject, which is often attended with ridicule. We trust Mr. Custis is a better farmer than writer, but we hasten to introduce the author's manner and opinions to our readers, and therefore present him with two or three sentences from among many others of the same cast.

“Again, we now occupy the very humble rank in the commercial world, of being the carriers for others, and thereby deriving emolument from their exertions; but how much more characteristic would it be, of a great people like ourselves, rather to bear to distant quarters of the globe, the produce and ingenuity of our own workshops, than to wait at the doors of our neighbours, to receive their burdens for hire.”

“Is it not a reflection that even the *flag of our country*, is made of foreign manufacture, and our legislators and patriots, while delivering the most dignified and national sentiments, are clothed in the produce of a foreign land? It is, we shall ever bear a secondary grade, in the rank of nations, if we are not independent of all.”

“Again, the frontier settler hardly knows any thing of the general government, but its name; too remote in its sphere to feel its influence, and too proud to invite its care. Were these people informed, ‘This blanket is the work of your fellow citizens, under the patronage of your rulers, and is sent you as a proof of their relationship and protecting care.’ Instead of being told ‘This very valuable and important article is the work of foreign hands, purchased at the price of our labours, and by others permitted for our use.’”

Remarking by the way, that the two words “*again*” and “*alike*” Mr. C. takes the most inexcusable liberties with; we shall only say that the two first sentences give us just that kind of qualmish disagreeable feeling, that the word *citizen* does, prefixed to the name of a Frenchman, and which we are condemned to meet with now and then in the books printed during the revolution. As to the blankets,

we believe the only question the frontier settler would ask about them, would be, "which is the cheapest?"

We do not know Mr. Custis as a politician; we know however, that he was brought up under the care of General Washington, and we presume, of course, that he can have nothing in common with the present rulers. When we see, then, from an independent retired man such gross ignorance, or such wanton neglect of the essential interests, as well as most intimate feelings of a large part of the union, as is shewn in the following passage; and that this neither arises from the depravation or passion of party; we look with great solicitude to the duration of a compact, that whether from sentiment or reason, we have always contemplated with veneration.

"In a word, let government protect and cherish the infant agricultural establishments for the benefit of our country, and hold up the meed of honour to him who shall worthily serve her cause; the citizen will do the rest. The introduction of canals, of roads, and bridges, and all means which shall facilitate the communication of the various parts of our country, would result in vast benefit to the state, and nobly aid the cause of domestick economy. If we are to be denied the ocean, the great thoroughfare assigned by Providence for the use of mankind, and on which the little bark of the poor Indian has the same right to navigate, as the magnificent vessel of the prince. I say if this right, derived from a source, whose authority no laws ought to change, nor any civilized being question. If our intercourse cannot be defended by a like violence, and protected by means alike those of our aggressors, we must abandon the ocean, and within ourselves, form a great mart, for all the world to visit. China affords an instance which is precisely similar to this, but China affords no annals like ours; no epoch in her history can sound like '76; a great people struggling for their liberties, and nobly daring to proclaim their freedom. May the ocean never be abandoned, may the sovereign of the seas dread the prediction to Macbeth, and fear that "Birnam wood shall come to Dunsinane," and may our forests descend to guard the soil which gave them birth, and protect the people who cherished their growth, and, as an humble individual, I pray God that American Oak, and Iron, may bear the flag of our country in virtuous pride, to all quarters of the globe."

We should have certainly thought there had been some mistake of the press, in the following sentence, if the others before and after it, were not connected with it in reasoning. "It will certainly be advisable in the commencement of manufactures to lessen the labour of machinery, and increase the demand for workmen, since this will give the citizens a confidence in the utility of these establishments, and an opportunity of comparing the respective merits of labour and machinery." Now certainly it is owing to machinery, that we have any chance of succeeding in competition with Europe; as to employment for workmen, weaving must be done by hand, and will always furnish enough.

One principal object of Mr. Custis is to bring forward his sheep, which he calls the Arlington breed. They are formed from a cross between a Persian ram, and a breed of sheep from Smith's Island,

at the mouth of the Chesapeake. Probably they are a very good breed. The quality of their wool on which he seems most to insist, is its length; but this is a subject on which we cannot judge in a pamphlet. He appears to wish to depreciate the Merino flock; we think he is not only unsuccessful in this, but that the attempt savours a little too much of the breeder.

“The manufactures most wanted in the United States, are those which will meet the most general demand, and in those respects I must confess I have my objections to the Merino sheep. No person can more highly applaud the patriotism and praiseworthy motive, which caused their introduction by some of our fellow citizens to the North, but I fear they have objections on their side, which will prevent their being brought into general use. In the first place they have only been imported from Europe at a great expense, and are consequently sold here at a price far beyond the general ability to afford. I am informed in a letter from a gentleman, who has been an importer of these animals, that the price of a tup is one hundred dollars, and that the Merino wool is worth ten shillings New York currency, per lb. Now these prices will effectually prevent the benefits intended to the community, by the very meritorious introducers of the stock. For although these sheep and their wool, may in some instances meet the ability of the rich, they are entirely excluded from the resources of the community in general. It were better to minister to the wants of the poor, than indulge the luxuries of the rich. No manufacture except of hats or very fine flannels, will pay for this material at so great a price, and it is but reasonable to suppose, that the price of the manufacture must be much greater in this country, than in Europe, and yet we find that in Europe this material is only converted into fabrics of the most costly nature. Indeed it cannot there be afforded in such quantities, as to form the finest cloths alone, and large quantities of English fine wool is therefore introduced to make up the deficiencies. If a superfine broad cloth, fresh from the hands of the manufacturer, is worth a guinea in London, at what price could it be afforded here, where labour is so much higher, and a great want of skill and practical knowledge, also intervenes. It will be very many years, before these expensive cloths will either be wanted, or will pay for their manufacture in this country. The demand for these articles will be confined to a wealthy few, while the articles of general use will yet be wanting.”

It is rather odd, that Mr. C. should make use of the high price of the Merino sheep, as an argument against them, when he quotes in his appendix the account of different rams being let in England for a single season for five hundred guineas. It is this high price which encourages and promotes the breeding of valuable animals; and we have understood that there is a greater demand for these animals here, since the price of them has been raised to one hundred and fifty dollars, than when they were sold at one hundred. Nor is it true, that they are only sought by the rich, as many of them have been bought by moderate farmers. The introduction of this valuable race, will form a memorable epoch in the agricultural annals of our country, and when we consider that they have been generally presents made by one sovereign to another; and that even the French government made it a particular article of a treaty with Spain to procure two

thousand of them for their national establishment, it is a circumstance highly honourable to Colonel Humphreys, that he should have brought to this country one hundred of them at a time.

If our readers cannot judge of Mr. C's style from the extracts we have already given, we can only say, that we should class it with the *sloppy* manner of those productions, with which we are periodically inundated; and if his paragraphs were all numbered, and the numbers then drawn promiscuously, we think they would make two or three July Orations.

We extract the principal part of his prospectus, on account of its eloquence, and to shew the *ne plus ultra* of absurdity in scheming. The first paragraph appoints commissioners, who are to receive the proceeds of one hundred lambs, of his improved breed, at \$ 20 each, to form a fund for premiums for manufactures.

"This premium shall be given for the best ten yards of American manufactured broad cloth to be made of American wool alone, to be the width of the best European broad cloth, and of a national blue colour.

"This premium will be adjudged at the City of Washington, on the thirtieth day of each April, and will continue as long as the present form of the American government shall exist. The commissioners above named shall have the power of fixing the time and manner of the shew of cloths, and of appointing two of the judges; the remaining two to be appointed by the president of the United States. And the premium cloth shall be respectively divided between the president of the United States, the three commissioners and myself. Or between the successor of the first, and heirs or assigns of the other parties, for in case of demise, the commissioners shall be vested with a special authority to assign their offices to those they may deem most worthy.

"As a farther benefit to this institution and to our country, I take the liberty to state the following stipulations, which must be understood to exist in all cases, and without which no improved sheep will be sold; viz.

"Every person who shall subscribe for, and receive, an Arlington improved or Smith's Island sheep, shall consider himself as bound to the institution, to his country, and to his honour, to observe the following agreement in good faith. That where he shall sell again, from the stock of his subscription, sheep for his own emolument, he shall expressly reserve from the sale of each sheep, thus made, the sum of one dollar, to be remitted to the commissioners for the benefit of the institution.

"This stipulation applies to the subscribers for the original fund of two thousand dollars. Again, those persons who shall purchase of a subscriber, his half blooded stock, and from the produce thereof proceed to sell again, shall for every lamb which he may sell for his own emolument, reserve for the use of the institution, fifty cents, from the sale of each of the said lambs, to be remitted to the subscribers, and by them to the institution.

"This stipulation applies to the second or extended improvement.

"Lastly; Every person who shall purchase of *him* who has purchased from a subscriber's improvement, and proceeds to sell again

his quarter blooded stock, for his own emolument, shall in every instance reserve from the sale of each lamb, the sum of twenty five cents, to be remitted to the subscribers, and by them to the institution.

“ And in every other case or stage of purchase, or improvement, the sum of twenty five cents, shall be respectively reserved, and remitted to the subscribers for the benefit of the institution, and of our country.

“ Thus the commissioners, in the first instance, are the guardians, the subscribers the patrons, the publick the supporters, and myself the friend of the institution, founded on the basis of patriotism, inauspicious in its infancy, now rising to greatness, and presaging the happiest effect to our country.

“ If blessed with success, this plan invites the most pleasing anticipations, and promises to raise a fund for the support of the woollen manufacture of the United States, at once dignified, meritorious and patriotick. Every person, therefore, who purchases from the Arlington or Smith's Island stock, becomes, the supporter of an institution, founded on the basis of publick utility and national honour, and of course will be ranked among the benefactors of his country.

“ Who will then refuse to contribute so small a sum to produce so great a benefit? Who can say, I will not patronize an institution founded for my country's good, and to promote my country's happiness? Is there an American who will not hail the opening dawn of manufacture, of industry, and independence; and who will not discard the more splendid fabricks of foreign texture, to appear proudly erect, when clothed in the virtuous garb of his native soil.

“ It is to be understood that the original subscription is intended to produce the perpetual premium for the cloth alone; the produce of the subsequent plan will be devoted to very many objects not as yet arranged. For spinning, weaving, fulling, carding, combing, and all the various operations attendant on the woollen manufacture; also for specimens of blankets, hose, and all the more necessary articles for our more immediate use. Flannels will also meet very early attention as being particularly suited to our various climates and purposes.

“ The plan embraces so wide and comprehensive a scope, that its beneficial effects can only cease with the wants of our country being supplied, the American citizen rendered comfortable and happy in the garb of domestick manufacture, and independent and respectable in the eyes of the world.

“ The sum which will result from the prolific nature of the objects which are to produce it, and the vast extent to which they will be assigned, will be immense, provided the stipulations are executed in good faith, and this is all I ask of my country. The boundless extent of the plan will then render every patriotick agriculturist tributary to the good of the republick, and the beneficial effects of manufacture reward the whole. There is yet left for me in the general scale of recompense, an exalted meed. The consciousness of having discharged a patriotick duty will cause a reflection dear to my breast, and my country's happiness will reward my labours.”

ART. 4.

Poems, by the Rev. George Crabbe, L. L. B. Philadelphia. Bradford and Inskip. 12mo. pp. 235. 1808.

THE first office of poetry was to dress natural objects in alluring colours ; to heighten the charm of truth and virtue by a pleasing representation. The natural tendency of this powerful machine is to abuse and perversion. It could not escape observation, that the same art, which gave beauties to truth and virtue, might be made to bestow them on falsehood and vice ; that the same silk that clothed a charm, might be employed to cover a deformity. The sons of evil are never neglectful. To the shame of man it must be confessed, that poetry has been employed to inflame passion and blind understanding, at least as many times as for purposes of innocent delight and manly inspiration. If we examine a large proportion of those poems, that by their actual merit are likely to have any effect on men, we find many of them directly aimed at the outworks of good principles, many more, prepared to sap and undermine their foundation, and very few, that are not in some degree hostile to them. Thus was the best gift of God, and the strongest promoter and sweetest consoler of virtue corrupted and gained over. The unsuspecting mind imbibes unconsciously the luscious poison ; the sweetness of it allures, before reason can give warning of the sting, and when reason does give the signal, it is frequently in vain. Let the Moores and the Owensons of this and every age answer for it to God and their consciences.

The false representations of real life, which the author of these poems has endeavoured to overthrow, are, it must be allowed, apparently among the most harmless. There have always been those, that pleased themselves with the descriptions of Arcadias, and the amours of Philises and Strephons ; in whom it argues an admirable wakefulness and vivacity that they were able to endure the influence of such powerful opiates. Now and then such a man as Florian or Gesner undertakes to revive the thing at the present day ; and by throwing it into a new light, and mingling with it a large share of known facts and interesting circumstances, gives it some interest ; but of late years, generally speaking, more especially among us of English blood, who were always an up and down people, not given to loquaciousness, or fond of frippery, the pastoral writing has been altogether on the wane. It is possible, that, as commerce is at present very unpopular, this country may be the theatre where Tityrus is destined to uplift his drooping head. It has long been by implication, and perhaps may in time be directly a plan of our publick policy, to people our interior woods and mountains with shepherds and shepherdesses, and they will probably call for a new edition of Sir Philip Sidney's *Arcadia*, and the *Gentle Shepherd*. The present names of our rivers and mountains will be a great obstacle to the application of these ideas to our native scenes. The aborigines of this country were a very unpastoral people : they made their dear Duicineas plant maize and grind it for them ; and they did not value it a beaver's tongue whether the name they gave their village was a dactyle, or a spondee, or neither. Horace

found one name so unwieldy that he could not manage it ; and a rural poet would here meet with Connecticut and Quinnabaugs at every turn, not to mention now and then a Chargoggagogmanehog-gagog. To return from this short digression, mistaken pictures of rural life are originally harmless ; but they connect themselves in the issue with many other kinds of deception. Besides, the infection is spread perhaps farther than we are aware. We observe and ridicule the extreme absurdities of the picture ; but associated as they are with the classick authors of youth, we do not perhaps all know, till we reflect, how strongly the general notions of rural quiet and felicity are fixed in our minds.

Nothing can be better adapted to remove any favourable bias for these sylvan scenes, than Mr. Crabbe's representations. All the principal poems in this collection exhibit pictures of village manners, of village loves and enjoyments, that certainly, applied to this country, surpass the real misery of natural low life. Hence their tenor is cheerless and mournful. Rejecting all petty ornaments, and even disregarding in some measure, the sing song mellifluous chime that is the boast of the meanest poetaster, the author aims at strong thought and nervous expression. These are beauties that will last beyond the passing fashion, or even the changing dialect.

From the "Newspaper," we extract the author's warning advice to those hapless youth, who feel the poetick ardour tingling in their veins, and who have no better medium through which to communicate it, than the poet's corner. Poets, when they give premonitory descriptions of the ills of poetry, are often, like Cassander, believed with difficulty. If it was said of Bossuet, that in supporting the superiority of the ancients over the moderns, by the excellence of his own argument he proved the opposite ; it is also to be feared, that one whose success in poetry is so encouraging an example, will hardly dissuade by precept.

Last in these ranks and least, their art's disgrace,
Neglected stand the Muse's meanest race.
Hapless the lad, whose mind such dreams invade,
And win to verse the talents due to trade.
Curb then, O youth, these raptures as they rise,
Keep down the evil spirit, and be wise ;
Follow your calling, think the Muses foes,
Nor lean upon your pestle, and compose.

I know your day dreams, and I know the snare
Hid in your flowery path, and cry "beware."
Thoughtless of ill, and to the future blind,
A sudden couplet rushes on your mind ;
Here you may nameless print your idle rhymes,
And read your firstborn work a thousand times.
Th' infection spreads, your couplet grows apace,
Stanzas to Delia's dog, or Celia's face ;
You take a name ; Philander's odes are seen,
Printed and prais'd in every magazine ;
Diarian sages greet their brother sage,
And your dark pages please th' enlighten'd age.
Alas ! what years you thus consume in vain,
Ruled by this wretched bias of the brain.

Of all the good, that mortal men pursue,
The muse has least to give, and gives to few.
Like some coquettish fair, she leads us on
With smiles and hopes, till youth and peace are gone.

Then wed for life the restless, wrangling pair,
 Forget how constant one, and one how fair.
 Meanwhile Ambition, like a blooming bride,
 Brings power and wealth to grace her lover's side;
 And though she smiles not with such flatt'ring charms,
 The brave will sooner win her to their arms.

Then wed to her, if virtue tie the bands,
 Go spread your country's fame in hostile lands;
 Her court, her senate, or her arms adorn,
 And let her foes lament that you were born;
 Or weigh her laws, their ancient rights defend,
 Though hosts oppose, be theirs and reason's friend;
 Arm'd with strong pow'rs, in their defence engage,
 And rise the Thurlow of the future age.

RETROSPECTIVE REVIEW.

ART. I.

A History of three of the Judges of King Charles the First; Major General Whalley, Major General Goffe, and Colonel John Dixwell; who, at the restoration, 1660, fled to America, and were secreted and concealed, in Massachusetts and Connecticut, for near thirty years. With an account of Theophilus Whale, of Narragansett, supposed to have been also one of the Judges. By President Stiles. Hartford; printed by Elisha Babcock, 1794.

MANY pass their lives in obscurity, whose genius, learning, and morals would give them distinction, if they were known. Others play their parts upon the great theatre, who owe their importance wholly to the times.

During the civil war in England men became great by their boldness and energy of character, rather than by their talents or virtues. It began as a political contest in parliament, where patriots spoke their minds with freedom and ardour against the arbitrary maxims of the court; it was finished by men of blood, who first turned the parliament out of doors, and then made the civil wholly subservient to the military power. With a few exceptions, the judges of Charles I. were such men as Cromwell selected to answer his purposes, from the ruder mass of the people, because he could not find men of education violent enough to hurl the nobles from their high places, and bring their monarch to the scaffold. With the bible in one hand, a sword in the other; devotion in their countenances, and cant and falsehood on their tongues, they supported a man whose aim was to exalt himself; but who, in the opinion of Voltaire, "effaced the crime of usurpation by the qualities of a great king."

Gen. Whalley, one of the regicide judges, was nearly related to Cromwell; and a late European writer gives him this character; "His valour and military knowledge were confessedly great; his religious sentiments wild and enthusiastick. From a merchant's counter to rise to so many, and so high offices in the state, and to conduct himself with propriety in them, sufficiently evinces that he had good abilities."*

* Noble's Anecdotes of the Cromwell Family.

Major general Goffe married Whalley's daughter. He was the son of a clergyman; had a brother in the profession, a zealous friend to the church of England; another brother, a Roman Catholic, attached to Charles II. and employed by him. He was himself a zealous presbyterian. He had been "bound apprentice to a salter in London, and his time being nearly out, he betook himself to be a soldier in a righteous cause; was a frequent prayer-maker, presser for righteousness and freedom, and therefore in high esteem with the parliamentary army." This is an extract from the "*Fasti Oxonienses*," to which Dr. Stiles often recurs for information. They go on to describe his official character. Cromwell made him "major general of Hampshire, Sussex, and Berks. He was so highly esteemed in Oliver's court, that he was judged to be the only fit man to have Lambert's place and command, as major general of the army of foot, and by some, to have the protectorship settled upon him, in future time. He being thus made so considerable a person, was taken out of the house of commons to be made a lord, and to have a negative in the other house, and the rather for this reason, that he never in all his life, as he used to say, fought against any such thing as a single person, or a negative voice, but only to pull down Charles, and set up Oliver, in which he obtained his end."

Dr. Stiles quotes also a passage from the *Athenae Oxonienses*, which, being compared with the histories of those times, we find exactly in the spirit of those who are on the side of the court, and very different from the writers on the side of the commonwealth.

"It has been the manner of all the court historians," says our author, "ever since the licentious era of Charles II. to confound all the characters of religion with the irrational and extravagant fashion of that day and every age. But candour ought to confess, at least to believe, and even to know, that in the cause of liberty, in the parliamentary cause, while there were many mad enthusiasts in religion and politics; the great and noble transactions of that day show there was also great wisdom, great abilities, great generalship, great knowledge of law and justice, great learning, great integrity, and rational and sincere religion," &c.

From this passage, and many others, it is evident, that the Dr. is highly in favour of Cromwell and the commonwealth, in which he agrees with most of our congregational ministers of the past century, who could not forget the sufferings of their fathers, and, till the revolution, had reason to dread the rods of ecclesiastical tyranny, which some lordly prelates shook over their heads.

In this history of the judges, Dr. Stiles undertakes to vindicate the whole conduct of the protector; and did we not know the principles and aim of the writer, and the goodness of heart, which ever was mingled with his prejudices, we should think him not serious, but was describing the character of Cromwell in a strain of irony; because, it is well known, that the republicans hated him for his base dereliction of their cause, and that he was as fond of power as Caesar, who would have been king, if he dared.

"Oliver, if any man, ought to be credited in his declarations of sincerity, necessity, and obedience to *the calls of God and his country*; for I believe he was so sick of the world, even before he

ascended the protectorate, that it had no charms for him ; and that he would gladly, if possible, have escaped the burdensome and dangerous honour, and vanished from publick life into retirement and obscurity." p. 265.

In another place ; "The experiment was made upon him ; the crown and title, with all its flattering glories, were offered to him, and with the greatest importunity pressed upon him, by the unanimous voice of a misjudging parliament, joined with the first law characters in the nation. He was wiser, and saw farther than all the parliament. He saw, that by accepting the title, the object for which he and the nation had been contending, a free state, would be given up, and this was as dear to him as Washington."

Dr. Stiles, in this history, seems to have delighted in tracing, with the utmost minuteness, the steps of these vagrant judges ; and we feel indebted to him for a labour, which, though the value of it be small, we could not expect from any other hand. "While the regicides were at New Haven, escaping the pursuit of the officers of government, they found friends, who would protect them in their houses, and give them every alarm, if they were threatened with immediate danger, although they exposed themselves to the resentment of men in power, "whose tender mercies were cruelty." The account is taken from Goffe's diary, which he kept for several years after he left London. This manuscript the late governour Hutchinson obtained from the Mather library. It was lost, with an immense quantity of valuable materials, when an infuriated mob destroyed his house, in the autumn of 1765.

Dr. Stiles had extracted some parts of it before this happened, and Mr. Hutchinson had given the medulla of it, perhaps, in his History of Massachusetts Bay.

The regicides were concealed by Mr. Davenport ; and when he was threatened with a prosecution, and his house searched, they found a place of safety in the house of Mrs. Ayers, a lady of great presence of mind, who once saw the pursuers entering the door, and yet contrived a way for her guests to escape. At another time they were under the bridge which their pursuers went over, making diligent search for them.

They stood ready to surrender themselves, rather than Mr. Davenport should be brought into trouble on their account, and they doubtless, for this purpose, came into town the 20th of June, and stayed some days. "In this trying time, their friends for their sakes adventured to take the danger on themselves, and risque events. A great, a noble, a trying act of friendship ! For a good man, one would even dare to die. Great was the peril, especially of Davenport, Gilbert, Leet, and others ; inveterate the resentment of Kellond and Kirk ; and pointed and pressing the remonstrances of the governour and secretary of Boston. The magistrates of New Haven were truly brought into great straits. The fidelity of their friendship heroick and glorious ! Davenport's fortitude saved them."

These are our author's reflections. He then describes their situation after they left New Haven, till August 19, 1661, when they passed over to Milford, where they remained two years, from which place they went to Hadley, Massachusetts, and lived with Mr. Rus-

sell, the minister of that town, till their days were ended. General Whalley died in 1676 or 1678. Nothing is heard of Goffe after 1679. Tradition says, that two bodies were found buried in Mr. Russell's cellar, some years after. There is ground to conjecture, that their bodies were carried to New Haven, and lie buried with col. Dixwell.

The letters which passed between gen. Goffe and his wife, preserved by Hutchinson, are curious. They discover not only mutual affection, but that they had sincere friends in England, who supplied their wants. There is also a story concerning the military prowess of this regicide, which is worth our notice, and is well attested.

In 1675, when the country was in continual alarm, the frontier towns were exposed to such sudden incursions of the Indians, that the people went armed to publick worship. On fast day, Sept. 1, Hadley was attacked, and the meeting house surrounded. "At the same time appeared a man of venerable aspect, and different from the inhabitants in his apparel, who took the command, arranged them in the best military manner; and under his direction they routed and defeated the Indians, and the town was saved. He immediately vanished." This was major general Goffe. By some account, Whalley died in 1674; but if he lived some years after, yet he was then in a state of total imbecility of body and mind, as appears from Goffe's letters.

Who this person could be, was marvellous in the eyes of the people of that generation. They generally supposed it was an *angel*, sent for their deliverance. It was spread over the whole country; and having the Lord on their side, who would send his angels to fight for them, they feared very little from the savages of this American wilderness. The matter was explained in 1692, when Mr. Russell died. It was then known who had been concealed in apartments of his dwelling.

The two chapters which describe the characters of these two regicides, and give an account of their concealment, are much the most interesting in the book. The third chapter is a "Memoir of col. Dixwell," who was a respectable member of the Long Parliament, an officer of their army, and whom Cromwell persuaded to sit as one of king Charles's judges. That the whole proceeding was disagreeable to him, appears from other documents, than those contained in this book. At the trial of Downes, one of the judges who was condemned and pardoned, he declared that he was forced to act on that business. He was asked, whether he knew any other who disapproved of it. He said, yes, and mentioned Dixwell. This, perhaps, Dr. Stiles did not believe, for it would have depreciated his worth, in his view. But it may account for his undisturbed residence at New Haven. Though he went by a different name, many doubtless suspected that it was col. Dixwell; but no particular inquiry being made, there was no reason to expect any great reward for betraying him. Sir Edmund Andross saw him in 1686, when he attended publick worship; and it might have been curiosity which led him to pass the sabbath in the place.

In his own country, Dixwell made no figure to be compared with Whalley and Goffe, who were lords of Cromwell's upper house,

and major generals, with a kind of jurisdiction in the island, that made them excellent in the mimicry of their master's greatness, or the mirrors of his majesty.

Dixwell lived at New Haven till 1689; was eighty two years old when he died. His son was an inhabitant of Boston, and very respectable in his character. He was a ruling elder of the church in North Street, of which he was one of the founders in 1714.

The 4th. chapter of this history is "An inquiry whether all the three regicides lie buried in New Haven."

The 5th. "A justification of the judges; with reflections on the English policy;" which, for the reputation of the author, we could wish had never been printed.

Those who understand and admire the English constitution, are uniform in their condemnation of this transaction. Treason and murder, with the mockery of the forms of justice, are not to be palliated. We believe Charles was always weak, often changeable, and sometimes arbitrary; but we feel unable to calculate with coolness, "the deep damnation of his taking off."

Dr. Stiles was a learned and excellent man, but he wanted judgment in many things which were the objects of his study. When he writes concerning the antiquities of his own country, he frequently risks an opinion which no body believes but himself. As a politician, he certainly did not excel, as appears from this chapter, where he exhibits his "Conspectus of a perfect polity," and shows a very imperfect view of the subject. But what renders this part of his book the most exceptionable, is, that he approves of the conduct of the French, even to the murder of their monarch. He speaks of Talleyrand, Condorcet, and other jacobins, as oracles of wisdom. Should any man write thus now, we should suppose a temporary lethargy of the moral sense, with the most irrational views of law and government.

The last chapter brings forward *Theophilus Whale*, of Narragansett, supposed to be one of the judges. But this depends upon traditional accounts, some of which were contradicted by facts, as gathered from Goffe's diary. Whale was a learned and worthy man, with a singularity of conduct, which led to suspicions, which were transmitted from father to son, and which are communicated to the publick by our author, who, though credulous, examined every thing before he asserted it for truth, not with superficial glance, but the most minute attention. The progeny of Mr. Whale, in Rhode Island, are among the respectable people of the state.

Upon the whole, we may consider this History of the Judges a work, which gains more from the reputation of the author, than from its intrinsic merits. There are, however, some things very valuable as objects of curiosity, which an antiquarian would consider as precious documents in his treasury of knowledge. From page 35 to 51, there is "a general and summary idea of the initial polity of New Haven, legislative, judicial and governmental;" and certain "extracts from the *Records*," which will entertain the curious inquirer, and must be very interesting to such as trace out, and collect, and digest the traditions of our fathers, the first lines of New England settlements, or the manners and circumstances of a people in a new and very peculiar state of society.

INTELLIGENCE AND MISCELLANEOUS ARTICLES.

 FOREIGN.

NEW VOLCANO.

A letter from J. B. Dabney, Esq. American Consul, to a friend at St. Michaels.

FAYAL, AZORES, JUNE 25, 1808.

"A PHENOMENON has occurred here, not unusual in former ages, but of which there has been no example of late years; it was well calculated to inspire terrou, and has been attended with the destruction of lives and property. On Sunday, the first of May, at one P. M. walking in the balcony of my house at St. Antonio, I heard noises like the report of heavy cannon at a distance, and concluded there was some sea engagement in the vicinity of the island. But soon after, casting my eyes towards the island of St. George, ten leagues distant, I perceived a dense column of smoke rising to an immense height; it was soon judged that a volcano had burst out, about the centre of that island, and this was rendered certain when night came on, the fire exhibiting an awful appearance. Being desirous of viewing this wonderful exertion of nature, I embarked on the third of May, accompanied by the British Consul, and ten other gentlemen, for St. George; we ran over in five hours, and arrived at Vellas, the principal town, at eleven A. M. We found the poor inhabitants perfectly panick struck, and wholly given up to religious ceremonies and devotion. We learned, that the fire of the first of May had broken out in a ditch, in the midst of fertile pastures, three leagues S. E. of Vellas, and had immediately formed a crater, in size about twenty four acres. In two days, it had thrown out cinders, or small pumice stones, that a strong N. E. wind had propelled southerly; and which, independent of the mass accumulated round the crater, had covered the earth from one foot to four feet in depth, half a league in width, and three leagues in length; then passing the channel five leagues, had done some injury to the east point of Pico. The fire of this large crater had nearly subsided, but in the evening preceding our arrival, another small crater had opened, one league north of the large one, and only two leagues from Vellas. After taking some refreshment, we visited the second crater, the sulphureous smoke of which, driven southerly, rendered it impracticable to attempt approaching the large one. When we came within a mile of the crater, we found the earth rent in every direction; and, as we approached nearer, some of the chasms were six feet wide. By leaping over some of these chasms, and making windings to avoid the larger ones, we at length arrived within two hundred yards of the spot; and saw it, in the middle of a pasture, distinctly at intervals, when the thick smoke, which swept the earth, lighted up a little. The mouth of it was only about fifty yards in circumference; the fire seemed struggling for vent; the force with which a pale blue flame issued forth, resembled a powerful steam engine, multiplied a hundred fold; the noise

was deafening ; the earth where we stood had a tremulous motion, the whole island seemed convulsed, horrid bellowings were occasionally heard from the bowels of the earth, and earthquakes were frequent. After remaining here about ten minutes, we returned to town ; the inhabitants had mostly quitted their houses, and remained in the open air, or under tents. We passed the night at Vellas, and the next morning went by water to Ursulina, a small seaport town, two leagues south of Vellas, and viewed that part of the country covered with the cinders before mentioned, and which has turned the most valuable vineyards in the island into a frightful desert. On the same day, the 4th. of May, we returned to Fayal, and on the 5th. and succeeding days, from twelve to fifteen small volcanoes broke out in the fields we had traversed on the 3d. from the chasms before described, and threw out a quantity of lava, which travelled on slowly towards Vellas. The fire of those small craters subsided, and the lava ceased running about the 11th. of May ; on which day, the large volcano, that had lain dormant for nine days, burst forth again like a roaring lion, with horrid belchings, distinctly heard at twelve leagues distance, throwing up prodigious large stones, and an immense quantity of lava, illuminating at night the whole island. This continued with tremendous force until the 5th. of June, exhibiting the awful, yet magnificent spectacle of a perfect river of fire, distinctly seen from Fayal, running into the sea. On that day, the 5th. we experienced that its force began to fail ; and, in a few days after, it ceased entirely. The distance of the crater from the sea is about four miles, and its elevation about three thousand five hundred feet. The lava inundated and swept away the town of Ursulina, and country houses and cottages adjacent, as well as the farm houses, throughout its course. It, as usual, gave timely notice of its approach, and most of the inhabitants fled ; some few, however, remained in the vicinity of it too long, endeavouring to save their furniture and effects, and were scalded by flashes of steam, which, without injuring their clothes, took off not only their skin, but their flesh. About sixty persons were thus miserably scalded, some of whom died on the spot, or in a few days after. Numbers of cattle shared the same fate. The judge and principal inhabitants left the island very early. The consternation and anxiety were for some days so great among the people, that even their domestick concerns were abandoned ; and, amidst plenty, they were in danger of starving. Supplies of ready baked bread were sent from hence to their relief, and large boats were sent to bring away the inhabitants, who had just lost their dwellings. In short, the island, heretofore rich in cattle, corn, and wine, is nearly ruined, and a scene of greater desolation and distress has seldom been witnessed in any country."

THE STATE OF THE PRESS IN THE UNIVERSITY OF
CAMBRIDGE.

AS an account of the present state of the Clarendon press, in the university of Oxford, was given in our last number, a similar account, relative to the sister university, comes in due order in this.

The following books were published either in 1807 or 1808. Euripidis Troades, corrected partly from MSS. and partly by conjectural criticism, by Mr. Burges, of Trinity College. A third volume of a System of Astronomy, by Mr. Vince, Plumian Professor of Astronomy and Experimental Philosophy. The fifth edition of an Analysis of the Greek Metres, by Dr. Seale. A Confutation of Atheism, from the Laws and Constitution of the Heavenly Bodies, by Professor Vince. A splendid volume of Travels in Magna Grecia, with engravings, by Mr. Wilkins; this relates principally to architecture. A Translation into blank verse of Lycophron's Cassandra, by the late Lord Royston. A Treatise on an Error in Euclid, by Mr. Lax, of Trinity College. With a few Prize Essays and single Sermons.

There are several learned works, classical, etymological, and mathematical, now in the press, some in great forwardness; and it will afford many of our readers pleasure to hear, that of the latter number, the following will be published early in the winter: A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan, of Mysore. To which will be added, an Appendix, containing Specimens of the most interesting works, by Major Stewart, Persian Professor at the East India College, Herts. The Choruses of Eschylus's Plays, intended to be explanatory of the Greek Metres, by Dr. Charles Burney; and an Etymological work, by the Rev. Walter Whiter, late Fellow of Clare Hall.

The university has purchased the following work of the son of Hoogeveen, and it is printed, though not yet published; viz. Henrici Hoogeveen Opus Posthumum, exhibens Dictionarium Analogicum, Linguae Graecae, cum Auctoris Vita ab ipso conscripta. To which is subjoined, Philippi Cattieri Gazophyacium Graecorum, seu Methodus Admirabilis ad insignem brevè comparandam Verborum Copiam cum Auctario Frid. Ludov. Abresch. Hoogeveen is author of the well known work, entitled, Doctrina Particularum Linguae Graecae.

It is also understood that Dr. Clarke, late Fellow of Jesus College, who has already favoured the publick with an account of the Colossal Statue of Ceres, has in the press a Description of the other Marmora which he brought into this country, together with his Travels.

With respect to the plan of printing by stereotype plates, that was adopted by this university as early as 1805. Many beautiful editions of Bibles and Prayer Books have accordingly been published, both in English and Welch, the plates having been cast in a foundry erected by the university for the express purpose.

DOMESTICK.**MERINOS AND MANUFACTURES.**

To the honourable General Assembly of the state of Connecticut, now in Session.

THE committee appointed to inquire concerning the properties of the Merino breed of sheep, imported into this state, by the hon. DAVID HUMPHREYS, late minister plenipotentiary from the United States to the court of Madrid, respectfully report :

That we have carefully investigated the facts connected with the various subjects referred to us; and take pleasure in observing, that col. Humphreys, while in discharging the high and important duties of his publick station, availed himself of the facilities, which his character and acquaintance in the capitals of Spain and Portugal afforded; and in the year one thousand eight hundred and two, extracted from Spain a chosen flock of one hundred sheep of the Merino race. The committee thought it to be their duty, firstly, to ascertain whether this breed of sheep is superiour, in intrinsic value, to the several species bred among us; and secondly, whether, if propagated here, they would be likely to retain their original qualities. It is in proof to the committee, that this race of sheep is inferiour to none, in the value of the carcass, or in the facility of management. They are healthful, and fatten easily in our climate. The superiour excellence of their wool is fully attested by comparison, and an attentive examination of the fabricks, wrought from the fleeces grown in this country. Indeed the well known fact, that the wool of the Merino breed has been for a long time considered by artists and manufacturers throughout Europe, as indispensable to the construction of the finer woollen fabricks, is in itself, in the opinion of the committee, incontestible evidence of its superiour fineness. Whether sheep of the Merino race, if propagated here, will be likely to retain their original qualities, has appeared to the committee to be the main question of practical importance. Upon this point the committee are not left to doubt or conjecture. The evidence, that the wool of the imported Merinos has not deteriorated, is conclusive. Gentlemen of the first intelligence and integrity have attentively watched the progressive state of colonel Humphreys' imported flock, and concur in attesting to the facts, that the wool of the original stock retains all its superiour value, in quality and quantity; that the full blooded progeny, produced in this country, is in no respect inferiour to the stock imported from Spain. Were the proof, derived from the observation and experience of respectable citizens, in any degree incomplete, the fact that the Merino race is capable of enduring all the effects of a northern climate, without deterioration, would be apparent from multiplied experiments, made in different countries. They have been successfully propagated in Great Britain, France, Holland, Switzerland, Germany, Denmark, and Sweden. In these new and various situations, their fleeces, on the experience of many years, have been found to be augmented in quantity, and undiminished in fineness. On this combined view of facts, the committee do not hesitate to express a decided and unanimous opinion, that the climate of this state is not unfavourable to the

and assessments, for the term of ten years, from the rising of this assembly.

Resolved, That his excellency the governour be requested to cause an authenticated copy of the foregoing resolutions to be communicated to colonel Humphreys.

A true copy of record, examined by
SAMUEL WYLLYS, *Secretary*.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES,
FOR JANUARY, 1809.

Sunt bona, sunt quedam mediocria, sunt mala plura. MART.

NEW WORKS.

N. B. Such Books, Pamphlets, &c. as are designated by the mark (*) may be found at the Boston Athenaeum.

* A Letter to the President of the United States, touching the prosecutions under his patronage, before the Circuit Court in the district of Connecticut; containing a faithful narrative of the extraordinary measures pursued, and of the incidents, both serious and laughable, that occurred during the pendency of these abortive prosecutions. By Hampden. *Tantaene animis coelestibus irae. Can a philosopher be angry?* New Haven; printed by Oliver Steele and Co. 1808. pp. 28. 8vo.

* Considerations on the abolition of the Common Law in the United States.
"Is it not as this mouth should tear this hand
For lifting food to't?"

Philadelphia; published by William P. Farrand and Co. Fry and Kammerer, printers, 1809. pp. 71. 8vo.

* An Address to the people of New England. By Algernon Sidney. Dec. 15, 1808. Washington City; printed by Dinamore and Cooper. 1808. pp. 38. 8vo.

* Cases and Queries submitted to every citizen of the United States, and especially the members of the Administration, and of both Houses of Congress, as deserving to be impartially considered by them. New York; E. Sarceant. 1809. pp. 24. 8vo.

* The Trial of Lieutenant Renshaw, of the U. S. navy, indicted for challenging Joseph Strong, Esq. attorney at law, to fight a duel; with the speeches of the learned counsel Colden, Hoffman, and Emmet. Taken in short hand, by William Sampson, Esq. With an Appendix, containing the proceedings of the Naval Court of Inquiry, held by order of the Secretary of the Navy, New York; Frank, White and Co. Jan. 1809. pp. 114. 8vo.

. A Pamphlet, containing a Letter to his Excellency William C. C. Claiborne, Governour of the territory of New Orleans.

A Letter of Thanks to James Brown, Esq. counsellor at law.

A Defense of the Honourable John Rowan and Daniel Clark, members of Congress, against the slanders of the tergiversant Redacteur of the Courier.

A Letter to Messrs. Judson, Hickly, Waters, Hill, Sanderson, Clark, and Richardson, the gentlemen who composed the jury, &c.

A Letter to the Honourable Joshua Lewis, one of the Judges of the Superior Court.

Hints for the consideration of Grand and Petit Jurics. This tract, together with the five immediately preceding it, from the pen of H. R. Nugent, was printed and published at New Orleans, 1808.

* The Honest Politician; Part I. containing the first eight numbers; together with a publication under the signature of Vindex, relative to the same subject. Addressed to the President, and published in the district of Columbia, about the middle of February last. Baltimore; 1808. 12mo. pp. 65. Price 25 cents.

* A Letter from the Secretary of the Treasury, transmitting his annual report, prepared in obedience to an act to establish the treasury department. Dec. 1808. Washington City; A. and J. Way. pp. 54. folio.

* A Message from the President of the U. S. transmitting copies of all orders and decrees of the belligerent powers of Europe, affecting the commercial rights of the U. S. passed since 1791. Dec. 28, 1808. Printed by order of the Senate. Washington City; R. C. Weightman. pp. 123. 8vo.

* Exposition of the practices and machinations which led to the usurpation of the crown of Spain, and the means adopted by Bonaparte to carry it into execution. By Don Pedro Cevallos, first Secretary of State and Despatches to his Catholic Majesty Ferdinand VII. Translated from the Spanish. New York; E. Sargeant. pp. 47. 8vo. Dec. 1808.

* An Exact and Impartial Account of the most Important Events which have occurred in Aranjuez, Madrid, and Bayonne; from the 17th of March until the 15th of May, 1808; treating of the fall of the Prince of Peace, and of the termination of the friendship and alliance between the French and Spanish nations. Written in Spanish, published in Cadiz, and translated in this city. New York; E. Sargeant. pp. 46. 8vo. Dec. 1808.

* An Examination of the Constitutionality of the Embargo Laws: comprising a view of the arguments on that question, before the Hon. John Davis, Esq. Judge of the District Court for Massachusetts, in the case of the U. S. vs. Brigantine William. Tried and determined at Salem, Mass. September term, 1808. By Francis Blake, counsellor at law. To which is added, the Opinion pronounced by the court, on the constitutional question arising in the trial of the case. Worcester; Goulding and Stow, 1808. pp. 61. 8vo.

* A Message from the President of the U. S. communicating certain letters which passed between the British Secretary of State, Mr. Canning, and Mr. Pinckney. Jan. 17, 1809. Published by order of the Senate. Washington City; R. C. Weightman. pp. 31. 8vo.

* A Discourse, delivered before the Society for propagating the Gospel among the Indians and others in North America, at their anniversary meeting in Boston, November 3, 1808. By Abiel Holmes, D. D. minister of the first church in Cambridge. Boston; published by Farrand, Mallory and Co. Suffolk buildings, State Street. Belcher and Armstrong, printers. 1808. pp. 68. 8vo.

* Two Sermons, delivered in the Presbyterian church in the city of Albany, on Thursday, Sept. 8th, 1808; being the day recommended by the general assembly of the Presbyterian church in the United States, for fasting, humiliation and prayer. By John B. Romeyn, A. M. Albany; published by Backus and Whiting, No. 45, State Street. William Tucker, printer. 1808. pp. 80. 8vo.

* A Sermon, preached at the church in Brattle Street, Boston, December 18th, 1808, the Lord's day after the publick funeral of his Excellency James Sullivan, Governour of the Commonwealth of Massachusetts. By Joseph S. Buckminster, minister of the society in Brattle Street. Boston; J. Belcher, printer, State Street. 1809. pp. 41. 8vo. Price 25 cents.

* Theological Tracts, No. 1. containing Zollikoffer's seven sermons on the Reformation. Boston; William Wells, No. 6, Court Street. pp. 93. 8vo. Price 50 cents.

* The Witness, No. 1. January, 1809. Published monthly. Boston; printed and sold by Manning and Loring, No. 2, Cornhill. pp. 48. 12mo.

* The Christian's Magazine, designed, &c. No. 3, of Vol. II. New-York; printed by J. Seymour, 1808. From page 264 to page 365. 8vo.

* A Sermon, illustrating the will of God respecting the salvation of all men. By Jacob Norton, A. M. pastor of the first church in Weymouth. Boston; published by Lincoln and Edmunds, No. 43, Cornhill. pp. — 8vo. Price 20 cents.

A Sermon, delivered Nov. 26, 1808, at the interment of the Rev. Thomas Cary, senior pastor of the first religious society in Newburyport. By John Andrews, surviving pastor. Newburyport; Edward Little. Dec. 1808. pp.—

A Sermon, delivered on the day of Publick Thanksgiving in the state of Massachusetts, Dec. 1, 1808. By John Lathrop, D. D. minister of the second church in Boston. Boston; Munroe, Francis and Parker. Dec. 1808. pp.—

* A Sermon, preached at Trinity Church in Boston, on the day appointed for Publick Thanksgiving throughout the state of Massachusetts, Dec. 1, 1808. By J. S. J. Gardiner, A. M. rector of the church. Boston; Munroe, Francis and Parker, No. 4, Cornhill. pp. 23. 8vo. Dec. 1808.

NEW EDITIONS,

* Sermons on several subjects, by the late Rev. William Paley, D. D. sub dean of Lincoln, prebendary of St. Paul's, and rector of Bishopwearmouth. Boston; Farrand, Mallory and Co. Price \$1 87 1-2. 1808.

* Select Reviews, No. I. of Vol. I. and Spirit of the Foreign Magazines, for January, 1809. By E. Bronson and others. Philadelphia; Hopkins and Earle. pp. 72. 8vo. Price 5 dollars per annum.

A system of Theoretical and Practical Chymistry. By Frederick Accum, operative chymist, &c. &c. late of the royal institution of Great Britain. Philadelphia; Hopkins and Earle. 1808.

The Anatomy of the Gravid Uterus, with practical references relative to pregnancy and labour. By John Burns, surgeon in Glasgow. Salem; Cushing and Appleton. 1808.

The Works of Mrs. Anne Steele, complete, in 2 vols. comprehending Poems on subjects chiefly devotional, &c. Boston; Munroe, Francis and Parker. 9 vols. 8vo. 1808.

The Cottagers of Glenburnie; a Tale for the Farmer's Fireside; by Elizabeth Hamilton, author of the Elementary Principles of Education, &c. New York; Ezra Sargeant. Dec. 1808. Price 1 dollar.

Lindley Murray's English Grammar; from the sixteenth English edition, improved by the author. New York; Collins and Perkins. Jan. 1809. Price 75 cents.

Lindley Murray's English Grammar abridged, with an appendix; from the nineteenth English edition, corrected by the author. Published as above. Price 25 cents.

IN PRESS.

I. Riley will soon publish Sheppard's Touchstone. 2 vols. royal 8vo. printed page for page with the last London edition. To this edition will be added, all the statutes of the several states relating to the subjects discussed in that work, together with the statutes of each state in the union, on the following heads, to wit.

1. Statutes respecting the levying of Fines, and suffering common Recoveries.
2. Statutes relative to Deeds, and the manner of recording the same.
3. Statutes with reference to Deeds made to defraud creditors.
4. Statutes as to Warranties lineal or collateral, and their binding effects.
5. Statutes relative to Feoffments.
6. Statutes relative to Attornments.
7. Statutes relative to Leases.
8. Statutes regulating last Wills and Testaments.
9. Statutes regulating Uses.

Edited by John Anthon, Esq. counsellor at law.

Also, Noys' Maxims, 1 vol. 12mo. printed as above.

WORKS PROPOSED.

I. Riley is preparing for the press, a Treatise on Bills of Exchange and Promissory Notes; by George Caines, Esq.

Reports of Cases argued and determined at Nisi Prius in the city of New York; by John Anthon, Esq.

Jacobs' Law Dictionary improved. 5 vols. royal 8vo.

Digest of the Laws of New York. 1 vol. royal 8vo.

Digest of all the American Reporters.

Day's Reports in the Supreme Court of Errors and Circuit Court of the U. States for the district of Connecticut.

It is notified to the publick, by Mr. Hall, of Baltimore, editor of the American Law Journal; that a translation of Pothier's Treatise on Insurance on Bottomry and Respondentia is preparing for the press, which will be accompanied by notes, referring to English and American cases on the different points treated of by Pothier, together with an appendix of useful forms. Mr. H. also says, that a translation of Pothier's Treatises on Averages and Charter Parties is in a state of forwardness.

Farrand, Mallory and Co. propose to print, by subscription, Milner's History of the Church of Christ, in 4 vols. of about 600 pages each, at \$1 75 per vol. in boards, to subscribers. The first volume is now in the press.

William Allen, A. M. proposes to publish, by subscription, in one vol. 8vo. 500 pp. an American Biographical and Historical Dictionary. Price to subscribers, in boards, \$2 50.

Russell and Cutler propose to publish, at 25 cents per No. to subscribers, a new and interesting work, to be called the Political Telescope.

THE MONTHLY ANTHOLOGY.

FOR

FEBRUARY, 1809.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN
POETS.

No. 2.

Tityrus, et segetes, Aeneïaque arma legentur,
Roma triumphati dum caput orbis erat.

OVID. AMOR.

THESE essays would be enlarged much beyond the length which is intended, were I to attempt analysis of the several original authors that fall under consideration; an estimate of the comparative excellence of the different works of the same writer; an examination of his claims to the praise of invention, or an exposure of his imitations; and a parallel between authors whose productions are similar in kind. Any thing of this nature, therefore, when offered, must be considered as offered gratuitously, and be received for what it is worth; and, as it will certainly be superficial, it must be remembered, that it was not intended to be profound.

No ancient classick has, probably, been so much read as Virgil; and Ovid might have extended his prediction in my motto to the duration of the world, with more propriety than merely to that of Roman grandeur. Virgil wrote at a period, when the language in which his works are composed was in its highest state of purity and refinement. He was stimulated by the most influential of all excitements, the praise of the great and powerful; not excepting his sovereign, whose commendation he repaid by incorporating his character with that of the hero of his principal poem. Under imperial patronage, and removed far above the cravings of poverty, he rose from pastoral to georgick, from georgick to epick verse; and left nothing imperfect which he lived long enough to finish.

For an account of the works ascribed to Virgil, the genuineness of which is in dispute, his editors, Burman and Heyné, may be consulted; where the most important authorities are cited. English translations have been made chiefly from the Bucolicks, the Georgicks, and the Eneid; which are the only poems of Virgil printed in the Delphin and other editions intended for common use.

The occasion of the first Eclogue, I shall relate in the words of Dryden: "When Augustus had settled himself in the Roman

empire, that he might reward his veteran troops for their past service, he distributed among them all the lands that lay about Cremona and Mantua ; turning out the right owners for having sided with his enemies. Virgil was a sufferer among the rest ; who afterwards recovered his estate by Maecenas' intercession ; and, as an instance of his gratitude, composed the first pastoral, where he sets out his own good fortune in the person of Tytyrus, and the calamities of his Mantuan neighbours in the character of Meliboeus."

The pastorals of Virgil have no small share of the simplicity of the Idyls of Theocritus, without their indelicacy, and contain as much of pastoral life, with fewer incongruities in the character of the persons introduced.

The Georgicks have frequently been pronounced the most finished poem in the Latin language. From the subjects of which they treat, they are sometimes necessarily uninteresting, especially to those who are wholly ignorant of agricultural pursuits. But, in the humblest precepts of this didactick poem, the author has not descended from his dignified manner ; and, as Addison remarks, "He even breaks the clods, and tosses the dung about with an air of gracefulness." There is intrinsick evidence to all who are conversant with the Latin poets, that the Georgicks are very elaborate productions ; it is well known, too, that the author was not sparing of the *labor limae*. And, though some criticks have taken the side of Theocritus against Virgil in pastoral poetry, none, it is believed, have contended for the superiority of Hesiod in Georgick.

The Eneid, which, had the order of Virgil been obeyed, would have been consigned to the flames, because it had not received his last corrections, is the poem that, in the opinions of most criticks, confers upon him the glory of being first among the poets of Rome. The only deduction from this glory, and one which has made many wavering in their praise, is, the charge of his having closely imitated Homer. It has been maintained, that he not only found a model of epick story in the Iliad and Odyssey, but that he even borrowed from them many of his finest sentiments and figures of thought. Mixed with a degree of illiberality, there is some truth in these allegations. But the question is, whether they apply so far as to exclude him from the number of original poets ; whether the fable, the character of his heroes and subordinate agents, the machinery of his poem, the disposition of his story, the introduction of his episodes, and, in general, the sentiment and expressions, are not so substantially his own, as to entitle him to a place among those who are allowed the credit of invention. If invention, in its strictest sense, be required to confer on a poet the praise of originality, it will be difficult to determine who can claim it. Can it be declared, that the fables of the gods and of the heroes, and indeed the entire subject of the poems of Homer, were not so common in his time, that the poet had little to do but to dispose of them in such an order as to make a beautiful whole ? Yet if all this were true, who would be willing to call Homer a mere compiler of stories, which, in songs and recitations, formed the sentimental entertainments of his countrymen in the age in which he lived. He may

be called an original poet, who has a style and character of his own ; and a liberal critick, when he has discovered these marks of originality, will rather rest satisfied with his convictions, than force apparent resemblances into palpable imitations, or magnify such as are real.

I shall institute no comparison of the Iliad and Odyssey, with the Eneid of Virgil ; nor dwell on the beauties or defects of the latter. I shall here only remark, that Virgil has been accused by Macrobius in his *Saturnalia* of ignorance of the pagan theology, and by others of voluntary anachronisms, of topographical and historical errors, and of occasional mistakes in the technical parts of military and naval affairs. It is, however, a justification in part, that he made an indiscriminate use of fable and of fact, and is not to be judged by the same rules, as would be applied to the professed writers of history.*

The first attempt to translate the Eneid of Virgil into English, was that of Caxton, who performed his work through the medium of a French translation, and published it in the year 1490 ; of which the bishop of Dunkeld, Gawin Douglas, speaks thus ;

Thoch Wylliaime Caxtonn had no compatioun
Of Virgill in that buk he preynt in prois ;
Clepad it Virgill in Eneados,
Quhilk that he sayis of Frensche he did translait ;
It has nothing ado therewith, God wate,
Nor na mare like than the devil and Sainet Austin,
Have he na thank tharefore, bot lois his pyne ;
So shamefully the storie did perverte,
I reid his werk with havnes at my bert,
His buk is na mare like Virgill dar I say,
Than the nygt oule resemblis the papingay.

The next translation (for I pass over those select portions, which different writers have chosen to render into English) is that of Douglas. The title page runs thus :

“ The thirteen bukes of Eneados (including, therefore, the additional book of Mapheus Veggius) of the famos poete Virgill, translatet out of Latyne verse into Scottish metir, bi the reverend father in God, Mayster Gawin Douglas, Bishop of Dunkil, and unkill to the erle of Angus. 4to. Lond. 1553.”

This edition was corrected and reprinted with a Glossary in 1710. From the translation of Douglas, Horne Tooke has made liberal quotations to exemplify the meaning and use of certain particles ; but most of my readers would not thank me for selections from an author, whose lines, from the changes in our language, have become harsh in construction, and difficult of comprehension.

Another version of the Eneid was published in 1632, by John Vicars ; a version which seems never to have excited interest enough to call forth either praise or censure. Were all the versions of detached portions of Virgil and of single books to be

* They who wish to read the criticks on Virgil, may consult Rapin, Bossu, Segrais, &c. among the French, whose opinions are comprised in *Baillet's Jugemens de Savans* ; and Addison on the Georgicks, and Dryden on the pastorals and Eneid in English.

enumerated; it would form a long catalogue, which I do not profess to give, and should be unwilling to transcribe.

Sandys alone, who translated the first book of the *Æneid*, was thought by Dryden to have done justice to the original; and from this specimen he declared, that, had Sandys translated the whole of *Vergil*, he should by no means have attempted it after him.

FOR THE ANTHOLOGY.

LEVITY.

GENTLEMEN,

As you published in one of your numbers a translation of a French *Memoir*, "on the consumption of Cranberry Sauce;" it brought to my mind a collection of very singular memoirs in my possession. I have selected one or two of them, that are among the shortest, which, if you think proper, may be inserted in your miscellany. From the subjects and the manner in which they are treated, I should presume, they were originally intended for publication in some *philosophical transactions*, but whether in our own or any other country, I have not been able to determine.

It does not become me, to stipulate on what conditions they shall be published; but I may express a wish, that they should not be put under the head of "*Levity*;" because they evidently appear to have cost the unknown philosophical author much laborious investigation and deep research.*

A CORRESPONDENT.

Memoir on the consumption of Toast in the United States; and its effects on the national character.

THE absolute necessity of food to the very existence of animal life has rarely been denied; but the consequences resulting to the physical and moral system of man from the use of particular articles of food, have never been sufficiently investigated; and few governments, though they are intrusted with the care of millions of the human race, have ever systematically scrutinized the various tendencies of alimentary substances. The English are a constant example in their personal appearance and actions of a whole people consuming prodigious quantities of beef; and the harmless native of Indostan illustrates the condition of multitudes who live wholly upon rice. The utilities of these researches will be fully appreciated on reflection; and since some philosophers have asserted, that feeding a man on raw meat will make him thirst for blood, as certainly as giving him salted substances will make him thirst for

* We cannot comply with the request of our correspondent, but we can assure him, that there are many grave productions of philosophers and statesmen of the present day, which we should place in the same department. ED.

water; none but the most indifferent, can be insensible to the direct influences of such investigations.*

As this subject has never been scientifically treated, at least, after the most diligent inquiries, I have not been able to discover any treatise upon it, I shall divide it into *genera* and *species*, which must facilitate its comprehension. It is possible that some varieties may have escaped me; but I shall have the humble merit of laying a foundation, on which the ingenuities of others may hereafter erect a more perfect system. The order of classification which I have adopted, and which has appeared to me the most natural, is founded on the relative simplicities of the process.

FIRST GENUS.

DRY TOAST.

Species Unique.

I have considered this genus, the only one known in France, as containing no varieties, because, when cut into square pieces to be put into soup, it is only a change in the forms.

SECOND GENUS.

BUTTERED TOAST.

Four Species. 1. Biscuit. 2. Wheaten Bread. 3. Rye and Wheaten Bread. 4. Rye and Indian Bread. The preparation of all these varieties is nearly the same. The slices should be cut about one third of an inch in thickness, and the butter in a solid state applied while the toast is warm.

THIRD GENUS.

PRIMARY IMMERSSED TOAST.

Three Species. 1. Biscuit. 2. Wheaten Bread. 3. Crackers. All the *species* of this *genus* are immersed in milk or water, after being cut into slices, and previously to being toasted. This whole *genus* requiring more delicacy in the operation, is of most infrequent occurrence. Perhaps the second species of this *genus*, when properly managed, offers the most seductive state, in which this pernicious substance ever appears.

FOURTH GENUS.

SECONDARY IMMERSSED TOAST.

Four Species. 1. Biscuit. 2. Wheaten Bread. 3. Rye and Wheaten Bread. 4. Rye and Indian Bread. These varieties are plunged, after being toasted, into a warm mixture of melted butter and milk, or melted butter and water. They are by far the most common, and prepared the most carelessly; and are frequently given to children, because, in this way, the quantity of butter may be greatly diminished.

* It may be necessary to state to the *impatient* reader, that we feel great regret, but no responsibility for the frequent and useless expenditure of the plural number among the author's substantives. ED.

FIFTH GENUS.

PRIMARY AND SECONDARY IMMERSSED TOAST.

Species Unique. Crackers. The remarks on the last *genus* are often true of this, though, when fabricated with care, it may vie with most of the other varieties.

In France, only the first *genus* is ever met with. In England and some other countries of Europe, the first *genus*, and the second *species* of the second *genus* only are known; but in this country, though the first *genus* is the most rare, the whole thirteen *species* are found in great profusion.

The hints contained in vulgar proverbs, often afford instruction to philosophical inquiries. It is very commonly said, that *to eat fried bread, will make the hair curl*, and some fact must have given rise to this suggestion. Now, this preparation is very similar to toasts. If then so strong an effect is produced by eating bread in an incipient state of carbonization, is it extravagant to suppose, that much more powerful consequences would result from consuming it in a completely carbonized state? Is it not then open to conjectures, that, in the early ages of the world, some individuals might, from various accidents, have been obliged to live for a certain period on carbonized bread; which, frizzling their hair, and blackening their skins, would have produced that new species of the human race, that has since inhabited the continent of Africa?*

The various species of toasts, before described, compose a principal part of the morning and evening meals of the whole population; and as it happens from the carelessness of the servants, that a good deal of it, by being burnt, is eaten in a carbonized state, its effects on the animal systems must be extremely deleterious.

The chemical analysis of the human body shews, that it is composed of carbon, iron, and hydrogen. It is very probable, that, if the Americans were analyzed, they would be found to contain a greater proportion of carbon than the people of other nations. But not having been able to obtain one for this purpose, I cannot verify the conjecture.

The astonishing indifference for the collection and preservation of interesting facts, so indecently manifested, and so generally prevalent here, occasions much embarrassment to the physiological inquirer. One effect is remarkable, its desiccative qualities tend to weaken the voice, and injure its powers of modulation. This is shewn in the dry, monotonous manner of publick speakers, and still more in singing. The feeble, stifled, and spiritless intonations of both sacred and profane singers, are so remarkable as to strike every stranger; and I am convinced five Italians would drown the voices of the most numerous choir that could be collected.

It tends also to give a stiff, dry, crusty manner, which would not exist, if this did not form such a prevailing article of food, I will not call it nourishment. This is demonstrated by the difference of those Americans who travel in Europe, where, being for

* The author appears not to have known, or to have disregarded the opinion of the celebrated Dr. John Hunter, that the negro was the original man, and all the others only varieties from him, degraded or improved. ED.

some time deprived of this article, they become much freer from local prejudice, and of more open manners, than those in whom this daily habit has never been interrupted.* An opinion may be formed of the extensive consequences resulting from this practice, when what I was told is generally known, but still disregarded. An individual mentioning to another the manner in which he had his toast prepared, and the exact quantity he ate every day, the other made a hasty calculation with a pencil, and found that he had consumed, in the course of his life, one hundred and seventy five cords ! It is a subject of great regret to me, that I could not learn the name of the person, because, if he should be a man of prim, precise habits, it would serve to elucidate my theory.

The subject would admit of much more ample developements, but I shall conclude with suggesting some of the prominent objections to the practice. Legislative enactments on the subject would be inefficient, if the general feelings and sentiments of an enlightened people could not be called in to their aid.

1. The abolition of this food would prevent an ignominious dependence on foreign nations, or a useless diversion of domestick industry, for the supplies of toasting irons, toasting forks, toast racks, &c. &c.

2. It would diminish the necessities of scorching the skin and spoiling the complexions of many interesting servant maids.

3. It would prevent the present destruction of the voice ; which, perhaps, if this practice ceased, would acquire force and mellowness.

4. It would serve to liberalize the manners, and enlarge the powers of the mind.

5. It would occlude the possibilities of being mutated into negroes.

6. It would operate a great saving of time, and, thus accumulating the national economies, produce a more ample developement of the national energies.

SUPPLEMENT.

I was unwilling to introduce any thing into the foregoing memoir, which might, by interrupting the continuity of the subject, divert the attention from the train of ratiocination, which, I flatter myself, so unanswerably shows the evil consequences resulting from a pernicious custom. Yet I cannot refrain from adducing further proofs, in reasoning by analogy, of the direct influences of the food we eat, on our moral as well as physical qualities, by some reflections on another substance, which will be perfectly familiar, and must have occurred to every individual. My ideas will be at once anticipated, when I mention *Plum Cake*, or its synonym, *Wedding Cake* ; a composition, compared with *toast*, of infrequent occurrence ; but which, being compounded of as many noxious and heterogeneous things as were contained in the Box of Pandora, I would suggest, should in future be called a *Pandoroid*.

* It cannot be necessary to remind the reader, that we are not bound to refute, or accede to the conclusions of the author. E.D.

The sorceresses, in preparing the Pandoroids, use many magical incantations ;

“ Double, double,
Toil and trouble ;”

and then furnish the outside with a meretricious medley, mistaken by the credulous and simple for ornament, but which is in reality a close imitation of the *Obi* practices of African enchanter, from whom it was borrowed.

There are thirteen principal ingredients in these compositions, each of which, though harmless, or even nutritious when alone, becomes extremely virulent in these combinations. If other proofs of this were wanting, it would be sufficient to consider the difference between those people whose nuptials are celebrated with this inauspicious compound, and those of the poorer classes of the community. These latter, whose weddings are perpetrated with only a little innocent gingerbread, consider marriage merely as a state for getting and rearing progeny. Alas ! how different from those above them.

As soon as the Pandoroid is devoured (which, from the quantities made, occupies the efforts of months) but sometimes before, its effects are fatally witnessed ! The sugar was only a covering to the carbonized surface ; the eating of which discovers itself in the honied terms of “ my sweet,” and “ my dear,” that faintly conceal the *crusty* humour beneath. Then too the brandy, which was amalgamated in the mixture, shows itself in the unruly *spirit* of the infuriated husband ; while the eggs, which, if the course of nature had not been interrupted, would have produced chickens, create in the wife such a disposition to *pecking*, that her mate often becomes completely *henpecked*. The citron, too, is at once an emblem and provocative of the *green eyed monster*, *Jealousy* ! Let every husband beware how he tastes it.

To enlarge further would be superfluous, though the subject might be “ pursued through more ample illustrations ;” since no one can think *lightly* of this preparation, by whom it has ever been eaten.

ACCOUNT OF MR. PELHAM'S SYSTEM OF NOTATION.

(Continued from page 33.)

BUT the most curious specimen of English composition is found in Elphinstone's “ English Orthography Epitomized.” This gentleman engaged in a deep research into the analogies of the language, and in a phraseology and mode of spelling peculiar to himself, exhibited a multitude of rules for pronouncing the letters, accompanied with a copious collection of examples. As a treatise of the elementary principles of the language, his work is highly valuable, but for practical use, it is worse than nothing. His proposal was to discard every useless letter, and with those remaining,

to spell the words as they are pronounced. The consequence was an entire change of the orthography, except in a few words where the present alphabet creates no confusion between the spelling and the pronunciation. On this method of Mr. Elphinstone, Mr. Smith, the author of an ingenious and useful work, makes the following just remarks.

“ A learned friend of mine has with great ingenuity and labour lately composed a work, wherein he proposes to render English speech and spelling mutual guides ; and I must do him the justice to say, that, as far as I have examined and understood his method, I think it perfect in its kind. But the plan which he hath adopted is attended with a double inconveniency. By a total change in the orthography of the language, foreigners cannot be taught to spell, at the same time they are taught to read ; and when they are perfectly instructed in this method, and can readily make use of his books, they will be able neither to read, nor to understand any other work in our language.”

The work from which this quotation is made, is the “ Scheme of a French and English Dictionary, with a view to render the pronunciation of the English language more easy to Foreigners ; by William Smith, A. M.” Sensible of the little attention given to general rules, with their numerous trains of exceptions, Mr. Smith has endeavoured to reduce their number, and has substituted a few new ones in the place of those he considered as imperfect. But his principal dependence is on the classification of words according to the sounds of the vowels they contain, and a numeral notation of these sounds in the manner of Dr. Kenrick, from No. 1, to No. 15. The sounds of the variable consonants are likewise as well distinguished as the single alternative of the Italick character will allow. An important part of his plan consists in the alphabetical arrangement of more than thirteen thousand words, referring to the pages where they are classed by their vowel sounds. This gentleman appears also to be sensible of the necessity of a more perfect notation of sounds, for in the preface to his work he observes, “ The pronunciation of our language is, I believe, the most difficult to be communicated, or *taught by rules* ; and the reason is obvious ; we have so great a variety of articulate sounds, and so small a number of letters to represent them. In order to remedy this defect, I endeavoured, many years ago, to investigate every simple sound of the language, and invented a particular character for each ; which characters were invariably to represent the same sound, with a little variation, if long or short ; and some of them so constructed as to unite in the formation of diphthongs, and double consonants. But this mode, although, in my opinion, the most effectual that can be devised, to bring either a native or a foreigner to a just articulation and true pronunciation of English, has been complained of as too formidable in the commencement, and too laborious in the prosecution.”

It is, however, not to be wondered at, that this mode was considered as “ too laborious,” when it entirely excluded all the characters we have been accustomed to, and substituted a perfectly new

set, both for consonants and vowels ; so that a book printed on Mr. Smith's plan would not contain a single character in common use.

Our own country has likewise contributed its portion of invention to facilitate the pronunciation of English. About the year 1768, Dr. Franklin, whose comprehensive mind embraced every subject of a philosophical cast, projected the "Scheme of a new alphabet and reformed mode of spelling," and exhibited examples of its operation in a correspondence entered into expressly for that purpose. Taking the Italick alphabet for his ground work, the Dr. began by expunging every useless letter, and then introduced six new characters to distinguish the variable sounds of *a*, *u*, and *th*, and the powers of the combined consonants *ng* and *sh*. Still, however, he found that discarding the superfluous letters and substituting others would not answer the purpose without recourse to false spelling. His plan was, therefore, liable to a serious objection on this account, independent of the uncouth figures which he had substituted for the alphabetical characters.

In the "Royal Standard Dictionary" of Mr. Perry, the words are not only "rationally divided into syllables, but the various sounds of the vowels and consonants are denoted by typographical characters."

These typographical characters consist of the usual accentual marks repeated over different vowels, whether their sounds be alike or not. In one instance alone does the appropriation of the marks approach uniformity, and that is, in the application of the acute accent to denote a similar sound in the vowels *a*, *e*, *i*, *o*, and *y* in *liar*, *her*, *shirts*, *done*, *hyrst* ; and though the *u* in *duck* has evidently the same sound, it has a different mark placed over it. It is somewhat singular that a perception of the simple effect of this accent being used to denote the similar sound of these five letters, did not lead Mr. Perry to the systematick appropriation of different marks to different sounds. The simplicity of his plan is further impaired by applying the grave and acute accents to the double purpose of indicating the sounds of the vowels and the tone of the voice. Thus the grave accent not only designates two distinct vowel sounds in *part* and *wolf* ; but is also descriptive of the flat and slowly accented syllables in *border*, *warning*, &c. In like manner, the acute accent is placed over the single vowels in *liar*, *her*, &c. to denote their sounds, and over the accented syllables in *borrow*, *washing*, &c. to signify a sharp and quick stroke of the voice. The only mark of distinction applied to the variable consonants, is the addition of a small comma, or French cedilla to the bottom of some of them, and the interposition of the grave accent between some of the double consonants. But it is observable that he has provided no distinctive marks of the sounds of *c*, of *f*, of *n*, or of *r*, and has noticed only two of the sounds of *s* and *x*. Hence it is evident that his notation of the words *cell*, *special*, *suffice*, *of*, *sink*, *bare*, *vision*, *version*, *beaux*, &c. must be insufficient without referring to the general rules for pronouncing those letters, with all the exceptions to which they are respectively subject. Instead, however, of recommending the study of these rules, Mr. Perry cuts the matter short by advising the student to "repeat six or eight pages of his dictionary daily, and when

he shall have gone through the whole, to begin again, and thus to continue till he has made the pronunciation familiar to him."

Among the writers who have distinguished themselves by successful researches into the analogies of the language, Mr. Walker holds a conspicuous station. His chief merit consists in having developed the latent rules of combination which had escaped the observation of his predecessors. By freely following the course of his own ideas, and freely availing himself of all that had been written on the subject, Mr. Walker has left but little to be done by his successors in tracing the connection between the written and the spoken language. After many years of attentive observation, aided by much practical experience, he presented to the publick his valuable and judicious treatise of the "Principles of English Pronunciation," prefixed to a "Critical pronouncing Dictionary, and Expositor of the English Language." In this work, the student finds the most satisfactory information on many points that had been in dispute. "It not only exhibits the principles of pronunciation on a more extensive plan than others have done; divides the words into syllables, and marks the sounds of the vowels, like Dr. Kenrick; spells the words as they are pronounced, like Mr. Sheridan; and directs the inspector to the rule by the word, like Mr. Nares; but where words are subject to different pronunciations, it shows the reasons from analogy for each, produces authorities for one side and the other, and points out the pronunciation which is preferable. And to add to these advantages, critical observations are given on such words as are subject to a diversity of pronunciation, and the inspector invited to decide according to analogy, and the best usage."

In this exposition of the plan of Mr. Walker it appears, that his chief dependence is on a detail of the general rules of pronunciation with all their exceptions. These rules, illustrated by numerous well chosen examples, are extended to five hundred and fifty eight articles, occupying upwards of one hundred octavo pages, closely printed, and are mostly well calculated to answer the purpose of settling the pronunciation, if the student will devote the time and attention necessary to understand them. Some doubts, however, occur, whether Mr. Walker has been able, by the notation he has adopted, to convey a perfect idea of his own practice, and whether some of those sounds which may be perfectly comprehended by his notation, are not in themselves inaccurate. Besides the numeral notation, which is the same as Sheridan's, with a slight difference in the application, Mr. Walker has adopted the injudicious method of false spelling; the effects of which may be justly estimated by those who consider how difficult it is to obtain a correct knowledge of orthography, even without this impediment.

As a standard of English pronunciation his dictionary will probably be appealed to, till a few more "standards" shall evince the futility of all attempts to fix the fleeting sounds of the human voice.

[TO BE CONTINUED.]

SILVA, No. 48.

..... Ego, apis Matinae
 More modoque
 Grata carpentis thyma per laborem
 Plurimum, circa nemus uvidique
 Tiburis ripas operosa parvus
 Carmina fingo.

Hor. Lib. 4. Od. 2. v. 27;

LAW.

THOUGH we have condescended to imitate the following satire of Boileau upon the respectable profession of the law, we would not be understood to admit its propriety. On the contrary, we have been in the habit of considering our system of jurisprudence, compounded as it is of Gothick, Norman, Roman, and Saxon ordinances, cemented together by being shaken and huddled up in Westminster Hall, from time immemorial, and now sweetened to suit Yankee tastes, as a mixture altogether incomparable.

Faut il donc désormais jouer un nouveau rôle ?
 Dois-je, las d'Apollon, recourir à Bartole,
 Et feuilletant Louet, allongé par Brodeau,
 D'une robe à longs plis balayer le Barreau ?
 Mais à ce seul penser je sens que je m'égare.
 Moi ? que j'aïlle crier dans ce pays barbare,
 Ou l'on voit tous les jours l'innocence aux abois
 Errer dans les détours d'un Dédale des Loix,
 Et dans l'amas confus de chicanes énormes,
 Ce qui fut blanc au fond rendu noir par les formes ;
 Où Patru gagne moins qu' Huot et le Mazier,
 Et dont les Cicérous se font chez Pé-Fournier ?
 Avant qu' un tel dessein m'entre dans la pensée,
 On pourra voir la Seine à la Saint Jean glacée ;
 Arnould à Charenton devenir Huguenot,
 Saint-Sorlin Janséniste, et Saint-Pavin bigot,

IMITATION.

But leave the Muses, rhyme's a barren trade,
 For wealth and glory quit the slothful shade ;
 Go, mark how Dexter's deathless name awoke,
 And change thy Pope for Comberbach and Coke.
 Heavens ! at the thought what sudden horrors rise !
 What ! leap a precipice with open eyes,
 Invade the seats where struggling justice stands,
 Unheard her voice, and manaeled her hands ;
 Where stale authority affords her cloak
 To fraud, and common sense is deemed a joke ;
 Where brawling pettifoggers earn their fees,
 And Simo talks and Decimus decrees ;
 Where modest merit scarce a cause can claim,
 While scores of clients wait on Fulvio's name ;
 Where factious demagogues increase the din,
 That bawl without, as lawyers snarl within ;
 On labouring justice heap one mountain more,
 Till modest Parker scarce avoids the roar ?
 What, quit for these the dear pursuits of youth,
 Where verse and friendship held a torch to truth,
 And sweetly flowed alternate toil and ease ?
 No ! Hudson first shall rush to polar seas.

Sooner shall P****, when drams his wit infuse,
 To native English rein his rampant muse.
 Sooner shall *****'s rage in kindness die,
 And ***** smile, and ***** cease to lie.

MISS OWENSON.

The poetry of this lady discovers much genius and enthusiasm, but at the same time betrays the want of a correct taste, and a discriminating judgment. We meet in every page with the glare and tinsel of Della Crusca. Her poems have the incorrectness of Moore, without his harmony. She has well characterized herself in one of her "fragments."

Thou know'st me playful, sportive, wild,
 Simple, ardent, tender, glowing.

And the verses she has given the publick are avowedly the careless effusions of her leisure. She has called herself *Vrai papillon de Parnasse*, and the world will probably not question the propriety of the appellation.

APOLLO AND DAPHNE.

The Abbé Regnier Desmarais, who lived in the time of Louis XIV. wrote several small poems in the Latin and Spanish languages; and in the Italian, besides a version of part of Anacreon, and several small pieces, a translation of the eight first books of the Iliad. His knowledge of that language, in addition to his literary celebrity on other accounts, was the occasion of his being elected a member of the Academy Della Crusca, a distinguished honour for a foreigner. The following is an imitation, not of the verse, but of the thoughts of one of his Italian sonnets.

"Stop," cried Apollo, "Stop, I pray,
 To pretty Daphne, flying,
 "I am," but straight she ran away,
 Heedless of all his sighing;
 He still pursu'd, with many a prayer,
 Which hardly caught her ear,
 So light, so swiftly through the air
 The damsel sped with fear.

"I'm master of the sounding lyre,
 I wake its vocal string,"
 Onward she ran, nor felt desire
 To charm the Pythian king.
 "By poets I their prince am hailed,
 The muses join my train."
 But ere this boast her ear assailed,
 She hurried on again.

"I am a doctor, and my art
 Effects most easy cures;"
 But she with palpitating heart
 Still fled the god's allures:
 The thought did not her coldness melt,
 But seem'd to speed her heel,
 A mother's pains she ne'er had felt,
 And did not wish to feel.

Luckless Apollo! all you said
 Impeded your intention;
 It only served to fright the maid,
 And ahew'd but poor invention:
 Vainly your heavenly gifts you told,
 Your cause they did not aid;
 If you had lisp'd, I'm god of gold,
 I'm sure you'd stop'd the maid.

CERVANTES.

The life of this extraordinary man was but a series of disappointments and misfortunes. But his fortitude never forsook him. Three days before his death he wrote the following letter to his patron, the Count de Lemos, who had just returned from Italy.

"We have an old Spanish ballad that applies to me but too well. It is that which begins with these words:

Death urges my departure,
 I go even while writing to you.

This is precisely my situation. Yesterday I received extreme unction. I am dying, and I am grieved at not being able to tell you how much pleasure your arrival in Spain has given me. The joy I have experienced ought to prolong my life, but the will of God be done! Your excellency will know, at least, that my gratitude continued as long as my life. I regret much that I shall not be able to finish certain works which I designed for you, as the "Weeks of the Garden," the "Grand Bernard," and the last books of "Galatea," for whom I know you have some friendship. But this would require a miracle from the Almighty, while I demand nothing of him but to have your Excellency in his holy keeping."

L'homme (says Florian, remarking upon this letter) l'homme qui s'est conduit chez les Algériens comme nous l'avons vu, qui a fait Don Quichotte, et qui écrit en mourant la lettre que l'on vient de lire, n'étoit pas un homme ordinaire.

BLAIR'S GRAVE.

Had the writer of some observations, in the last Anthology, on this poem, confined himself to the position with which he started, I certainly should not have disputed it. There are, no doubt, many passages unequal to its general excellence, and it cannot plead in excuse for them that it is posthumous. Those adduced in support of that writer's opinion are certainly reprehensible, and some of them ridiculous. To those, however, who imbibe the spirit of great originals, some indulgence may be allowed where they imitate their defects. If we find in the Grave such a phrase as *mighty stir*, we may find in Shakespeare such a passage, as

Ye great gods,
 That keep this *dreadful pudder* o'er our heads;

And even in the *disabled pitcher*, we ought to view with some little reverence an allusion to scripture; "Ere the pitcher be broken at the fountain," &c. But it is a great question, whether trifling faults,

like these, are sufficient ground for a general condemnation of the poem. The knight of La Mancha, though he once imprudently *belaboured* the goat skins, and *spilt a great deal of good wine*, which, certainly, was a serious offence, may be thought of some weight on a critical subject. He says: "I could wish, such criticks would be more compassionate, and less careful to dwell on the spots of every bright production they examine; for though Homer sometimes dozes, let them consider how often he is in full vigour, displaying the light of his genius without the least obstruction; and possibly what to them appear defects are like moles, that sometimes increase the beauty of the face that contains them."

THE PORTRAIT.

The following is a translation of an epigram from the French of M. de Ségur.

Poor Martin had a clamorous wife,
Who fill'd his house with noise and strife,
And was the torment of his life,
As it appears.

A painter took this lady's face,
Such skill he shew'd, in every trace,
Her husband pass'd with quicken'd pace,
And stop'd his ears.

STATIUS AND SHAKESPEARE.

It is pleasant to compare the descriptions of eminent poets when writing upon similar subjects. I lately met with a passage in Statius, which immediately brought to my remembrance King Henry's address to sleep, which is, probably, in the recollection of every one:

O gentle sleep,
Nature's soft nurse, how have I frighted thee, &c.

The lines of Statius are as follow:

Crimine quo merui juvenis, placidissime divum,
Quove errore miser, donis ut solus egerem,
Somne, tuis? tacet omne pecus, volucresque, feræque,
Et simulant fessos curvata cacumina somnos.
Nec trucibus fluviis idem sonus, occidit horror
Aequoris et terris maria acclinata quiescunt, &c.

Sylv. Lib. 5. 4.

MILTON.

I have read Hayley's life of Milton with attention, but am by no means convinced, that he was a man of that amiable character which his biographer fondly attempts to prove. Johnson's life of him, unfavourable as it is, strikes me, as much more agreeable with truth. Democrats and revolutionists have felt a lively interest in defending the bard, where he is the least defensible, in his moral and political conduct. His opposition to Charles the first might

have proceeded from principle ; and even his approbation of the illegal trial and murder of that ill fated monarch, may be palliated by the republican enthusiasm of the times. But his gross flatteries of an odious usurper, and his holding an office under him, are stains on the poet's character, which the zeal and ingenuity of his admirers will never be able to wash out. His temper was stern and ferocious, impatient of contradiction, and ill calculated for the enjoyments of social intercourse. As to his genius, there can be but one opinion. In sublimity, he excels, perhaps, all writers. But his style is often stiff, quaint, and pedantick, from which cause arises the difficulty of reading him. Sheridan, the rhetorician, imagines, that he will be better understood and more relished centuries hence. If English becomes a dead language, and he is studied as an ancient, this may possibly be the case, as the imperfections of his style will then be less apparent. Pope's character of *Paradise Lost* is just, and written with his usual elegance.

Milton's strong pinion now not heav'n can bound ;
Now, serpent-like, in prose he sweeps the ground.
In quibbles angel and archangel join,
And God the Father turns a school divine !

FOR THE ANTHOLOGY.

ORIGINAL LETTERS ;

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN
THIS COUNTRY.

[We presume our readers will have no objection to take a short excursion into France, before they enter again on the subject of Roman antiquities.]

LETTER TWENTY SIXTH.

BORDEAUX, SEPTEMBER 25, 1804.

MY DEAR MOTHER,

HAVING resolved to make the tour of the south of France, I know it would be pleasant to those friends, who feel a lively interest in every thing which concerns us, to have a succinct, but faithful picture of the various objects which arrest our attention, of the impression which they make upon us, and of the train of reflections to which they may give birth. It is with this view alone, that I shall endeavour to contribute to the occasional amusement of my transatlantic friends. Fancy, then, our little party seated in a large English coach, with a fine fat footman, whom the postillion from his round paunch and rosy gills mistook for a friar, starting from the city of Paris with two postboys and six horses, rattling over a badly paved road at the rate of seven or eight miles an hour ; riding on from morning till night without alighting, or even stopping, except to exchange horses, and you will have *some* idea of the manner in which we travelled. When you are about to accompany your friends in imagination through so long a tour, it is natural that you should

be solicitous to know the manner in which they moved, and I already fancy a number of questions which the short picture I have just given, would necessarily suggest, and I think it proper therefore to gratify the curiosity I may have excited. Why travel in an *English* coach? In France there are but two modes of travelling; in the diligence or publick stage, more slow, inconvenient and disagreeable than any thing which you can possibly imagine; or *en poste*, that is to say, with posthorses, furnished by a postmaster appointed by the government, and whose whole conduct, fees and every thing appertaining to the subject, is regulated by a law; which, together with the distances between the posthouses, is published in a book, under the authority of the government, and with which you furnish yourself at the commencement of the tour. The system is admirable, and exceedingly convenient for strangers, and I know but of two faults in it which require a remedy. The first is, your being obliged to pay for six horses,* when four would suffice. I know of no case where four horses would not be sufficient, and in no part of Europe, except France, do they demand more. The second fault is, that the postmasters are not obliged to furnish any kind of carriage. The consequence is, that a single gentleman is obliged to purchase or hire his carriage for the whole journey, and if it breaks he is compelled to wait till it is repaired; for it would be as impossible to *procurer* a carriage on the road, as it would be to *make* one. Are all the publick roads paved in France, and are they badly paved? A very large proportion of all the publick roads are paved at a very great expense. In the original formation of these roads, they cost forty eight thousand livres for each league, or three English miles, that is to say, more than three thousand dollars per mile, which is five times as much as the turnpike roads cost in England. They are laid out in the same manner as the road over Boston Neck; a pavement in the centre occupying about one third, and the two sides covered with gravel. The pavement is made of large square stones laid very neatly, and when new, it forms a most excellent road. There is another circumstance in their roads highly worthy of imitation; they are very generally lined with single, and sometimes with double rows of trees, which produce a very handsome effect, and contribute to the pleasure of the traveller. The government of France, therefore, is entitled to great credit for the noble manner in which their publick roads and bridges are constructed, but there are dark shades in the picture, which a love of truth obliges me to give you. In France there are very few canals, while at the same time the internal commerce is immense. All this commerce is carried on by teams; and so bigotted are the French peasants in favour of their ancient usages, that they continue to make use of the narrow wheels which were in use two centuries since. The weight of one of their loads is usually from three to five tons. When, therefore, you consider that during the winter season, they are subjected to perpetual rains, which, falling upon a clayey soil, render their roads extremely soft, you will not be astonished that their pavement is

* This has been since remedied by an imperial rescript.

extremely liable to be damaged. In order to give you some faint idea of the astonishing number of loaded teams which are perpetually on the road in France, I will state to you one fact to which I paid particular attention. Travelling on the road to Orleans between Paris and Bordeaux, I was so impressed with the number of teams which were constantly passing, that I determined to count them for a given distance. I found that in riding three miles, we passed two hundred teams, and as there was nothing peculiar in that part of the road, but on the contrary, they appeared pretty equally dispersed, through the whole distance, it will follow, that there were at a given moment, no less than four thousand and six hundred teams employed on the road between Paris and Orleans, a distance of about seventy miles. You will not be surprised after this, to hear me say that we rattled over a bad pavement, for it would be impossible to keep such a road in order.

Another circumstance very unpleasant to a traveller is, the straightness and uniformity of the roads in France. I know that it has become exceedingly fashionable in our country to have our new roads as straight as possible, but we shall lose in pleasure all that we gain in distance.

Nothing can equal the dull, tiresome uniformity of a French road; we were exceedingly impressed with it, because we had just quitted the charming roads of Great Britain, where taste and profit, good sense and fancy, appear to have had an equal share in the arrangement. Meandering through the vallies, or winding over the hills, clothed on either side with a verdant hedge, art seems only to have come in aid of nature, and the beauty of the scenery makes you forget, or disregard, the few feet of additional road which this natural arrangement obliges you to pass.

This statement already explains to you in part the reason why travellers in France so generally prefer to ride on from morning till night without alighting. The scenery in general is so uniform, that you very soon get thoroughly fatigued with seeing it, and every other object is absorbed in the single wish of arriving at the great city which is the termination of your journey. In addition to this, there are few or no inns on the road, except in their large towns, where a traveller can find any decent accommodation. Between Paris and Orleans, for example, there is but one single place where you can lodge; and between Tours and Bordeaux, a distance of nearly three hundred miles, there are not more than three places where you can stop with any degree of pleasure.

The surface of the country in France is vastly less varied, and less beautiful than in the New England or middle states. There is not that variety in their cultivation, which renders our scenery so pleasing. Particular portions of the country are devoted to wheat, and others to vineyards. In the wheat country you will ride fifty miles without seeing any thing but wheat fields; and in the wine country you perceive nothing but vineyards. The vineyards are very far from being an ornamental species of culture. When the crop is harvested, the wheat country appears like a vast and dreary desert, and as there are neither fences, walls, or hedges, and a very great scarcity of trees, the eye wanders in vain in search of objects,

whereon to repose itself. I know of no natural views to which I can compare this part, and it is much the largest part of their scenery, but to the ocean where no land is to be seen ; but I think the ocean superiour to it in the grandeur of the ideas which it inspires, in the liveliness which its *motion* affords, and in the beautiful colour and varied form of its waves. If you except Normandy, and the banks of one or two of their rivers, you see very little grass. There are none of those verdant lawns and smiling meadows to which we are accustomed, and which covered with herds and flocks, form the finest scenery in the world. I have often passed one hundred miles in France, without seeing a single domestick animal but the horse. That this species of scenery should be disagreeable to us, is not the effect of prejudice, for we can cite in favour of our opinions all the poets and painters of every age, and of every nation.

The flower enamelled mead, the verdant lawn, the shady bowyer, the lowing herds, seem almost exclusively appropriated to descriptive poetry ; and where would have been the reputation of Claude or Poussin, if they had confined their landscapes to the cheerless, tiresome wheatfields of France ? Let others, then, my dear mother, blazen the beauties of French scenery ; my pen, devoted to truth, shall give you the picture as it is, and I will assure you, that with the few exceptions I shall notice, the landscape scenery of France, is inferiour to that of any country I have seen.

As I do not intend to follow the example of many travellers who fatigue us with the multiplicity of trifling incidents, with every imposition of a landlord, every insolent speech of a drunken postillion ; and where we find every petty embarrassment wrought up to a catastrophe worthy of a place in some interesting modern novel ; I shall give you a short, general idea of those particulars, in which travelling in France differs from what we find in our own country. Information, it appears to me, ought to be the object, which a traveller should pursue, and which he should communicate to his friends. We read travels to learn the manners, customs, usages, characters and peculiarities of other countries ; but there is a sort of lullaby description of ordinary events, which we meet with in the common books of travels, which is the most tiresome, and indeed sickening, that I can conceive of. Such a traveller begins his description, for example, with phrases like the following ; " The morning was serene and unclouded ; the sun, which just appeared above the horizon, shone majestically bright ; the tunesters of the grove, inspired by the beauty of the day, melodiously warbled forth their joy ; the herdsman had just brought out his lowing herds ; when we stepped into the coach," &c. &c. Now, as these circumstances are such as occur pretty generally in all countries, and as we can find much better descriptions of them in every poet, from Virgil down to Thomson, I think, in charity to our friends, we are bound to omit them.

In France, as I have remarked, the travelling by post is regulated by law, and the *only* persons with whom you have necessarily any connection in your journeys, are the postillions, the postmasters, the

innskeepers, and the servants at hotels. I shall give you some general idea of these several descriptions of persons.

The postillions may be considered as a kind of inferior officers. They are under the regulation and protection of the law; they usually continue in the office for life; and, after serving a certain number of years, they are entitled to a pension from government. Their uniform is a blue coat with a red cape, and they are obliged to wear a large silver badge upon their arms, with the imperial eagle upon it. Another peculiarity in their dress is a pair of enormous jack boots, so large, that it is with the utmost difficulty they can mount, and it is impossible to walk in them. I have often been astonished that the French should persevere in adhering to an ancient usage, so painful, inconvenient and dangerous as this is. I have conjectured that the motive for adopting them, was to protect the leg of the postillion from the pole, or from the weight of the horse in case he should fall upon it, which it would most effectually do; but so difficult do they find it to mount and dismount, and so dangerous would these enormous machines be, in case the horses were to start, that I think the balance much against them.

The French postillions, when we consider the nature of their occupation, and their education, may be considered a decent, civil class of men; but I found none of that extreme politeness of behaviour which many travellers have described; on the contrary, every stranger must acknowledge, that there is among them a very general, and indeed almost universal disposition to imposition and extortion. We have rode three hundred miles without finding a single postillion satisfied with the sum which we gave him, though it was double the amount allowed by law, or which a Frenchman would have paid. We have been equally unfortunate in regard to another quality, hitherto universally ascribed to the French nation, their *temperance*. We have certainly met with many drunken postillions in France, and if we were to compare our experience upon this subject, in England and France, the decision would be in favour of the sobriety of the lower classes in the former. In the course of several tours to the extent of twenty six hundred miles in Great Britain, we never had the misfortune to be driven by a drunken post-boy more than *once*; while in an equal distance in France, our lives were not less than six different times exposed to imminent danger from that cause. Neither do I believe, that the French nation at large deserves the eulogy which is usually made upon their temperance. I would ask these admirers of French virtue, why in every petty village, and in every street, we see the dramshop so temptingly displayed? And whence it arises, that the advertisements of "*bonne eau de vie*" strike your eye more frequently than those even of the necessaries of life? Either the revolution has made a very great change in this particular, or, which I much suspect, travellers have formed their opinion from the habits of the higher classes of society. It is undoubtedly true, that in *polite* life, it is not the fashion for the French gentlemen to prolong their convivial meetings after the more solid parts of the feast are consumed; but I cannot agree to attribute this to their *temperance*. This virtue appears to

me to consist in a due restraint of *all* our appetites, and I can never apply it *exclusively* to those who indulge immoderately in the gratification of the grossest of them. The French are, without controversy, the greatest *gourmands* in the world. Their vanity, and their love of power do not exceed their love of *eating*. I do not well know how I can give you a stronger or a truer picture of it.

To return to the postillions. With the exceptions of occasionally getting drunk, and of being most sturdy beggars where they think any thing is to be obtained, they are very *good drivers*. They drive with great dexterity, and as you would conclude from the impatience and vivacity of their nation, with great speed. You may pretty fairly reckon upon riding six miles an hour, including the time necessary to change horses, and you can generally ride ninety miles in a day in the summer season, without encroaching upon the night.

The postmasters, who are scattered all over the country, and in almost every village, are generally the most considerable men of the place. They are required by law to be always at their posts; and, as their sole employment consists in superintending the conduct of their postillions, and the management of their horses, they are a pretty indolent set of men. Generally speaking, they are civil and indeed polite; but there are too many of them who watch every opportunity to take in the ignorant or unwary traveller, either by compelling him to take more horses than the law obliges him to take, or by representing the distance for which he is entitled to receive pay, as much greater than it really is. They are allowed thirty sous per poste, or about six cents a mile *out*, without computing the return of the horses. The horses they furnish you, are generally stallions of the Norman breed; short, strong, and ugly; exceedingly like the breed of horses in Canada. The harness of a French postmaster is certainly not so expensive as to endanger his ruin. It consists of tackling much simpler and more ordinary than that of our common horse carts. The leather part of the harness is of the natural colour of the leather after it has been tanned without blacking, and the traces are universally of rope. So abominable are these harnesses, that you scarcely can ride a single post in France, without being obliged to stop repeatedly in order to repair the harness, and this sometimes occurs as often as four or five times in as many miles.

The inns in France are certainly not so bad as they have been sometimes represented. If they have generally their *disagreements*, they have assuredly, in all cases, their comforts. To compare them with the inns of Great Britain, would be to place them in a disadvantageous light; but, after partaking of the fare allotted you in Germany, Holland, Italy, or especially in the United States, you would think yourself very nobly and agreeably lodged in the greater part of the inns of France.

The innkeepers and their servants are, almost without exception, polite and attentive. As soon as you are driven under an arch through the building into a court yard, or what is still more common, into the *stable*, you find yourselves surrounded by the host,

hostess, and every other male and female of the family, who, with eager and curious eyes, and pleasant faces, welcome your arrival at the "*Boule d'or*," or at the "*Couronne Imperiale*."

You are immediately ushered through a dirty entry and staircase, paved with stone, very seldom brushed, and never washed, into your *apartments*, which are also paved either with bricks or stones, and which are the general receptacle of all the slops and crumbs which are made in them. If it be the winter season, a fire of faggots is very soon kindled, and you are invited to select out of a long and generally an excellent bill of fare, the articles you may wish for supper. However the French may improperly and vainly contend for precedence in *every* thing, certainly superiority in the art of cookery is their fair and just praise. This art is not confined to their hotels of high reputation; but, in every village, and almost in every cabaret, or tipping house, you find cooks, who would satisfy the palate of the most fastidious epicure. Nor is the goodness of the French inn confined solely to their cookery; the cleanliness and abundance of their table linen, and the nicety and goodness of their beds, contribute in a great degree to the comfort of the traveller. If the traveller is a Frenchman, he may add *cheapness* to the other good qualities of a French inn; but if a stranger, he must detract a great deal on the score of fraud. So generally is the principle adopted, that every pecuniary advantage is to be taken of strangers, that it is absolutely necessary, if you would avoid imposition, to make a bargain for every article before you enter the house. This difference does not amount to an advance merely of ten or fifteen per cent. but they have the effrontery often to demand four or five hundred per cent. above their ordinary and established prices.

Thus, then, I have made you in some degree acquainted with the quality of our roads, with our mode of travelling, and with the characters of the different persons with whom we must have necessarily some intercourse in our journies. You will thus be better able to follow us in our tour, and to enter into our feelings and situation. Before I close the present letter, I would add one circumstance which you would wish to know, and which is applicable to every part of France. The roads in France are all owned and repaired by the government; but there are turnpike gates throughout the whole empire, at which you are obliged to pay a toll. This toll is regulated by the number of horses, and amounts to about twelve cents for each horse, for every ten miles. As far as I have been able to remark, the tolls in England and France are about equal to those which have been established in the state of Massachusetts. I thought I ought not to omit to state this piece of information, so important to a traveller, and in my next letter I shall resume our journey towards Bourdeaux. Yours, &c.

FOR THE ANTHOLOGY.

DEFENCE OF GRAY.

IT does not require the labour of a literary Hercules, to rescue the poet Gray from some of the criticisms of Dr. Johnson. We will take, for example, the well known ode, denominated the Bard, and consider how far the censures are entitled to our reverence. The Dr. observes, that, "to select a singular event, and swell it to a giant's bulk by fabulous appendages of spectres and predictions, has little difficulty, for he that forsakes the probable, may always find the marvellous. And it has little use; we are affected only as we believe; we are improved only as we find something to be imitated or declined. I do not see," continues the Dr. "that the Bard promotes any truth, moral or political." This is the doctor's criticism on the design; his censures on the execution we will notice hereafter.

As this criticism is general, the answer also must be general. Let us state the historical fact, on which this ode is founded, and this will go far to show, that the critick is more exposed to criticism than the poet. Edward the first, when he subjugated Wales, finding that the songs of the bards were the greatest obstacles to his victories, as they animated their countrymen to battle, gave orders for their total extirpation. They were supposed by the superstition of their times, to possess a spirit of prophecy. Gray has represented one of those proscribed wretches on a rock, relating the future misfortunes of Edward's line, as a just retaliation for the cruel slaughter he was then perpetrating on his brothers of the lyre. At the conclusion, wherein, by a beautiful allusion, he predicts the eventual triumph of poetry in Paradise Lost, he throws himself headlong into the river Conway, and is drowned.

Now with what propriety can the Dr. assert, that this "prediction is fabulous?" If this censure can be brought to bear on the poem, he means explicitly to declare, that neither Edward, nor Richard, nor Elizabeth, and sundry others, ever occupied the English throne; for the former is mentioned by name, and the two others as plainly designated.

As little to the purpose is that profound remark, that "He that forsakes the probable, may always find the marvellous." When a man assumes the office of a prophet, to talk of "the probable" is farcical. If prophecy is conferred on mortals to inform them only what probability is, it is an intervention of heaven to but very little purpose. A want of this power compels us to resort to "probability" as a substitute; whenever we have this power (we beg the doctor's pardon) we must deal in "the marvellous."

The next dogma, "we are affected only as we believe," we utterly deny. We are affected by things we do not believe; and a certain commentator on Shakespearé, whose name, from civility, shall not be mentioned, declares, that "the delight of tragedy pro-

ceeds from our *consciousness of the fiction* ; if we thought murders and treasons *real*, they would *please no more*." Poems and novels may be cited in confirmation of ~~the~~ commentator's, and in opposition to the biographer's remark. Morality is one thing, poetry is another, nor have they any necessary, or inseparable connection. The moral may be bad, and the poetry good ; or the moral good, and the poetry bad. Whether, therefore, the Bard "promotes any truth, moral or political," leaves the integrity of the poet just where it found it, *untouched*.

The Dr. having been so successful in his censures on the design, next flouts at the execution of the piece. He proceeds : "Of the first stanza, the abrupt beginning has been celebrated ; but technical beauties can give praise only to the inventor. It is in the power of any man to rush abruptly on his subject, that has read the ballad of Johnny Armstrong,

"Is there ever a man in all Scotland."

"The initial resemblances, or alliterations, are below the grandeur of a poem that endeavours at sublimity." Further on the Dr. remarks, that he "will no longer look for particular faults. Yet, let it be observed, that the ode might have concluded with an action of better example ; but that suicide is always to be had without expense of thought." With all humility be it spoken, we conceive, that, if ever there was a time when all ceremony might be dispensed with, and a man allowed "to rush abruptly on his subject," that time must be, when he is conscious that his death is fast approaching. Edward's army was so near, that they listened astonished at the voice of the prophet ; the nearer they approached, the nearer his destiny impended. Without any hope or wish to escape, "he pushes abruptly on his subject," and ends existence with his song. True, if his mind was at ease, a formality of introduction might have been admitted ; but as the poor prophet was in a predicament very different from that of his critick, and considering he was a barbarian besides, he might be allowed to die without ceremonious observances.

"Technical beauties can give praise only to the inventor." If "it is in the power of any man to rush headlong on his subject," and if this is termed a "technical beauty," how much praise is due to the inventor of a thing, which all mankind besides have the "power" to achieve ? None at all. Those "initial resemblances, or alliterations," it is evident from the remainder of the ode, were merely casual ; and it is certainly too severe, to call our poet to so strict an account, because he did not change two words, that had the temerity to begin with the same letters.

Lastly, that our Bard should have known no better, than to have committed suicide, was a lamentable thing ; but it is surely some extenuation of his offence, that he was already destined to die a violent death, that his executioner was within his sight and hearing, and that, after all, he did no more than the Roman Cato, under similar circumstances, with all his philosophy, had done. And yet Addison, notwithstanding his *Cato*, remains unreplicated by his biographer, with harbouring an opinion, that suicide was just. The Dr. from the zeal of condemnation he manifests, almost leads one to the

belief, that he was ready to procure a coroner to examine the body, for the purpose of denying christian burial to this poor barbarian.

We will notice, however, two faults in this production of Mr. Gray, which are obvious and palpable.

“Hark! how each *giant oak* and *desert cave*
Sighs to the torrent’s awful voice beneath;
O’er thee, O king, *their hundred arms they wave,*” &c.

A “giant oak” may be Briarean enough to “wave his hundred arms;” but that “a desert cave” should exercise the same function is incredible.

“Girt with many a baron bold,
Sublime their starry fronts they rear;
And *gorgeous dames*, and *statesmen old*,
In *bearded majesty appear.*”

Our poet was perfectly in the right, to allow to an aged statesman the silver representative of age and wisdom; but the female sex will hardly relish his conferring on them this prerogative of majesty, which it is the right of a barber with impunity to violate.

Our poet, in one of his letters to his friend Mason, almost intimates a doubt whether the appropriation of “lion front” to queen Elizabeth, in the two following lines:

“Her lion front, and awe-commanding face,
Attemper’d sweet to virgin grace,”

was not an expression too strong for the subject, and he is the only man living, we will venture to say, who ever thought of doubting on that point, Elizabeth was born of a lion, and inherited his qualities by right of descent. Had our poet shewn the same cautious delicacy, in the admission of the term “virgin,” he would have had many as much disposed to casuistry as himself.

The example of poor Elizabeth may be cited to shew the truth of the first line, and the entire falsity of the last.

Although the mind may at last extricate the sense of the following passage, yet it is so obscured by the involution of the words, as to destroy the fine effect always produced by facility of comprehension. This long pause interrupts our pleasure, and, if continued, entirely destroys it.

“She wolf of France, with unrelenting fangs,
That tear’d at the bowels of thy mangled mate!
From thee be born, who o’er thy country hangs
The scourge of Heav’n,” &c.

Dr. Johnson’s principal charge against the ode in question is more particularly directed to the “weaving of the winding sheet” of Edward’s race, “by masculine agents.” In the Northern Mythology, from whence it was borrowed, it is admitted to have been the task “of female powers,” and the Dr. declares, that “Gray has made weavers of his slaughtered bards by a fiction outrageous and incongruous.” It is not the design, but the change of sex that has offended the Dr. so much. That it is a fiction either outrageous, or

incredible, that a man should be a weaver, we take the liberty to deny. This objection is the more extraordinary, when coming from a resident in London, where so many thousands and all of the masculine gender too, gain subsistence by the loom. *There was but a single alternative* in the choice of the poet, either rigidly to adhere to the Northern Mythology, and to have made his lords, who were weaving the web of Edward's destiny, all women, which would have been "a fiction," beyond measure "outrageous and incongruous;" or, by following a notorious fact, to improve on that mythology, and make those celestial weavers *men*. He wisely chose the latter. This very thought, which has received such reprobation from the critick is expanded with singular beauty. When the prophet has traced the line of Edward down to the accession of the Tudors, as if his prophetick vengeance was complete, he exclaims;

"Now, brothers, bending o'er th' *accursed loom*
Stamp we our vengeance deep, and ratify his doom."

This is to tell us, in plain unpoetical terms, that futurity presents such an awful spectacle of retaliation on the race of Edward, for the enormities he was then committing, that the calls of rectifying vengeance were satisfied. The moment he perceives the accession of the Tudors to the English throne, he breaks into rapture, and for a while forgets his own perilous condition.

"All hail, ye *genuine kings* ! Britannia's issue, hail !

He declares, that "the web is wove, that the work is done" and regrets, that the spirits of his murdered brothers should disappear and leave him disconsolate. This is another argument which may be urged in palliation of his suicide, anxious as he was to escape the tyranny of Edward, and to join his brother martyrs, who had indulged him with such spectacles of future vengeance.

When a character, such as Gray's prophet for instance, is represented in poetry, it must be true to itself, or it is justly an object of censure. Allow to the poet this license, suffer his prophet to talk in his own language, and the very passages, so offensive to his critick, will be regarded as singular beauties. It is the very height of hypercriticism to censure sentiments, without any consideration of the character of the person who is speaking. The Welsh prophet did believe in "spectres," and might therefore be allowed such "appendages." He was not a christian *moralist*, but a poor barbarian under sentence of death, and might have committed "suicide," without incurring all the guilt of a Christian. His sentence was past, and on the point of execution, and he was therefore "compelled to rush headlong on his subject."

R.

A ROMAN COUNTRY SEAT.

AMONG the epigrams of Martial, there are several that are rather short pieces of description, than points of wit; and of these some are singularly valuable on account of the notices they afford of manners and customs prevailing at that time both in the capital and the provinces. In the fifty eighth epigram of the third book he has given a picture of an Italian villa, the abode of rural plenty, in contrast to a merely ornamental suburban box, with which I have often been much entertained, and I think a translation of it, with some explanatory comments, may prove no unacceptable article for the Athenaeum. I shall only attempt a prose version, as accuracy of representation is my principal object. It is scarcely necessary to inform your readers that Martial flourished in the first century, chiefly in the reign of Domitian.

The poet begins with telling his friend Bassus, that the Baian villa of their acquaintance, Faustinus, is not one of those which idly occupy a wide space of ground, with plantations of useless myrtle, or the sterile plane, or the shorn box, but is a genuine rustick country house. It is to be observed that the trees and shrubs above mentioned were the principal ornaments of the Roman pleasure grounds, and we learn from Pliny, that cutting box into artificial and fantastick forms, was as much the practice then, as it has ever been since. The Baian territory in the vicinity of Naples, is well known to have been one of the favourite retreats of the Roman nobility, who enhanced the delights of a beautiful situation and a delicious climate, with all the contrivances of refined luxury; but none of these are mentioned as belonging to the villa of Faustinus.

“ Here, says Martial, every corner of the house is crammed with the gifts of Ceres, and numerous casks smell of the products of remote autumns. Here, on the approach of winter, the vine dresser brings in late bunches of grapes.* Bulls bellow in the deep valley, and the calf, with unarmed forehead, longs for the combat. Here wander all the tribes of the poultry yard; the cackling goose, and the gemmed peacock, and the fowl which owes its name to its scarlet plumage; † the painted partridge, ‡ and the spotted Numidian fowl, § and the pheasant from Colchos: here strutting cocks court their Rhodian hens; || the turrets resound with the clattering pigeon, and the stockdove and turtle plain. The greedy swine follow the feeder's apron, and the fleecy lamb expects its full mother. Well

* These are dried raisins.

† The Phoenicopterus, or Flamingo, esteemed as a great delicacy, and kept tame with the poultry, as in some places it has since been.

‡ Partridges and pheasants were kept tame by the Romans. The former are so at present in large flocks in the Greek islands. Some of our great preservers of game, have pheasants so far domesticated, as to feed at the barn door.

§ This is our Guinea fowl, well characterized in its plumage by the Latin epithet *guttata*.

|| Rhodes was famous for its breed of poultry.

fed domesticks* surround the clear fire, and whole trees flame before the festal larses. Here no one is pale with idleness, or occupied in useless exercises; but one lays snares for the voracious thrushes, another draws out fish with his trembling rod, or brings home the hind entangled in his toils; meanwhile the garden employs the jocund town bred servants, and even the ministers of pleasure obey the farm balliff. Not a rustick comes to pay his respects empty handed; but brings either white honey in the comb, or a new cheese, or sleepy dormicet† from the neighbouring wood, or the bleating offspring of the shaggy dam,‡ or the steril capon. Well grown daughters of honest husbandmen bring their mother's presents in ozier baskets. The glad neighbour is invited when his work is done; the unsparing board makes no reserve for the morrow's feast; and the satiated servant does not envy the tipsy guest. You, Bassus, on the contrary, possess close to the city an elegant starving place;§ and from a lofty tower you look down upon barren laurels, in a garden where Priapus is in no fear of thieves. You feed a vine dresser with town bought meal; and at leisure hours, carry out to your painted villa, herbs, eggs, pullets, fruit, cheese, and must. Is this to be called a country seat, or a town house at a distance?"

The "Connoisseur," in No. 33, has borrowed the latter part of this epigram as a motto for an humourous description of a cit's country box in the mode of 1754. The writer's imitation of the concluding lines is very happy.

Hither on Sundays you repair,
While heaps of viands load the chair,
With poultry brought from Leadenhall,
And cabbage from the huckster's stall;
'Tis not the country, you must own,
'Tis only London out of town.

AIKIN'S ATHENAEUM.

FOR THE ANTHOLOGY.

REMARKER, No. 41.

..... "He that's proud, eats up himself:
Pride is his own glass, his own trumpet, his
Own chronicle, and whate'er praises itself
But in the deed, devours the deed i' the praise."

SHAKES.

PRIDE is that exalted opinion of our merits or advantages, which leads us to look down with contempt on those around us, as

* The *Vernae*, or house born slaves, who seem to have been indulgently treated by the Romans.

† The *Glüs*, *Greater Dormouse*, French, *Loir*, was a Roman delicacy, and was fattened in cages.

‡ The goat.

§ "Fames munda," a strong figurative expression, which will not bear rendering into prose.

the more ministers of our pleasure. This most odious of the mental vices is different from vanity. Pride exacts the admiration of the world as a debt; vanity solicits it, and is pleased with it. There is somewhat of gratitude in the last; but the first is monstrous and horrible throughout.

Neither is pride to be blended with a just sense of our dignity. Every man owes to himself the care of his estate, his privileges, and his reputation; and these he ought to defend by every honourable means. Of these, the man of humble pretensions has as keen a sense as the haughtiest of his neighbours, and is equally indignant at their violation; but he dares not brave the majesty of heaven in seeking vengeance on his foe.

The proud man has no God. He is his own idol. In his own estimation, he is the standard of perfection. The finest form which he sees is in a mirror; the sweetest music that he hears is the sound of his own voice; and no opinions are equally correct with those which he has himself formed. This imaginary excellence exists in all the works, which he has executed or designed. No house is so convenient and tasteful as the one which he has built; and no gardens so beautiful as those, which his skill has planned. Whatever he does, must be done with a peculiar air. His dress must have a certain fashion; his equipage an eccentric splendour; if he walks, it is not like other men; when he speaks, it is in sesquipedalian periods, which must have the authority as well as pomp of oracles.

Sworn with ideas of his own consequence, the proud man conceives, that all the world has the same fond opinion of him, which he has of himself. It must shut its eyes upon his defects, and open them only on his excellencies. If any one is hardy enough to dispute the infallibility of his judgment, or withhold those marks of respect, to which he has been used, he sears and swells like the sea in a storm. His rage is ungovernable. The furies take their stations in his countenance, and he exhibits a picture of deformity and terror.

Yet as this character, of all men living, is most hurt by insult, contumely, or neglect, so of all men he is most likely to receive it. His whole life is a sort of warfare with the laws of society; its members, therefore, very cheerfully seize every fair opportunity, which falls in their way, to retaliate the injury which he has done to their feelings or honour. He is detested and avoided. The friend of none, he finds none his friend. In the midst of society, he is alone; and poor, though abounding in wealth.

Let him, then, who is in quest of happiness, throw away pride. In any of its forms it is selfish, unreasonable, abominable, and invariably defeats its own ends. Is he proud of birth? This sort of pride brings all eyes upon him to institute comparisons no wise in his favour. A charming opportunity is hence afforded to envious lookers-on to exclaim, Where, alas, is the virtue, which once adorned his illustrious house? Is he proud of office? He is reminded, that the office was made not for him, but the publick; and that he holds it by a precarious tenure. Is wealth the object of his pride? If he acquired

it by his industry, he makes a sorry figure in looking down with disdain and insolence on such as are on a level with what he once was. If by inheritance, those ought not to be the objects of his scorn, who, possessing his advantages, would probably have been his superiors. And to be proud of learning and knowledge, is wretchedly to use the means of imparting virtue and happiness to the world, like the barbarous and ignorant. This thought the Remarker will expand and illustrate in the words of a prolific writer.

"The man of mental furniture," says he, "has no more reason to despise those, whose attention has been confined to manual excellence, for not having read what he has read, than the latter to look with contempt upon the former, for his inability to use those tools, in the employment of which he has learned to be expert. Nor has either of these any more cause for contemning the other, than the native of any town for despising one who was never there before, for not knowing the way in it so well as he. Indeed, the unreasonableness of looking down on any, upon account of their ignorance on subjects, to which they have had no opportunity of paying attention, is so evident even to vulgar apprehension, that no mechanic ever dreams of despising any person who has not been bred to his occupation, for not understanding it. The tiller of the ground never thinks of despising the workman in wood, for his want of skill in the management of the plough. The carpenter contemns not the husbandman, upon account of his incapacity to carve, and to connect the materials, with which his art is conversant. Neither does any artificer allow himself to discover contempt for the ignorance which the scholar and the gentleman may betray, in any occasional conversation with him, relating to the names or to the nature of the implements of his occupation. Nor do the members of the learned and enlightened world permit themselves to show any scorn towards any of their own class, upon account of their ignorance of those particular branches of science, that are by custom appropriated to particular professions, and to which they are not, therefore, supposed, unless they belong to those professions, to have paid any close attention. The physician does not despise the medical ignorance of his learned patient; or the lawyer, the want of legal light in his philosophical client; or the divine, the absence of scriptural criticism in the statesman. It is immediately admitted, on all hands, that the ignorance, which arises from the direction of the understanding another way, is no blot in the intellectual reputation of them, who have cultivated the common branches of knowledge that belong to liberal education. Yet, when the general body of the cultivated part of mankind regard the mechanical classes of human life, they are apt to depart from this rule of intellectual estimation, which they observe towards one another, and which those classes of society have the good sense to observe towards them. This is neither generous nor just."

POETRY.

DIRGE IN CYMBELINE.

To fair Fidele's grassy tomb
Soft maids and village hinds shall bring
Each opening sweet of earliest bloom,
And rise all the breathing spring.

No wailing ghost shall dare appear
To vex with shrieks the quiet grove;
But shepherd lads assemble here,
And tender virgins own their love.

No withered witch shall here be seen,
Nor goblins lead their nightly crew;
But female fays shall haunt the green,
And deck thy grave with pearly dew.

The red breast oft at evening hours
Shall kindly lend its little aid,
With hoary moss and gathered flowers
To deck the ground where thou art laid.

When howling winds and beating rain
In tempests shake the sylvan cell;
Or 'midst the chase on yonder plain
The tender thought on thee shall dwell.

Each lonely scene shall thee restore,
For thee the tear be duly shed;
Beloved, till life could charm no more,
And mourned till pity's self is dead.

VERSIO LATINA.

Terrae, quae viridi condit in aggero
FIDELIEM teneram, ferre, puellulae,
Vasis purpurei sertis recentibus,
Halantes datus flosculos.

Nunquam accedet humum tristis imaginum
Vagata misero turba querentium,
Fidus sed juvenis, pura puellaque,
Sedes dulcis amantibus.

Nulla hic adveniet dira venefica,
Cantu non animas ducent ab inferis;
Nympharum chorus at servat ore cadum,
Tellus roreque spargitur.

Venit, sed gracilis saepe rubecula,
Fungens muneribus vespere parvulis,
Diffundet quae novos exspite flosculos,
Muscum mollem et amaracum.

Venti cum strepitant murmuribus vagis,
Tempestate agiturque humilis casa,
Te flebit juvenis, te agricolae asperi,
Te venator in aequore.

Sic desiderium nascitur hic novum
Tam cari capitis, sic lacrymae cadunt,
Spargent et merita, dum pietas vivit,
Cordi funus amabile.

[The following paraphrase is from a correspondent under the signature of *Herbert*. We insert it, not that we can praise it very highly, but because it is a tolerable attempt at versifying one of the most eloquent and pathetick pieces of prose in the French language. The attempt too may excite others; the piece in question is an excellent subject. The letters of Abelard and Eloisa, which abound also in a strong and vivid expression of feeling, not indeed so pure as the last improvisation of *Corinna*, have been paraphrased by a score of different writers in the French and English languages.]

MESSRS. EDITORS,

If you, gentlemen, deem the enclosed paraphrase, or imitation of the Farewell Rhapsody of Corinna worthy a place in your very useful and entertaining Miscellany, you will preserve the fruit of a few winter evenings' amusement by inserting it; but if you think otherwise, and consign it to oblivion in the "outer darkness" of your rubbish room, why, I must only modestly conclude, it is because it has not sufficient of the exalted, enthusiastick, and mechanical spirit of Corinna to preserve it alive.

HERBERT.

Dec. 27, 1808.

A METRICAL PARAPHRASE OF THE FAREWELL RHAPSODY OF CORINNA.

My countrymen, whose souls the muses sway,
Accept my final, melancholy lay.
What, though the shades of night enshroud my head;
At night the heavens their starry mantle spread,
And unknown worlds of radiant light display,
A rich desert, that crowns the feast of day.
So heavenly thoughts in grief the soul beguile,
Which vanish in the light of fortune's smile.

But weak and languid is my fault'ring tongue,
Which erst Italia's bliss, and glory sung.
Yet my rapt soul conceals all her fires,
For one strong effort ere she quite expires.
When my young heart first knew the charms of fame,
I vow'd fond reverence to the Roman name.
A name, still dear to fancy, taste and art;
A name, still cherish'd in my bleeding heart.

My generous countrymen, who late on me
Have heap'd the wreaths of glory large and free;
Who know, and prize the labours of the muse,
Who ne'er to merit due rewards refuse;
Who genius e'en in woman crown with bays,
To you I dedicate my final lays,
To you, who never bar the gates of fame
Against our subject sex of humbler name,
Who ne'er, with narrow jealousy of mind,
Deem talents solely to a sex confin'd;
Who honour genius with applause sincere,
That victor, who, in his sublime career,
Takes all the smiling muses in his train;
Whose conquering war no bleeding captives stain;
Whose trophies, from no plunder'd empire brought,
Are the rich treasures of immortal thought.

In the bright morning of my transient day,
Of opening life I took a pleas'd survey;
O'er nature saw a thousand charms diffus'd,
And felt my soul elated, while I mus'd.

I dream'd all earthly evils might be trac'd
 To dull defect of feeling, sense, and taste.
 I dream'd, of these ennobling gifts possess'd,
 Mortals might share the raptures of the blest,
 Whose enviable lot may be but this ;
 (And can we form to thought a higher bliss ?)
 To know, no cares nor sorrows to control
 Th' enthusiastick sallies of the soul ;
 To mingle with congenial minds, and prove
 The ever during ecstasies of love.

Nor would I here recant the generous strain,
 Not to these lofty thoughts I owe my pain ;
 From these spring not the tears, which now bedew
 My faded face, so ting'd with misery's hue.
 Thrice blest, I had attained my being's end,
 Ripe for celestial joys, with God, my friend,
 Had I attun'd my lyre, in hallowed lays,
 Heaven's glorious image in his works to praise ;
 Had I with seraphic zeal aspired to sing
 The goodness infinite of nature's King,
 Display'd in all that meets th' admiring eye,
 In the wide earth, in ocean, air and sky.

O, all benignant, man's immortal sire ;
 Thine is the poet's and the seraph's fire ;
 Nor wilt thou turn an ear of deaf disdain,
 When mortal talents raise the pious strain.
 When Poesy adores at nature's shrine,
 Pure is her incense, and her song divine ;
 On fancy's wing she soars aloft to thee,
 And worships with a soul of ecstasy.

Religion ! ah, how fit to sway the mind ;
 In nothing servile, narrow, or confin'd ;
 She raises man in dignity of soul ;
 Tames his wild passions to her strong control ;
 Points him to heaven, inspires immortal hope ;
 And grasps all being in her boundless scope.
 'Tis to her influence, that the poet owes
 The sacred flame, that in his bosom glows ;
 From her young fancy learns her earliest flights
 From earth to regions of unknown delights.
 And when proud genius " builds the lofty rhyme,"
 Whate'er it feigns, if perfect, fair, sublime,
 Is but a ray, an emanating beam,
 Shot from th' Eternal Mind, from light Supreme.

Ah, would to God that I had early given
 My heart to this kind friend, this guide to heaven:
 Ah, would that I had sought in milder skies
 A shelter, where no storms of earth could rise ;
 Where I might rest my head in calm repose,
 Above the passions' reach, above my woes.
 Then hope's bright visions, peaceful, and serene
 Had cheer'd my spirit in the darkest scene ;
 Nor had vain fancy all my prospects fraught
 With the wild phantoms of distemper'd thought.

Ah, wretch ! whate'er of genius yet remains
 Gives but a keener edge to all my pains ;
 'Tis in alliance with my faithless foe,
 The cruel author of my hopeless wo.

Dear land, where first the vital air I drew,
 My country, take Corinna's last adieu.
 Adieu, ye golden dreams of life's gay morn ;
 Death bids you mock no more a wretch forlorn.
 And ye, who love the Muses' sacred lore,
 Who, when ye trace Corinna's pages o'er,
 Find there recorded what yourselves have felt,
 And learn with kindred tenderness to melt,
 Farewell ; I suffer in a worthy cause ;
 I claim your pity, I can spare applause.

Fair fields of Italy, in vain ye bloom,
 In vain your flow'rs diffuse their rich perfume.
 Ye can not yield me respite or relief ;
 Ye can not sooth a soul absorbed in grief.
 Ye my lost hopes recal in sad review,
 And bid my wounded bosom bleed anew.
 Ye conjure up the scenes of past delight,
 To make me curse my fate, and hate the light.
 Ah, let my griefs their last, sad solace find,
 (Affliction's best resource) to be resigned.

Ye, that survive, when I in silence rest,
 When spring returns, and decks her verdant vest
 With every opening gem, that scents the gale,
 Think how I joy'd her lov'd return to hail ;
 Think with what rapture I enjoy'd the hours,
 And prais'd her zephyrs, and her fragrant flowers.
 Recal the lays, I sung in happier strains,
 There stamp'd my soul's pleas'd image still remains.
 Now the deep tones, that tremble from my lyre,
 Those fatal sisters, love and grief, inspire.

When heaven with us has compass'd all its views,
 Peace o'er the mind descends, like evening dews,
 Preparing it to meet, with calm repose,
 The call of death, the cure of all our woes.
 Why should this messenger, that comes to all,
 Why should his coming fright us or appal ?
 He flies on pinions of celestial light ;
 Yet terror veils them from our mortal sight ;
 And ere he comes his last dread war to wage,
 A thousand omens dire th' event presage.
 In howlings of the wind his voice we hear ;
 When night's dun shades approach profound and drear,
 We see his garments in the gathering gloom,
 And shrouds prepar'd to dress us for the tomb.
 While the gay sons of vigour, hope, and ease,
 Who drink the balm of health from every breeze,
 See o'er their head a brilliant sun, and heaven,
 Nor dream of darkness till the fall of even ;
 The wretch, whom death's dread angel calls away,
 Oft in the azure vault, at noon of day,
 Beholds a dark portentous cloud arise,
 That sudden spreads, and blackens all the skies.

Gay youthful hopes ! illusions bright and fair !
 Ye all are fled and faded into air !
 The tender sympathies that warm'd my heart,
 Have left it pierc'd with grief's empoison'd dart.
 Away, then, vain regrets, eyes, cease to flow.
 Yet if I shed some drops of tender wo,
 Or yield a moment to the flatt'ring dream
 Of love, repaid with mutual fond esteem,

'Tis that I feel how soon the dream must end,
And my cold heart with dust oblivious blend.
If ought could call me back to earth again,
'Twere but to linger out a life of pain.

And thou, O Rome, where sleep th' illustrious brave,
Where fame's proud sons have found a peaceful grave,
August asylum of the honour'd dead,
O grant me where to rest my weary head.
Permit a nymph, that lov'd th' Aonian maids,
To mingle her's with thy immortal shades.
Yet while she lingers hopeless of relief,
Allow her bursting heart to vent its grief.
Long since my brighter powers of mind have fled,
And left me to the charms of glory dead.
Yet still I live to pain and sharp chagrin;
Still in my bosom feel their arrows keen.
Ah, be it so; I have not long to wait:—
I yield, I die, submissive to my fate.

Whenever comes th' unknown, resistless power,
That frees our spirits in the mortal hour,
His errand must be kind—he brings repose,
A certain limit to our present woes.
This a benignant Providence above,
And this the peaceful tombs in silence prove.
I gave the world my heart deceiv'd and blind,
But here nor rest nor refuge does it find.
Lo! death's kind angel calls; I haste away;
My sufferings cease; I hail a brighter day.

HERBERT.

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FOR

FEBRUARY, 1809.

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 5.

Memoirs of the Philadelphia Society for promoting Agriculture. Containing communications on various subjects in Husbandry and Rural Affairs. To which is added, a Statistical Account of the Schuylkill Permanent Bridge. Vol. I. p. 331. Philadelphia, 1808.

TO blend the ingenious speculations of theoretical agriculturalists with the judicious observations of practical farmers, promises the highest advantages which the science of agriculture is susceptible of affording. Indeed the union of science and practice is desirable in any pursuit, and ought to be effected in every department of human knowledge. A character that embraces them, in any eminent degree, is alone worthy of the dignified title of philosopher.

Agricultural occupations are of unquestionable importance to society, and immediately involve the general interest, the support, and happiness of a great portion of labouring men. This science, in a high degree, requires the aid of rich, intelligent men, whose affluence and talents give them the power, and whose taste and judgment impel them to the pursuit. Such men, when they devote their talents to the subject, merit the highest praise, and it is with regret that we observe they do not always meet their reward in abundant produce or the gratitude of society. Yet many such are to be found, who, isolated in the community, and having no opportunity to improve by the suggestions of others, or to impress upon agricultural experimentalists the utility of their own plans, are left to suffer from the loss of some unsuccessful schemes, without the satisfaction of seeing their valuable improvements imitated by their ignorant neighbours.

The dispersed population of the United States, arising from extent of territory and the generally favourable soils throughout the union, and the cheapness and facility with which extensive tracts of land can be procured, are difficulties in the way of great advancement in rural economy, which nothing but time and a rapid increase

of population can effectually surmount. From these causes arise, in a great measure, the slovenly, unproductive and laborious process of husbandry, so disgusting to an English visitant, and so adverse to the comfort, cleanliness, and happiness of the American farmer. These are the obstacles to the establishment of good husbandry and manufactures. In both the desideratum should not only be, what is best to be done, but *what is the best mode of doing it, at the least expense of time and labour*; and as in internal traffick, transportation should ever add, in the least possible degree, to the price of any article, so in agriculture the produce should be obtained at the least possible expense of physical labour.

The organization of plants, and their peculiar, specifick construction, constitutes a pleasant and fascinating study; but when we investigate the wonderful progress which they make from the seed, through their diversified varieties of growth, to decay, with a view to agricultural advantages, we shall find, that the mere practical farmer knows as little of the principles of vegetation as the tailor does of the human system. Agriculturalists are content with studying a few of the functions of plants. The motion of the sap and of the fluids, their secretion, irritability, nutrition, vegetable transpiration, germination, foliation, fructification, and many more qualities are to be studied, and the climate, soil, situation, treatment, food, &c. peculiar to each, carefully ascertained, that the process of vegetation may proceed in the best possible manner. This knowledge is not within the reach of common farmers, nor can they even conceive the meaning of many of the terms. In order therefore, that the science of agriculture may be advantageously connected with practical husbandry, nothing can so essentially contribute, as the establishment of private or publick societies under the sanction and patronage of government. Such companies will possess an inherent influence, and exercise a kind of agricultural jurisdiction over the country, which could not be felt by any number of disconnected individuals, however laudable might be their inquiries, or however successful their exertions.

The Philadelphia Society for promoting Agriculture, was formed in 1785, and after a few years of active exertions, it languished and remained inactive, until in 1804 it revived, and now promises a series of useful labours. In 1806, the second list of prize questions was given to the publick, the first having been published in 1791, and the earliest letter contained in this volume is dated June, 1805.

A preface, table of contents, the laws of the institution, list of members, outlines of a plan for establishing a state society of agriculture in Pennsylvania, a list of premiums, and a curious lecture, by Dr. Rush, on studying the diseases of animals, form the introduction. The petition for establishing the society was rejected by the legislature; but, upon what grounds, we are unable to discover.

The writer of the preface has taken a very fair and general view of the several objects within the plan of the society, and we agree with him, that "criticism is misapplied and out of place, on such occasions," if the objects of the undertaking are steadily pursued, and the contemplated advantages of the work realised. Accurate and intelligible descriptions, lucid and faithful statements of experi-

ments, and simple, technical language are of the utmost consequence in works of this kind, and we are happy to notice, that this volume contains so large a share of these indispensable requisites, however deficient in style, and literary excellence, it may otherwise appear.

Breeding of sheep has lately occupied the attention of many practical farmers, particularly since the unfortunate interruption of our commerce with Europe, but more especially since the patriotick example already given to the publick by Col. Humphreys. The Merino sheep, brought from Spain by that gentleman, have excited a spirit of inquiry and experiment, which promises great profits to the owner, and afford flattering prospects to the publick. In crossing the breed of animals, an accurate attention is requisite to the character, properties, and shape of the one whose qualities are designed to be preserved, as otherwise no beneficial result can be obtained, and the few individuals of the new kind will degenerate. We should therefore introduce the males, of the finest species to the females whose breed we intend to improve, because the offspring, though it partakes of the nature of both parents, yet resembles most the character of the male, especially in live stock. We do not intend to give any disquisition upon the subject, but only to express a regret, that the work before us contains so little upon this very interesting department of rural economy. One letter, containing a few desultory remarks upon the expediency of introducing the breeding of sheep into Pennsylvania, on a more extensive scale than hitherto practised, and another letter upon the diseases of that animal, constitutes all the information that can be obtained from the first volume.

As it will not be possible for us to notice particularly all the several papers contained in this work, we shall select only such as, by the manner in which they are treated, and their obvious utility, merit attention. We notice a letter to the society from Mr. Algeron Roberts, upon the expenses and profits of a dairy, which is the only good instance, in the whole work, where the result of several years practice is stated with accuracy and clearness. This method of describing experiments particularly, will contribute more than any other, to the diffusion of correct information.

“ Agreeably to the request of the society, I lay before them an account of the butter I sold from a dairy of twenty cows, during eight years, viz. from 1st. January, 1796, to 31st. December, 1803. The weight amounted to 27,835 pounds, being an annual average of 3479 pounds, or 173 pounds to each cow per year.

“ Cash received for butter sold from twenty cows } in eight years	\$ 8276 19
Consumed in family the milk of three ditto	1506
Sucking pigs estimated at	320
17 cwt. of pork at \$6 per cwt. sustained by dairy . . .	816
20 calves at \$4 each	640

11558 19
7748

8)3810 19

476

20 cows at \$ 30 each is \$600 at six per cent.	\$ 36
Grain for winter food	300
Hay, straw, &c.	300
A man and woman's wages	300
76 times expenses going to market, at 25 } cents per time	19 50
Summer keeping of a bull	13
	<hr/>
	968 50
Annual expense multiplied by	8
	<hr/>
	7748

"In the above estimate, I suppose all the sustenance of the pigs to proceed from the dairy, as any other food their dams had, is supposed not to exceed the amount of pigs used by the family, and of those sold alive; it is likewise supposed that one half the food of the other swine, consisted of the offal of the dairy. The calves were sold on the spot. The item of the family milk is founded on a supposition, that it would take three cows to give milk to a family of ten persons, a considerable proportion of which are children. It is also to be remarked, that in the autumn months of part of the years included in the calculation, there were some persons added to the family, in consequence of the epidemick fever, prevalent in the city of Philadelphia, and who caused a diminution in the quantity of butter sold. It is difficult to estimate the expenses. The interest is founded upon a supposition that each cow costs 30 dollars; and the winter keep is set down as equal to her full value. The dairy is supposed to be managed by a man and woman, who are thought fully equal to the task, and their wages as stated, a full reward. The marketing is supposed to be done by the man, who is allowed eight cents each time, for expenses, exclusive of horse standing at the city stable, ferriage and turnpike toll. Nothing is allowed for the bull, except his summer pasture, as it must be very bad management if he does not sell in the autumn, for more than he cost in the spring; his manure also is to be taken into consideration. The allowance for replacing dairy cattle is thought to be trifling, as they are most frequently sold, with proper management, when turned off for grazing, for more than their prime cost; their manure is supposed equivalent to their summer pasture.

"The neat profit then is \$ 3810 19 for eight years; this sum divided by 8 gives \$ 476 27 cents; which being again divided by 20, (the number of cows) will give the average per head, viz. twenty three dollars, and eighty one cents."

Mr. Richard Peters, the president of the society, has certainly contributed his share to the formation of this volume, and his several letters on the different subjects to which he has turned his attention discover an anxious zeal for the promotion of agricultural knowledge. His letters "On peach trees," "Departure of pine timber," &c. "On the injurious effects of clover to orchards," "On diseases of cattle," "On gypsum," "On the thickness, cement, and materials of walls of farm and other buildings," "On orchards," "On coarse flour," &c. "On herbage and shrubs spontaneously produced," &c. "On trench ploughing," "On hemlock for live fences," "On changes of timber and plants;" and his "Observations on a stercorary," merit the attention of every rural economist.

The practice of farming has long been, and we fear will long remain, a standing mark of the slow progress of the useful arts in the United States. Foreigners, who in other respects, notwithstanding their superficial observations, may receive favourable notions of our comforts, taste, and improvements, cannot fail to observe the state of our fields, the agricultural productions, mode of farming, and the rural economy of the states; and if on these subjects they could

make the just allowance on comparing them with European advancement, American farming would not be degraded by the comparison.

Whatever importance may be attached to the study of agriculture as a science, an ordinary, intelligent farmer will principally attend to the nature of the soil he cultivates, and observe carefully how he may best improve it by the application of manure. In few cases will he be deceived in ploughing, if he turns up the soil only so deep as to admit the seed to a suitable depth, and leave sufficient room for the roots to spread. As vegetation receives its impulse from the black mould, which every where covers the earth with varying thickness, and which was formed and is continually increased by the successive decay of vegetables, and as this vegetating power is weakened and exhausted by successive crops, it must be again replenished by art. Manures, whether consisting of calcareous earth, or of vegetable compost manure, are of the greatest consequence, and with the preparation of the soil by ploughing, harrowing, rolling, &c. constitute the chief objects of employment for the agriculturalist.

On the subject of manures, there are two letters, one communicated by J. Mease, on the utility of a species of marle, found in Burlington county. This substance answers very well alone; but two loads of it mixed with one of barn manure, is the best mode of using it. Mr. Peters has also given a valuable paper on the employment and nature of gypsum, as a manure. His observations are the result of many years practice, and merit confidence. The qualities of this article have been hitherto but little understood, and it will require much study to discover the manner in which it operates. Chymistry is of great importance to this branch of husbandry, and although few farmers are acquainted with the subject, yet they have a right to expect something like a scientifick investigation, from such a society as the authors of the present publication. The combination of gypsum or sulphate of lime with the dung from stables, and the vegetable manure in farm yards, forms a good compost, that can be procured at little expense, and is applicable to the greatest varieties of soil. Gypsum aids the putrefaction of the vegetable substances in manures, and in the decomposition produces hydrogen, carbonic acid, oxygen, and other gasses, of which plants are formed; and the warmth produced while the process is going on is one of the specifick properties of manure, and which, when mixed with the soil, facilitates the absorption of nutriment by the roots of plants. Hence, that compound, which contains the most of the qualities and powers necessary in the vegetating process, should be procured. The improvements which have been so lately made in agriculture, among English farmers, are in a great degree to be attributed to the study of chymistry, as connected with agriculture.

Hydrogen is seen to escape from compost heaps during the decomposition, in form of a vapour; the carbon discovers itself in the manure, after an extensive putrefaction, and in the black hue assumed by the mould, wherever found, more distinctly, however, in those soils where composts, containing large quantities of this sub-

stance, have been employed. The liquor which drains from dung-hills, unless mixed with some accidental, extraneous matter, is nothing but water strongly impregnated with carbon, and after standing a considerable time, the carbon will subside to the bottom of the water. Carbonick acid gas is often seen to escape in great quantities from soils where manure has been used, in which there was a large proportion of carbon. These being the principal agents in accelerating vegetation, the attention of agriculturalists should be directed to provide them from calcareous earths or compost manure, so as to apply them in the cheapest manner to the improvement of the soil.

The best means of preserving manure, is supposed to be a stercorary or compost pit, which is better calculated to permit the fermentation to go on, than any mode hitherto proposed. Mr. Peters has given a very good description of one, which we shall insert.

“A stercorary should be at some distance from the stables. It is best for its bed to rise about two feet in the centre, like the back of a tortoise, with channels round it, to conduct the sap into a small well, or reservoir, which may be pumped, or laded out; and the drainings returned on the heap. Those who choose it, may have the bottom paved, and surrounded by a stone wall, three feet high; on which the sills of the frame for the roof may lie. It should be covered by a roof of wood, or thatch, on posts; open at the sides for air, and railed, or stripped round, high enough to prevent access by cattle; whose treading or poaching the heap, impedes its regular fermentation. Spouts, or troughs, at the eves of the roof, may be furnished with small cross troughs, to lead in rain water occasionally; though it is seldom required; as its own juices are generally sufficient, for the supply of the necessary moisture to the dung. Under the pitch of the roof, over the heap, there may be a pigeon house; and roosts for poultry, whose dung would increase, and ameliorate the whole mass. The square of the frame, should be about eight feet from the bed; that carts, &c. may be admitted to enter, with convenience. Those who experience its utility and value, will never regret the expense. A parallelogram is the best ground plat.”

The above description is taken from a note, in page 153, in preference to another, more particular, which cannot be clearly understood without the plate.

Within the last half century, husbandry has assumed an important character in England. Among the most striking effects agriculture has produced, is the method of preserving, by the rotation of crops, the powers and richness of tillage lands, and the consequent disuse of the deteriorating system of fallows. This is the “most prominent feature in good farming,” and it is to be regretted that the present volume contains nothing upon this subject.

Wheat, however, has received more attention. The smut, blight, mildew, and a new disease, have all been discussed, and notwithstanding the judicious remarks and valuable experiments here related, together with the various examinations made by English and French agriculturalists, the origin of these diseases, particularly smut, remains concealed. Cautious and prudent farmers, wishing to avoid the loss of a crop, generally wash the seed in a brine containing saline matter. There is a letter from William Young, in which he says that well chosen seed, sown in a suitable and well prepared soil, are the only sure modes of avoiding smut; while, in the succeeding letter, by Dr. Mease, a contrary opinion is

maintained, and saline washes and steepes are the only preventives. Such contradictory results are little calculated to excite confidence, or to lead common farmers, always unwilling to quit established habits, to adopt either expedient.

The remarks upon live fences are extremely interesting.* A substitute for the hawthorn of England, is found in our native locusts, cedar, and hemlock; and a taste for rendering more beautiful the appearance of our farms, would be produced by the adoption of this mode of fencing. Plashing of hedges would supply a great proportion of the fuel used in farm houses, and leave the fences almost impervious to cattle. Cold and bleak parts of a farm may be easily protected from winds, by suffering hedge rows to grow high, and by plashing and switching, the fence will be prevented from overshadowing much land. In some soils, hemlock will be preferred to any other tree, for it is the most susceptible of being cut, wove, and interlocked, and gives a rich and lively appearance to the fence. Cedar often becomes brown, and in many situations is pernicious to the fields enclosed by it.

The agricultural papers in this volume, except an appendix containing valuable extracts from foreign publications, are concluded by a memoir on clearing land, by John Taylor, Esq. who appears to be an intelligent and enterprising agriculturalist. As there seems to be a mania in the New England states for retiring to new and uncultivated districts, the good policy of which may be questionable, Mr. T's observations deserve attention. The fertility of new lands, arises from the great quantities of vegetable matter which have been collecting and rotting for centuries, so that little labour in manuring for several years, is requisite. Hence the reason why farmers seek new settlements. Clearing and recovering lands which once were cultivated, but which are again covered with a growth of wood and brush, require greater exertions, and demand the process of manuring, as they cannot, by any natural decay of vegetable matter, have recovered from their exhausted state.

We have thus taken a cursory view of the work before us. The individual character of a volume must be drawn from the design and circumstances of the publisher. A single author, having the exclusive management of his subject, may expose himself to censure and criticism, which are not commonly bestowed on a compilation like the present. We have omitted many articles which are worthy of notice, but which the limits of this review will not include, and passed unnoticed many faults, inseparable from the nature of the work.

The agricultural society of Philadelphia have given to the publick such a specimen of their talents and pursuits, that the community will look forward with pleasure to the publication of a second volume. We hope they will not forget that important problem in rural economy, hitherto unsatisfactorily solved, *What is the best plan and arrangement of a farm house and farm yard?* Every thing that can contribute to the comfort of the farmer and his stock, and most usefully promote the mechanical department of husbandry, will, on

* Several species of them are common in New England.

many considerations, highly interest the publick, and come within the object of their institution. Economy, cleanliness, and good morals, are essential to the good order and happiness of the husbandman, and his prosperity depends on the cultivation of these domestic virtues. Neat husbandry and a productive system of culture are inseparable; and if the same work which a careless farmer expends upon a large number of acres, were bestowed upon half the quantity of land, the crop would generally be the same, and much labour would be saved. But as prejudices and idle habits remain, long after the advantages of a change are demonstrated, we must wait patiently, and hope that the exertions of this society, and the enterprise of many private gentlemen, will soon raise our husbandry to the rank it ought to hold among the improvements of the country.

The statistical account of the Schuylkill Permanent Bridge, is very acceptable, because it furnishes an interesting account of American ingenuity and enterprise. This branch of hydraulick architecture has been usefully practised by Mr. Palmer, whose models of wooden bridges, in many parts of the union, bear unequivocal testimony of his genius. Whoever desires to be acquainted with such works, will read the paper with attention. He will be led to admire not only the architect who planned, but the indefatigable and persevering spirit of the proprietors who undertook, unremittingly prosecuted and completed this beautiful structure. We do not recollect any work of this kind, which has required such a depth of solid masonry below the surface of the water, as was indispensable in constructing the western pier. The masonry is laid forty one feet below the surface of the tide, a depth unequalled in any bridge in Europe. There are many useful observations in the account, and the history of the work as it advanced, under the most embarrassing circumstances, is extremely interesting. The bridge is covered, and plastered with a very durable composition, which should be applied, in every instance, to similar works. We shall close our review with the inscription on the eastern tablet, because we readily assent to the justness of the sentiments therein expressed.

"THE BRIDGE

*is in itself,
the most grateful
Reward,
expected from its
Institution,
A Resompense,
the most honourable to those,
who, by liberal advances,
and long privations of profit,
unassisted by publick pecuniary aid,
Encouraged and Supported;
And a Memorial,
the most acceptable to those,
who, by enterprising, arduous,
and persevering exertions,
ACHIEVED,
This extensively beneficial
Improvement."*

ART. 6.

The Apostolick Origin of Episcopacy, &c. Continued from p. 48.

Dr. Miller is not authorized by history in asserting, that "from the commencement of the third century, every witness on the subject of Episcopacy is to be received with caution, and that about this time clerical imparity appeared in the church." From the writings of S. Cyprian, Dr. Bowden undertakes to prove the four following particulars. 1. That *Cyprian* was not a congregational, but a diocesan Bishop, in the strict and proper sense of the epithet. 2. That he and his contemporaries believed this Episcopacy to be of divine institution. 3. That the Bishop was raised to the highest grade of the priesthood by a distinct ordination. And 4, That he was the supreme ruler of the church, and that all orders were governed by him. Dr. Miller in quoting from the 39th, Ep. of Cyprian, makes him say, "Cyprian to his Presbyters, and *Elders*, and people." This is an unfair quotation, since the original runs thus, "Cyprian to his Presbyters, and *Deacons*, and to all the people," &c. "Congregational Episcopacy had no existence in the primitive ages, nor was it known either to Calvin, Beza, or Knox. It was broached nearly a hundred years after the reformation, by the *Congregationalists*, that restless, fanatical tribe, that overthrew the church and state of England, in the seventeenth century."

The Dr. in his 4th. letter, having refuted what his adversary calls *facts*, in favour of congregational Episcopacy, proceeds to prove, that Episcopacy, in the sense now understood by Episcopalians, was the ecclesiastical discipline prevalent in the time of *Cyprian*. 1. It cannot be contradicted that *Cyprian* was Bishop of Carthage, and had a number of Presbyters under him, contradistinguished from the Bishops and Deacons, who were called *Priests*, not *ruling Elders*. As to *lay Elders*, and *teaching Presbyters*, not a word is mentioned of them in *Cyprian's* works, which would be next to a miracle, considering how much he has written on church government, had they really existed. 2. However numerous were the Presbyters of a church, the Bishop's authority extended to all. He was the *governour*, *rector*, *head*, and *judge* in all spiritual matters within his diocese; whereas the *moderator* of a Presbytery has no such authority, being appointed merely to keep order in the Presbytery, not in the church. 3. It was a maxim in the age of *Cyprian*, that there could be but *one* Bishop at *once* in a church. But upon the principle of congregational Episcopacy, there were as many Bishops as there were churches. 4. When a *see* was vacant, the Bishops of the province assembled for the purpose of ordaining the Bishop elect. He received a *new* ordination, since his orders, as a Presbyter, were insufficient. Thus *Cyprian* was first a Presbyter, and afterwards ordained Bishop of *Carthage*, according to his Deacon *Pontius*, *Eusebius* and *Jerome*.* *Cyprian* tells us, that "*Cornelius* had advanced, gradually, through all the inferiour stations;"† and, consequently, had been a Presbyter, before he was a Bishop.

The Dr. having proved, that Episcopacy, in the age of *Cyprian*, was diocesan, and not congregational, proceeds to show, what were

* Pont. in vita Cyp. Euseb. Chron. Hieron. Catal.

† Ep. 55.

the superior powers, with which the Bishop was exclusively invested. 1. The Bishop had the *sole power of confirmation*. It was the custom, says Cyprian, "to offer such as were baptized to the Bishops, that, by their prayers, and the laying on of their hands, they might receive the Holy Ghost, and be consummated by the sign of the Lord."* He expressly founds this practice, as Jerome had done before him, upon Acts, 8th. chap. verse 14. *Cornelius*, in his epistle to *Fabius*, objects to *Novatianus*, that though he was baptized, yet he was not confirmed by the Bishop.† *Firmilian* also, in his Epistle to *Cyprian*, says, "the Elders (meaning the Bishops) who govern the church, profess the power of baptism, confirmation, and ordination."‡

2. The Bishop had the *sole power of ordination*. No ordination could be performed without him; but he *alone* could do it. That though Cyprian generally consulted his clergy on these occasions, as prudent Bishops generally will, yet is there no obligation to this, but what arises from expediency. In his 38th. Epistle, there is an instance, where he deviated from his common practice, in ordaining *Aurelius* a reader, without consulting his clergy, as he informs his Presbyters and Deacons. In his 72nd. Epis. addressed to the Bishop of Rome, he says, "By common consent and authority, dear brother, we tell you farther, that if any Presbyters, or Deacons, who have either been ordained before in the Catholick church, and have afterwards turned perfidious, and rebellious against the church, or have been promoted by a profane ordination, in a state of schism, by *false Bishops* and *Antichrists*, against our Lord's institution; that such, if they should return, shall only be admitted to lay-communion." From this testimony, says the Dr. it appears 1. That all ordinations of Presbyters, as well as Deacons, were performed by Bishops. 2. That the power of ordaining was so universally acknowledged to belong to Bishops, and to them only, that even the schismatics themselves observed the common rule. They would not, by departing from it, subject their ordinations to the charge of invalidity.

Another proof in point is to be found in the letter of *Cornelius* to *Fabius*, Bishop of *Antioch*; in which it appears, that *Novatianus*, in opposition to all the clergy, and many of the people, was ordained Presbyter by the Bishop of Rome, the Bishop however promising, that he would not make a precedent of it.§ Thus we have ample proof, that a Bishop, in the age of *Cyprian*, had the *sole power of ordination*.

The Dr. in his 5th. letter, after shewing that the contemporaries of Cyprian held, equally with him, the Apostolick appointment of Episcopacy, reproves his adversary for dogmatically styling the *Apostolical canons* an *impudent forgery*. Even *Blondel*, a warm Anti-Episcopalian, acknowledges, that they were published as early as the year 280, which, though too late, is yet early enough to make them bear complete testimony to the practice of the church in the third century. He presumes that Dr. Miller has never read the masterly defence of these canons by Bishop *Beveridge*, and considers

* Ep. 37.

† Euseb. Hist. Lib. 6. c. 43.

‡ Ep. 75.

§ Euseb. Hist. Lib. 6. c. 43.

that he has an unquestionable right to make use of them, until that defence shall be refuted.

Canon 1. "Let a Bishop be consecrated by two or three Bishops." Canon 2. "Let a Presbyter and Deacon be ordained by one Bishop." Hence it is evident, that *diocesan* Episcopacy was the government of the church in the third century.

Dr. Bowden is astonished and displeas'd at the manner in which Dr. Miller quotes authors. Why does he not mention the book and the page? Dodwell, however, thus improperly quoted, is a staunch Episcopalian. In his *Discourse concerning the one priesthood, and the one altar*, p. 388, he says, Is not the bishop as apt as ever to signify a *principle of unity*, and to represent *God*, and *Christ*, under the notion of a *head*? Nay, does not his *monarchical presidency* over his brethren of the clergy, peculiarly fit him for such a signification? And does he not the more naturally represent *God* and *Christ* in the notion of a head, by how much he is more like in their *monarchy*, I mean over that particular body, over which Bishops were at first placed by *Divine institution*? Dr. Miller, either could never have read Dodwell, or must have grossly misrepresented him.

The following quotation from Tertullian by Dr. M. is claimed by Dr. B. as favourable to Episcopacy. "The chief or highest Priest, who is the Bishop, has the right of giving baptism, and after him, The Presbyters and Deacons, but not without the Bishop's authority." The supposition of Dr. Miller, that the highest priest here might mean the *standing moderator* of a Presbytery, Dr. Bowden pronounces a *conceit* which can tend only to excite contempt. He affirms that such language came from *Geneva*, and was unknown to the primitive church. He proceeds to quote other passages from the same Father, all favourable to the Episcopal hypothesis. Nor is *Irenaeus* less inimical to the doctrine of ministerial parity, notwithstanding the unfounded conclusions of Dr. Miller, who misunderstands that writer, when he uses the word *bishop*, which he evidently employs in the Episcopal, and not the Presbyterian sense. From the epistles of *Ignatius* our author draws the following inferences. 1. "That in every city, in which Christianity was embraced by considerable numbers, a single Bishop, not a plurality, was divinely appointed to superintend and govern the church, of whatever number of congregations it might have consisted. 2. That to those *singular* Bishops, honour, reverence, and subjection were due from all orders, Presbyters, Deacons, and Laity. 3. That union with the Bishop was so necessary to be maintained by all the members of the church, that whoever separated from the Bishop, was considered as cut off from the church itself. 4. That without the Bishop's license no spiritual act could be performed in the church; and that, consequently, he had the supreme power of the keys, which put all ranks, in spiritual matters, under his jurisdiction. 5. That there was a regular and complete gradation of rank and authority in the church. All were in the first place to honour and obey the Bishop; next the Presbyters, and lastly, the Deacons."

The Dr. quotes *Clemens Romanus*, as the last of the Fathers, whose testimony he shall produce, and concludes this part of his sub-

ject with the following extract from Bishop *Hoadly*. "We have as universal, as unanimous a testimony of all writers and historians from the Apostles' days as could be reasonably expected or desired. Every one who speaks of the government of the church in any place, witnessing that Episcopacy was the settled form; and every one who hath occasion to speak of the original of it, tracing it up to the Apostles' days, and fixing it upon their decree; and what is very remarkable, no one contradicting this, either of the friends or enemies of Christianity, either of the orthodox or heretical, through those ages, in which only such assertions concerning this matter of fact could well be disproved. From which testimonies, I cannot but think it highly reasonable to infer, that Episcopacy was of *apostolical institution*. Were there only testimonies to be produced, that this was the government of the church in all ages, it would be but reasonable to conclude it of *apostolical institution*; it being so highly improbable that so material a point should be established without their advice or decree, when we find the churches consulting them upon every occasion, and upon matters not of greater importance than this. But when we find the same persons witnessing not only that the government of the church was *episcopal*, but that it was of *apostolical institution*, and delivered down from the beginning as such, this adds weight to the matter, and makes it more undoubted. So that here are two points to which they bear witness, that this was the government of the church in their days, and that it was of *apostolical institution*. And in these there is such a constancy and unanimity, that even *St. Jerome* himself, who was born near two hundred and fifty years after the Apostles, and is the chief person in all that time whom the Presbyterians cite for any purpose of theirs, traces up Episcopacy to the very Apostles, and makes it of their institution; and in the very place where he most exalts Presbyters he excepts *ordination* as a work always peculiar to Bishops. So that supposing there be nothing in the New Testament concerning the superiority of Bishops to Presbyters; and nothing of any confinement of the power of ordination to that *superiour order*; yet there may be sufficient evidence of *apostolical institution* from these testimonies. And if there be sufficient evidence of this, by what means soever it came to us, it ought to be received. Now that *this* ought to be accounted sufficient evidence by our brethren in this case, is plain from their receiving the same testimonies in another most important point, which is not, and could not be plainly settled in the scriptures themselves. For it is upon the testimony of ancient writers in all ages, that *they* as well as *we* believe the books of the New Testament to have been extant from the Apostles' days; and to have been written by the Apostles, or by persons approved of by them. And this indeed makes me the more solicitous to establish the credibility of this testimony of the ancient church concerning Episcopacy, because I fear the objections with great zeal advanced against it, will be found at last to have a very bad influence upon historical certainty, and to reach farther than they were designed, to the prejudice of what is of the last importance to the Christian church."

ART. 7.

A Sermon, delivered at the ordination of the Rev. John Codman to the pastoral care of the second church in Dorchester, Dec. 7, 1808, by William Ellery Channing, pastor of the church in Federal Street, Boston.

We are happy, that this sermon has been given to the publick ; for, from the feelings with which it was heard, we were confident, that it would meet in print with a very cordial reception. It would be impossible to peruse this discourse without feeling something of the spirit that warms it. The impression, that commences with the reading of almost the first page, and increases to the close, is that of the exalted genius, the deep devotion, and fervent sincerity of the preacher. His subject is the importance of zeal and earnestness in christian ministers ; and in enforcing this duty, we think he has most happily exemplified his own precepts. The language, the sentiments, the whole spirit of the sermon display the genuine temper of christian fervour.

The plan of the discourse is simple. The preacher proposes, first, to offer some remarks on the duty, enjoined in the text ; and then to present considerations to impress it on the hearts of his hearers. Under the first of these divisions, he introduces many important reflections on the nature of ministerial earnestness, on the necessity of extending it through the whole of the ministerial life, and of uniting with it a zealous and affectionate manner. He happily distinguishes between that fervour of heart, which arises from deep impressions of the sacredness of religion, and that noisy vehemence, as well as those transient convulsive efforts, which bespeak no genuine feeling, and which are soon succeeded by the coldest indifference. At the close of this division, he draws with a masterly hand the distinguishing characters of true and false zeal, and describes several classes of the latter in a manner, well worthy the attention of those, who have not yet sufficiently studied the nature of christian earnestness. Would our limits permit, we should gladly extract the whole passage. The sentiments it contains, breathe the genuine spirit of the gospel, and unequivocally evince the purity, as well as ability of the mind that conceived them.

The second part of the sermon is addressed to the heart and conscience, and abounds with considerations, suited to affect and persuade them. From the compassion and love of God, from the example of Christ and of his apostles, and from other very affecting topicks, the preacher enforces the duty of the text. Each of these considerations is urged with a tenderness and solemnity, corresponding to the importance of the subject. In each we have found much to impress us ; but we have room to select only the following, which we conceive to be in the best strain of pulpit eloquence. After describing the awful consequences of ministerial negligence, the preacher adds :

“ Contemplate the character and the rewards of the faithful minister of the gospel. With what joy will he stand before the judgment seat of Christ ! With what joy will he meet again his christian friends, the objects of his former solicitude, safe from every temptation in a happier world. Think ye, my hearers, that the

overflowing gratitude of men, whom he has guided to heaven; think ye, that the mild countenance of his Redeemer, beaming on him with complacency; think ye, that the humble hope of having swelled the everlasting joys of heaven, will give no thrill to his pure heart? Behold his fidelity approved by his merciful Judge. Behold him intrusted with new talents and powers, exalted to be the minister of divine benevolence in other worlds; perhaps united with the beings, whom he instructed on earth, in accomplishing purposes of love, too vast for the most expansive imagination to embrace."

The usual addresses of the day, particularly that to the candidate, are simple, fervent, and affecting. They display a mind, elevated by the contemplation of gospel truth, and a heart, warmed by the pure glow of christian love.

In the style, as well as in the sentiments, we see the same spirit of earnestness, which the preacher enjoins. It is a style well adapted to the subject and to the matter; though fitted, as we conceive, rather for delivery than for reading. The sentences are for the most part unusually short, and follow each other in very rapid succession.

A style like this is favourable to the warmth and ardour of the speaker, but moves, if we may so speak, too swiftly for a deliberate reader always to keep pace with it. But as the author, we hope and think, will succeed in awakening his own spirit in his reader, the frequent returns of his periods cannot justly be objected to. Warmth and earnestness are by their very nature rapid, and affecting eloquence can hardly admit of a very lengthened period. Mr. Channing's style is far from being studied. It deserves all the praise of that simplicity, which both in *life* and in *word* becomes the minister of Christ.

In our remarks upon this interesting sermon, we think we can not be accused of too freely indulging our feelings. Had we been guided only by these, we should have been led rather to contemplate the affecting truths it contains, than to exercise any thing like the coldness of criticism. None, surely, can refuse to agree with us, that the spirit of this sermon is the true spirit of the gospel; and that it is written with a power, proportioned to the solemnity of the subject, and to the character and talents of the writer. We sincerely hope, that it may carry with it all the effects, which the pious author designed; and that his own useful and affectionate labours may be long continued.

The charge, by the Rev. Dr. Osgood, contrary to common usage does not appear with the sermon. The right hand of fellowship, by the Rev. Mr. Harris, which also was not annexed to the first impression, is able and affectionate. The previous relation of the author to that church, opened to him a new field, which he has happily improved. We fear, however, that in the warmth of his heart, the excellent author has ascribed more virtue to the people of his former charge, than the imperfection of all human goodness allows us to suppose in any christian church.

ART. 8.

An Oration, delivered before the Newport Moral and Literary Association, called the Hycarpedian Society, on the 4th. of July, 1808; being the thirty second Anniversary of American Independence, by J. B. Pierce. Providence, R. I. Jones and Wheeler, 1808.

At an early period after the anniversary of our national liberties, we guided our reader's charmed attention to many of those paeans that the inspiration of the moment produced. Like a good householder that reserves to the last his choicest bottle, we now set before him the tribute that the moral and literary sons of Newport paid to the birthday of their country. Let the common reader pass lightly over the title page, or he will stumble on a tremendously hard word. If he can decypher it, it may perhaps contain a charm that will unfold new beauties in the subsequent pages. There is something swinish in the two first letters; but lest we should appear hypercritical, we would advise him to skip it, and impressed with reverential awe by the cabalistical inscription over its gate, to enter this repository of morals and literature.

On this interesting occasion the wakeful reader has seen efforts of eloquence of various merit and description. Some have pleased him by historical deduction, and some by political discussion; but the author of this oration, taking advantage of his peculiar situation, as the man selected from a literary society for the advocate of freedom, has ranged with unexampled rapidity through the regions of history, feeling and fancy. The audience are first depressed by the information that the morning is lowery, but their spirits are revived by being told that the sun of liberty is bright on the thirty second anniversary of American independence. After a slight look at ancient Rome, the mighty magician grasps his enchanter's wand and calls up the shadows of heroes. In a fit of loyalty he first summons the gloomy form of Aaron Burr, but his mood soon becoming melancholy, he carries us to the tomb of the unfortunate Emmett, and before we have fairly wiped our eyes, "the sepulchre of the eleven thousand five hundred martyrs (not virgins) rises on the gloomy shore of Long Island to our view." Moved with compassion at the scene, he exposes the "hydra despotism" of Britain, and glides back over the Atlantick to bow to the immaculate Jefferson. But the work proceeds; the spell grows potent; the madness rises, and in the latter pages we have a phantasmagoria of shapes, garbled and reduced like the devils in Pandemonium, to suit their receptacle; the "pusillanimous Buonaparte," the Roman patriot, Cato, the British lion, and the Gallick cock, the "consummated tyrant George III." and the "notorious villain, Frederick of Prussia," the "golden beams of Phoebus," Warren, Montgomery, Washington, "the regenerated Adams," and last, though not least, J. B. Pierce, the Hycarpedian Orator.

At the thought of liberty, he flies into frenzy. "At the name of liberty *does* not your enraptured *souls* feel in ecstasy! And can you be backward in laying such exquisite felicity upon a durable and permanent foundation? When the roar of cannon announced the arrival of Sol at the meridian, did it not recal to your minds that

momentous period when the murdering cannon of British despotism sounded in your ears," &c.

"Something too much of this."

This oration is really far beneath all notice and reproof: but professing to be the work of a selected member, from a Moral and Literary Association, we have thought fit to say thus much of it. Its morality is that of a ranting demagogue, and its style a disgrace to language.

ART. 9.

The Christian Monitor, Vol. IV. No. 7, a religious periodical work, by a society for promoting Christian knowledge, piety and charity. 12mo. p. 167. Boston, 1808. Munroe, Francis and Parker.

The members of the society, which conducts this work, we are informed, pay into their treasury the annual sum of two dollars, for which they are every quarter furnished with a book of from 150 to 200 pages. Perhaps there is not a cheaper publication in the world. It has generally contained matter in a high degree useful. The editors seem ambitious not so much to propagate the distinguishing dogmas of a sect, as the generally acknowledged doctrines of the gospel. Avoiding controversy altogether, they appear desirous of teaching things which are good and universally profitable, and of inducing unity of sentiment, by inducing unity of affection. They neither sicken their readers with accounts of marvellous revivals of religion, nor represent such accounts as enthusiastick and ridiculous. Taking a middle course, they content themselves with inculcating plain truths in a plain manner. They do not, however, confine themselves to the humble task of giving milk to babes, but occasionally offer a dish of meat to strong men. The present number, like the scriptures it defends, is a fountain, which, though accessible to a lamb, will yet slake the thirst of the elephant. It is a tract on the truth of Christianity, by David Hartley, A. M. who has been deservedly placed in the first rank of acute philosophers and sincere Christians.

ART. 10.

Saul; a Poem, in two parts, by William Sotheby, Esq. Boston; printed for John West, No. 75, Cornhill, by David Carlisle, Court Street. 1808. 12mo. p. 187.

The reputation of Mr. Sotheby, as an elegant versifier, has long stood high in publick estimation. His version of Oberon has been greatly admired by those, who are acquainted with the German language, and his translation of the Georgicks is unquestionably superior to those of his predecessors.

Whether the present poem will entitle him to much fame, as an original writer, is problematical. The volume of revealed truth affords few materials for poetical embellishment; and simple history may as well be written in prose, as in blank verse. Of those who have raised a temple to the Muses, on scriptural ground, Milton

alone has succeeded ; and the *Davidic* of Cowley, the *Conquest of Canaan* by Dwight, and *Calvary* by Cumberland, repose undisturbed amidst the dust of libraries, or on the shelves of the bookseller.

Saul is divided into two parts, each part comprising four books. It is written with great purity of language. Mr. Sotheby introduces, we presume for the sake of novelty or variety, feet not admissible in heroick verse. The structure of English epick will not authorize such liberties. He begins the following line with a trochee, which, to an ear accustomed to the iambick, reduces poetry to prose.

“Māny a woman childless.” p. 5.

The second foot, in the following line, is an anapaest, equally harsh and prosaick.

“The hair of his flesh stood up, and all his bones.” p. 6.

These are affectations beneath a man of genius and a scholar, and worthy only of the perishable eccentricities of a Southey.

We shall cite a passage or two, that the reader may judge of the merits of Mr. Sotheby's blank verse.

“Yet.....if not fled for everever fled,
Celestial spirit of Poesy ! whose voice,
Temper'd to touch of prophet harps, redeem'd
The soul from sin's dire thralldom ; yet, invok'd,
Gracious descend ; and to my fervent pray'r
Vouchsafe due inspiration while I strike,
Vent'rous, the sacred lyre : and shape in song,
Following the mase of frenzy's changeful moods,
The troubled image of a mind distraught
With guilt-avenging horreur.”

The following description of Saul is highly poetical, and deserves much praise.

..... Seen far, amidst the pomp,
Gorgeously mail'd, but more by pride of port
Known, and superiour stature, than rich trim
Of war and regal ornament, the King,
Thron'd in triumphal car, with trophies grac'd,
Stood eminent. The lifting of his lance
Shone like a sunbeam. O'er his armour flow'd
A robe, imperial mantle, thickly starr'd
With blaze of orient gems : the clasp that bound
Its gather'd folds his ample chest athwart,
Sapphire ; and o'er his casque, where rubies burnt,
A Cherub flam'd, and wav'd his wings in gold.
Chiefs of renown, from every band in arms
Which compass'd him around, each side his ear
Their banners wav'd. Thus, under painted shade
Of floating canopy, the Monarch mov'd
Magnificent.”

The proem to the 4th. book, part I. contains a panegyrick on the author's native country, and generous sentiments on the slave trade, which will be read with pleasure by every admirer of true liberty, and by every friend to humanity.

" Sing I of rescued realms, and high renown
 In victory won, and that heroick Chief,
 Who, in the strength of Heav'n, resistless, drave
 Asunder, as wing'd lightnings cleave the clouds,
 The storm of battle ? Rings the strain of war
 Sonorous on my lyre ; and shall the song
 Be mute, high honour'd Albion, of thy fame,
 My native country. Thou, that midst the wreck
 Of states, earth's ancient empires, tower'st alone,
 By other than the might of mortal power
 Upheld. They fell, they vanish'd as a sound,
 The sovereignties, that, trusting in their strength,
 Stood on the rampir'd height, and o'er the foe,
 From fort and iron citadel, wav'd wide
 The banner of defiance. Their proud base,
 War-rais'd, has bow'd beneath them. But the base,
 Outstretch'd from east to west, that bears aloft
 The column of thy empire, rests its strength
 On Liberty. The pow'rs, that guard thy realm,
 Appalling from thy shores the gather'd host,
 Valour and Unanimity. Thy sway
 Is Justice, sooth'd by Mercy. In the East,
 Emporium of the world, on whose far bound
 Young Ammon, in his race of glory curb'd,
 Dropt the unsated tear, Thou, in the sway
 Of victory, self restrain'd, hast hung the scales,
 Poising the fate of empires, and thron'd chiefs,
 Fix'd on the shrine of peace. The West awaits
 The long suspended sentence. Its decree
 Goes forth. The senate shall efface the spot
 That stain'd thy ermine robes. Man shall not tempt
 The mercy of his Maker on vext seas
 That bear him on to blood. Man shall not yoke
 His brother : shall not goad his kindred flesh,
 Till the big sweat falls, tainted with the drop
 That nurtur'd life. Man trades no more in man.
 And if the groan of Africk yet mount up
 To the tribunal of the God of Love,
 Accusing human kind, it shall not draw
 On Britain condemnation. Then expand,
 Albion, thy sails, exultant ; and diffuse,
 Throughout the race and brotherhood of man,
 The birthright thou hast purchas'd with thy blood,
 The heritage of freedom. Freight each sea
 With burden of thy fleets : from elime to elime,
 Pour forth on each the gifts of all, and link
 The world in bonds of love. Diffuse the light
 Of science ; teach the savage arts unknown ;
 And o'er the nations and lone isles, that sit
 In darkness, and the shades of death, bring down
 The day-spring of salvation. Never, then,
 Shall fall thee, as the God of battle wills
 To execute his vengeance, or maintain
 Thy sovereignty, thron'd Empress of the isles !
 Some mighty chief, selected : sent like him,
 Whose arm Heav'n's thunder wielded. Nelson, thine
 Resistless ! Thou art fall'n ! fall'n, in the lap
 Of Victory. To thy country thou cam'st back,
 Thou, Conqueror, to triumphant Albion, cam'st
 A corse ! I saw before thy hearse pass on
 The comrades of thy perils and renown.
 The frequent tear upon their dauntless breasts
 Fell. I beheld the pomp thick gather'd round
 The trophy'd car that bore thy grac'd remains
 Through arm'd ranks, and a nation gazing on.
 Bright glow'd the sun, and not a cloud stain'd
 Heav'n's arch of gold, but all was gloom beneath.

A holy and unutterable pang
 Thrill'd on the soul. Awe and mute anguish fell
 On all. Yet high the publick bosom throbb'd
 With triumph. And if one, 'mid that vast pomp,
 If but the voice of one had shouted forth
 The name of Nelson; Thou hadst pass'd along,
 Thou in thy hearse to burial pass'd, as oft
 Before the van of battle, proudly rode
 Thy prow, down Britain's line, shout after shout
 Bending the air with triumph, ere thy hand
 Had lanc'd the bolt of victory."

ART. 11.

Memoirs of the Life of Capt. Nathaniel Fanning, an American Navy Officer, who served, during part of the American Revolution, under the command of Commodore John Paul Jones, Esq. and who lately died at Charleston, in the service of the United States. New York, 1808.

.....'Tis pitiful, 'tis wondrous pitiful.

RETROSPECTIVE REVIEW.

ART. 2.

L'Amérique Deivréé esquisse d'un Poëme sur l'Independence de l'Amérique.

Do thou, great liberty, inspire our souls,
 And make our lives in thy possession happy,
 Or our deaths glorious in thy just defence.

TRAG. CATO.

A'Amsterdam. Chez E. A. Craijenshoit. 1783. 2 vols. 8vo. p. 1034.

A FRENCH poem, in two volumes, on the independence of the United States, was a curiosity we had never even heard of, till the present work was put into our hands. We have performed our duty scrupulously, in perusing it, without having derived much delight or satisfaction from the task. This we are willing to attribute, in part, to the fatigue we always feel in reading French heroick rhyme; a feeling which has prevented numbers from ever being able to read through the *Henriade*; and which is in some degree shewn by the French themselves, who have made so few attempts in epick poetry. The exquisite polish, which it has received in the dramatick productions of Racine and Voltaire, has diffused over it a charm, which to our ear is wanting in almost all the other productions in which it is employed.

The perusal of this work produced some of those sensations which are felt on hearing, in after life, a repetition of the promises of our youth, when the fond partiality of friends saw no defects, but was ready to admire every action and cherish every presage of future excellence. The struggle between the colonies and the mother country seemed so unequal, that, even on this account, great interest was excited as to the result; while the injustice of the

British ministry on the one side, and the courage, talents, and perseverance on the other, created the strongest enthusiasm for the event. The statesmen who represented us in Europe, by the plainness and simplicity of their manners, as well as their abilities and integrity, increased these feelings which stimulated individuals in the first instance, to make very extraordinary and important efforts in our favour. Indeed, publick sentiment and private exertions long preceded the intervention of government; and in France and Holland, but particularly in the latter, the administrations were impelled to engage in the contest, by the strong exertions of various powerful individuals. The Spanish was one of the first *courts* that shewed us any marks of acknowledgment or good will in an open, avowed manner. The Dutch suffered the most, individually and nationally, by their alliance with us, which, probably, would never have taken place, if it had not been from hatred and opposition to the Orange party; and the Stadtholder was forced with great reluctance to engage in a contest against a power, that had always supported him. The French ministry were secretly pleased at a quarrel, in which they did not openly join, till there was little doubt of its ultimate success; and which they confidently expected would throw this country into their dependence, and destroy for ever the greatness of their rival. This belief coincided also with the apprehensions of the most celebrated English statesmen. How completely events have since disappointed the fears of the one, and the hopes of the other, need not here be remarked.

This work is dedicated to President Adams, at that time minister plenipotentiary at the Hague. All we have been able to learn of the author and his poem, is contained in the preface of the Dutch editor, and as there is much naïveté in his manner, we extract two or three sentences.

* "The Editor to his fellow citizens. In the beginning of the year 1782, M. L. C. d. I. G. proposed to me to print a poem on the deliverance of America. Seeing, that this work related to the triumph of liberty, the Batavian blood which runs in my veins, and which has been transmitted to me by a long line of ancestors, without any mixture of foreign blood, made me strongly feel, by its warmth and its effervescence, how profoundly the love of country was engraved on my soul. But as love, whatever may be its object, is nothing, if it be not proved by actions, I regarded it as a duty not to let slip this occasion to manifest to the eyes of my nation, my devotion to the state to which I have the happiness of belonging. Persuaded that the faculty of thinking is inherent in human nature," &c. &c.

In a note at the conclusion of the work, we are told;

"The author proposes going very soon to establish himself in America, with his family, and with the spade in his hand, to cultivate in peace, a virgin earth, to forget many other things than the pains and labour this feeble production has cost him."

It is probable, that these intentions were never executed.

The poem is divided into twelve books, of which the last is nearly as long as all the others. The notes, which occupy more room than the text, relate most of the events of the war, not only in the United States, but in the West Indies, and in Europe. There are

* We have translated the extracts in prose, which we have made from this work. REV.

many notices of eminent American characters, which are very accurate. The second volume is principally occupied with the politicks of Holland, and America is almost lost sight of. We suspect, indeed, that the motives which prompted the publishers, arose more from Dutch than American politicks.

The author employs the agency of the gods of fable, which, in treating a contemporaneous subject, adds ridicule to absurdity. In the seventh book, he describes a secret cavern under the palace of St. James, the entrance of which is known only to the court, which was employed by Cromwell and his associates, to conspire the murder of Charles I. and is now made use of to punish those members of Parliament, who oppose the will of the sovereign, and who are here put to death with the most horrible torments. In this place, the king and Admiral Rodney have an interview with *perfidy* and *discord*! This is certainly violating the bounds of even poetick license. In the tenth book, Mr. Adams's journey from France, and arrival in Holland, are described. The ambassador is represented as embarked on board a boat at Moordyck, and in the middle of the passage, a calm happens, and then a most extraordinary digression is made without any notice, to the state of South Carolina, and the history of the war there is given in four or five pages; and then the author returns to the boat, to describe the sudden appearance of twenty Tritons, with their shells, playing round a car, drawn by four marine horses, in which stands a god of majestick appearance, who afterwards proves to be Prince Maurice of Orange, drowned in crossing this place, in 1711. He addresses Mr. Adams, tells him of many past events, and informs him of the present state of parties in Holland; after which he disappears, and the boat immediately reaches the shore. There is a note, however, in the midst of all this extravagance, which contains a very true and candid description of Holland.

"The province of Holland, as well as the greater part of the other states of the Batavian Confederation, is a country often overflowed, and always in danger of being so; where the winter is cold, the spring short, the summer hot, the autumn rainy, and the air unhealthy at all times. There is hardly wheat enough raised for the tenth part of the inhabitants. Vines do not grow. The useful kinds of trees have never taken, and they have been reduced to planting those only, which serve for ornament, in the towns and in the country. There are no metals or minerals, but what are brought from other countries. The sheep are badly taken care of, and produce only a coarse, poor wool. The earth produces very little flax, and no hemp. Firewood is so scarce, and so exceedingly dear, that its place is supplied by seacoal brought from foreign countries, and by peat, an earthy substance, of a blackish brown colour, bituminous and inflammable. That which is porous, light, fibrous, and of half decomposed plants, is the best. Peat makes a good fire, very hot, and with a disagreeable smell, but less so than that which is exhale from coal. The flocks which enrich the republick come from the north extremely lean, but are quickly fattened in the rich pastures fecundated by the slime deposited by the waters. *Grotius* painted his country at a stroke, when he said, *that the four elements were only sketched*. Notwithstanding, there is no country in the world more abundant in every thing, nor richer by reason of its great commerce."

The following extract is from the third book, and forms a fair specimen of the author's manner. We shall subjoin also the notes, which relate to individuals, as these are very numerous, to show, in what way he has executed this part of his task, though they are generally much more copious in their details.

" Pour un peuple aussi grand, la naissance n'est rien,
 La richesse encore moins : son plus précieux bien
 C'est un mérite rare, un courage invincible,
 Le respect pour les Dieux, un coeur juste et sensible,
 Le plus tendre retour aux soins de ses parens,
 L'amour de son pays ; la haine des Tyrans,
 L'obéissance aux loix, le mépris de la vie,
 Un ame inaccessible à l'orgueil, à l'envie,
 Un esprit tolérant, et de l'humanité
 Respectant les devoirs avec sincérité.
 Ce tableau si frappant n'est point une chimere,
 Je prétendrais en vain tromper toute la terre.
 Tu le sais cher *Jennings ; en traçant ton portrait,
 Je te prens pour garant, si, loin de mon objet,
 Loin d'outrer les couleurs dont je peins tes semblables,
 Les traits de mon pinceau sont faux ou véritables :
 Si toutes ces vertus, dans les Américains,
 N s'offent chaque jour au reste des humains.
 O vous, sage †Dana, ‡ Isar et tendre § Austine,
 Des perfides T'oris, la fureur intestine.
 Fut beau pour vous seduire, emprunter tout son art,
 La vertu vous couvrait d'un si puissant rempart,
 Que bravant son courroux, ses forfaits, ses promesses,
 Vous sîtes mépriser ses perfides largesses,
 Et fideles aux loix que vos coeurs avouaient,
 Servir votre pays en hâtant ses succès.
 Telles sont en ce jour, cher ce peuple estimable,
 Les nobles qualités qui rendent respectable
 Le mortel assez grand pour en sentir le prix.
 Il peut prétendre à tout : la voix de son pays
 D'un hommage eternel honorera son buste :
 Et son nom radieux, toujours saint, noble, auguste,
 De la nuit du tombeau percant l'obscurité,
 Des siècles à venir se verra respecté."

* " Mr. Jennings, *Esquire*, born in Maryland, now at Brussels, unites in his character all the qualities which are here traced. To be convinced that flattery has no part in this picture, it is only necessary to visit this wise and beneficent American, or to take the opinion of all those who have had an opportunity of being in his company.

† " Mr. Dana, *Esquire*, born in the environs of Boston, was appointed by Congress Secretary of Legation to his Excellency John Adams, in 1781, and came with that minister to Europe in that quality. Mr. Laurens, the eldest son of the illustrious President of Congress, brought him at Paris, where Mr. Dana then was on a particular mission to the court of Versailles, a commission from Congress, appointing him Minister Plenipotentiary to the Empress of all the Russias, and he is now at the Court of St. Petersburg. No man ever merited better than Mr. Dana, the title of wise.

‡ " Mr. Isar (Izard) *Esquire*, one of the richest citizens of Charleston before the war, was named in one of the first sessions of Congress to go to Italy, and fill the place of Minister Plenipotentiary at the Court of Tuscany. But the Grand Duke did not think proper to receive a minister from this new power. Mr. Isar has travelled in the four quarters of the world ; and his lady, the most amiable and most virtuous of women, has partaken with him all these dangerous and fatiguing journies. But what is more rare, this tender wife has brought children to her husband in the four quarters of the world. Mr. Isar, since Charleston is in the power of the English, has lost the greater part of his immense fortune, which has not at all diminished the amenity of his character. It is a brilliant sacrifice which he has made to the liberty of his country, and he is now at Paris with his family.

§ " Mr. Austine (Austin) *Esquire*, a rich merchant of Boston, has been twice named by the state of *Massachusetts* agent of that republick in France, where he gained the esteem of M. de Vergennes, and the friendship of all honest persons who knew him."

Though there are some errors in the names, they are tolerably correct for a Frenchman. Of the words *prix* and *hays*, we believe the rhyme is unjustifiable. It may be remarked, that, by an inconsistency not uncommon, though in this very passage there is a note declaiming against nobility, the writer is extremely careful of placing at the end of each name the word *Ecuyer*, Esquire, which he mistook for a distinction of rank. In the ardour of his feelings, he sometimes becomes burlesque; and the following description, which compares lord Cornwallis besieged in Yorktown to a fox in a poultry yard, is more suited to the levity of fable than the gravity of the epick muse.

“ Tel qu’ on voit un Renard fécond en artifices,
 Pressé par la famine, ou mu par ses caprices,
 Chercher à découvrir un serrail emplumé
 Qui puisse satisfaire un Renard affamé.
 Bien loin de se livrer à l’espoir téméraire
 D’assouvir aisement son ardeur sanguinaire ;
 Il remarque, il parcourt les sentiers tortueux
 Qui menent du bocage à l’objet de ses vœux.
 Choissant le plus sombre, et rampant sur le ventre,
 Il se traîne sans bruit vers le ténébreux antre,
 Ou, la tête sous l’aile, un troupeau de dindons
 Dort d’un profond sommeil, parmi d’autres oisons.
 Plus le Renard approche, au milieu des ténèbres,
 Plus il croit entrevoir mille images funèbres,
 D’un butin précédent gracieux souvenir,
 Qui ne fait qu’ irriter son violent desir.
 Autour de lui tout être a fermé la paupière,
 De la cour mal gardée il franchit la barrière,
 Un fumet attrayant embaume son palais,
 Il croit déjà toucher au moment du succès.
 Son coeur se sent ému de la plus vive joie,
 Une seule cloison environne sa proie :
 En un instant il peut en forcer les barreaux,
 Il a pour réussir mille projets nouveaux.
 Il allait battre en bresche—une tendre poulette,
 Qu’un amoureux œourroux a fait soucher saulette,
 Brûlant de jalousie, et juchée à l’écart,
 A l’aide de la lune, avec un oeil hagard,
 De son volage Coq cherchait partout le gîte—
 Sa rivale le joint—ce seul aspect l’irrite ;
 Elle va s’élançer sur le couple odieux—
 Quand un autre ennemi vient s’offrir à ses yeux.
 Craignant pour son amant, plus que pour elle-même,
 Tout inconstant qu’il est, il fait son bien suprême :
 Elle se bat les flancs, elle pousse des cris,
 Qui pénètrent d’effroi les coqs les plus hardis.
 Mille cris dans les airs répètent ses allarmes :
 Le Rustre épouvanté se leve et prend ses armes :
 A sa voix tous les chiens, par d’affreux aboiemens,
 Des matins d’alentour hâtent les hurlemens.
 Le Renard effrayé par la première alerte,
 S’ enfuit pour éviter le moment de sa perte.
 Mais ô destin cruel ! deux hardis lévriers,
 De la mort qui les suit précurseurs meurtriers,
 D’un * Hobereau voisin dévancant le courage,
 Ont vu Maître Renard courir vers la bocage :
 Ils volent sur ses pas, et malgré ses detours,
 Ses ruses et ses bonds, ils le suivent toujours.

* An inferior country gentleman, whose principal merit is a knowledge of hunting, and the nourishing a number of dogs which ruin the peasant, and in this way to furnish proofs of his noble extraction.

Bientôt, de vingt mâts une meute abboyante
 Du fuyard malheureux vient grossir l'épouvante:
 Par ce cordon terrible il est environné ;
 Au sort le plus cruel il paraît condamné.
 Il ne peut échapper à ses fiers adversaires ;
 Mais, avant de périr sous leurs dens meurtriers,
 Il songe à sa vengeance ; et soudain furieux,
 Courant aux levriers, il saisit un des deux ;
 Le renverse sanglant, déchire ses entrailles,
 Se prépare du moins d'illustres funérailles,
 Et tombant à son tour sous cent coups réunis,
 Il expire en voyant ses meurtriers punis.

"Tel parut Cornwallis ; habile en sa retraite,
 Pressé de toutes parts, poussé par la Fayette,
 Dans les murs d'Yorktown il traîne ses drapeaux,
 Pour se défendre en brave, ou périr en héros.
 Ses pales Légions de travaux harassées,
 Et par tous les besoins à la fois épuisées,
 Ont oublié leurs maux, demandent le combat
 Sous un chef intrépide, adoré du soldat."

We shall close our extracts from this work with two of the notes ; the first affords a strong instance of the *bathos*, and the second of the force of superstition:

"In 1778, the author defied M. Neckar, to levy any new tax upon the people. Invention had been exhausted by his predecessors. The illustrious Genevan promised to provide for all the demands of the war during five years, without augmenting the publick taxes. M. Neckar kept his word ; but the retiring of this great man, produced by the artifices of the Count de Maurepas, will be more fatal to France than the retreat of Sully. *Mr. His, merchant of Hamburg, has already felt the unfortunate effects of it.*"

"A Spaniard walking with a Spanish officer, after this unfortunate action, (the battle between Admiral Rodney and Admiral Langara) on the smiling banks of the Mancanaras, and discoursing on the misfortune of Langara, remarked to him, that none of the Spanish vessels which bore the name of a Saint had fallen into the power of the English. The officer reminded him, that the Saint Dorothea had been blown into the air with her whole crew. Well! answered the pious Spaniard, *Was it not better to be blown into the air than to fall into the hands of hereticks?*"

The work is very elegantly printed, and though there are several errors, they are not more numerous than would be expected from a work, printed in one country in the language of another.

INTELLIGENCE AND MISCELLANEOUS ARTICLES.

FOREIGN.

DR. FORBES, of Edinburgh, is engaged on a translation of Pliny's Natural History, which is to be accompanied with such notes and illustrations as may be necessary to elucidate the context, a Life of the Author, and a Preliminary Dissertation on the Origin of Natural History, and on its progress and gradual improvement from infancy, to its present state of comparative maturity. The translator, in thus announcing his intention to the publick, may be permitted to observe, that the thirty seven books of the Natural History of Caius Plinius Secundus, may justly be regarded as the *encyclo-*

paedia of antiquity, since the most inquisitive and industrious author, has collected all the facts recorded by every Greek and Roman writer, previous to his own time, concerning the animal, the vegetable, and the mineral kingdoms; and detailed in a clear and luminous arrangement, all that the accumulated experience of past ages had ascertained relative to the nature of *animals* and *vegetables*, to *meteorology*, *astronomy*, *botany*, *medicine*, *chymistry*, &c. Pliny's work may be divided into three parts, geography, natural history, and the *materia medica*. Of his geographical inquiries, the most important, perhaps, are his Strictures on the Interior Part of Africa. He derived the sources of his information on this subject, from the Carthaginians; and from what he has recorded respecting the natives and products of these regions, it appears that the ancients were much better informed than the moderns are, regarding this quarter of the globe, which, from recent events, and the consequences likely to ensue from a great act of national justice, deservedly excites in this country no small share of publick interest. The *Materia Medica* exclusively occupies fifteen books, and constitutes a most curious and instructive department of the author's investigations. It can not be denied that Pliny discovers his ignorance in particular points, and that he records with great gravity many absurd fables, and anile stories. But he, perhaps, might have adopted the language of Quintus Curtius, *Equidem flura transcribo, quam credo*, (Lib. IX. cap. 1.) and we know that he occasionally discovers a proper degree of scepticism on various points which come under his review, and directs his severe rebukes against the vanity and self confidence of the Greek authors, from whom he derived his information. And notwithstanding all the censure to which he is obnoxious on the score of credulity, his eloquent and instructive history must ever be regarded, as an immortal monument of its author's indefatigable industry, and Roman spirit. Pliny's History is indeed to be considered as an invaluable treasure, more especially on account of its containing an infinite number of excerpts and observations, illustrative of the various subjects of which the author treats, extracted from the books of many ancient writers, whose works have perished through the injury of time. It may then appear surprising that no English translation of this admirable work, has been offered to the publick for more than two centuries. It is the present translator's wish to supply, to the best of his abilities, (such as they are) this *desideratum* in English literature. One great object which the translator will keep in view in his notes and illustrations, shall be to accommodate Pliny's descriptions of animals, plants, and minerals, to the nomenclature of the *Systema Naturae Linnaei*. This, he is duly aware, will constitute by much the most difficult part of his labour, and he despairs of executing it with full satisfaction either to the publick or to himself. But as in the present state of natural history, a translation of Pliny can not be excused from making the attempt, he may be permitted to hope, that he shall be able to contribute in some degree at least, towards its accomplishment. The translation thus enlarged, must extend to six or seven volumes in octavo; and will be published either in separate volumes

successively, or when the whole shall have been finished, as future circumstances may render adviseable. The translator will render all the diligence and despatch in the execution of his task, which his health, other necessary avocations, the contingencies of life, the extent and the difficulty of the undertaking, may enable him to command.

Notice of French publications, for the month of September 1808; translated for the Anthology, from the Mercure de France of that date.

LEGISLATION.....If Spain was indebted to the prowess of the Moors for that fame which she was unable to preserve after their expulsion, still some cities which passed from her dominion into the power of the French, appear to have gained by the exchange. Thus, Barcelona, after having been wrested from her by the victorious arms of Charlemagne, soon acquired a most extensive commerce. She even reached, under the auspices of that powerful monarch, such a degree of consequence, that she became the common mart of nations, and the arbiter of commercial and maritime transactions. Then appeared in that capital, the celebrated compilation of marine laws, known originally by the name of the *laws of Barcelona*, and afterwards under the title of *Il Consolato del mare*. This, which was then the only system on the subject, was considered as law by the merchants and navigators of all nations.

Towards the end of the XVth. century, the laws of Barcelona were considerably altered and corrupted. At this period, Francis Ceelles, a Catalonian, through charity alone, as he himself asserts, with much labour, frequent conferences, and advice with skillful and aged persons, and recurrence to many authorities, undertook to restore the *Consolato del mare* to its ancient purity. His work, written in *Catalan*, was printed for the first time, at Barcelona in 1494. The edition was almost immediately exhausted, and at last became so rare, that there were doubts of its existence. In the mean time, many fragments of the *Consolato* became known to foreigners, who adopted them, and among the rest, the English, although they were the first to violate it.

What must have been the surprise and joy of the *jurisconsult* Boucher, when in his researches into the antiquities of commercial and maritime law, he met with an original copy of the *Consolato del mare*, of 1494! His first step was to restore to his country this valuable code of maritime laws, which the French may, in reality, claim as their own, having established, or at least revived them under their government.

It is, in fact, the *Consolato del mare*, purified by Ceelles, that M. Boucher has translated from the Catalan into French, and of which he has just given an impression.* We cannot convey a more exalted idea of this work, than in announcing it as the only long known marine code, of which the first digest was made by the French Catalonians, and as having furnished the basis of our present commercial and maritime jurisprudence; being ever an authority in all cases not provided for by our laws.

The edition of Ceelles is divided into three parts, of which the intermediate one, by far the best, comprehends the *Consolato*, properly so called, which treats of the usages and customs of the sea; the part which precedes and that which follows, contain some ordinances of the kings of Arragon, that Ceelles acknowledges he added of his own head. M. Bou-

* *Consulat de la mer*, or Pandects of commercial and maritime law, being the law of Spain, Italy, Marseilles, and England, and consulted by all nations as written reason, according to the original edition of Barcelona, of the year 1494; dedicated to Mons. Regnier, Prince of Cambacérés, Arch-Chancellor of the empire. By P. B. Boucher, professor of commercial and maritime law in the Academy of Legislation, &c. 2 Large vols. in 8vo. p. 1500.

cher, who has confined himself to rendering his original with minute exactness, has not in the least degree varied from this division.

As to the style of this translation, M. Boucher, considering with as much propriety as taste, that it would have been highly improper to give a modern gloss to a gothick composition, and wishing even to respect the defects of this venerable pile, has preserved the Catalan construction, as far as it was possible, deviating from it only where it cast too great an obscurity upon the subject. We cannot forbear expressing our gratification at his talent of preserving to his text the stamp of the age in which it was written, characterised by those natural expressions, and that attractive simplicity which we find with such pleasure in ancient writers.

As M. Boucher wished to establish several positions relative to the time and place, in which the *Consolato* was first digested, and to the grounds of the decisions contained in it; and also to explain several points there decided, and to notice some apparent omissions, he found it necessary to add an entire volume of dissertations, in which this learned man has displayed much erudition. The second volume presents us with a pure and plain text, containing rules of conduct for the lawyer, the magistrate, and the merchant, while the first offers to the man of letters a varied and instructive entertainment. Among other subjects, he will there see with pleasure and interest, the researches into the Catalan dialect, which the author proves not to be, as has been supposed, the *Limousin* altered, but that they are different dialects, both derived from the Latin, corrupted by the Teutonick. Then follow the chapters upon the code of Justinian, the compilation called the *Rhodian laws de jactu*, and the regulations and ordinances of Wisbuy; in which it is shewn, that the Rhodian laws, whose origin is lost in the remotest antiquity, the ancient customs of the east, and the laws of Justinian, formed the basis of the *Consolato*, which in its turn became the foundation of the laws of Oleron, and of the ordinances of Wisbuy; articles upon Spain, the Moors, the maritime cities of Italy, the Eastern and Asiatick countries; details relating to the isle of Rhodes and its ancient power, in which mention is made of the famous colossus, as well as of the obelisks brought from Egypt to Rome, and of the construction and dimension of the vessels used for their transportation; dissertations on the Chinese, the mariner's compass, the usage of flags, the origin of different marine officers, upon punishments and executions; upon the state of navigation in the middle ages, pilgrimages, coins, weights and measures. We have then something upon feudal anarchy, and many of its institutions, and a concluding chapter upon the origin of bills of exchange, in which we perceive, against the received opinion, that the Jews are not the inventors of them, but that they take their rise from the highest period of antiquity in India, besides having been used under different forms, from time immemorial.

It would be tedious even to mention here the great number of other subjects which the translator of the *Consolato* has laboured to collect; and which he has thought necessary to the elucidation of his text. We will not conceal our belief that this part of the work might have been greatly compressed. The author leaves his subject very frequently; he cites to little advantage ancient verses, songs, old histories; and all this to embellish an ancient *maritime code*! But the second volume makes atonement for the rambling and extravagance that is found in the first.

* It is with peculiar satisfaction, that we announce to our juridical friends the appearance, in a more modern dress, of that monument of the perfection of the jurisprudence of the early ages, usually called *Il consolato del mare*.

There has scarcely been an edition of this *dendreratum* within the last century; and even Mr. Abbot, the speaker of the English house of commons, in his treatise on the law of shipping, &c. laments his inability to consult this earliest *maritime code of modern Europe*.

This work is so rarely to be met with, that we do not believe that more than one copy has ever found its way into this part of the country; † and when this

† It belongs to the late President Adams.

PUBLICK ECONOMY.....The French government employs itself in the reestablishment of its forests with the same ardour that it infuses into all its operations which tend to the increase of publick prosperity. Several are restored every year, and those frightful *wastes*, memorials of the negligence of former administrations are gradually disappearing. The police of the forests is directed with a vigilance that secures it from trespasses, and preserves that valuable portion of the publick domains from those dilapidations to which it has been so long a prey. The study of correct principles relating to the culture of forests begins to take place. In short, the art of managing the forests has become a science, highly worthy the attention of our publick officers.

All the principles of this science are found collected in the new *Forester's Manual*. This work is extracted chiefly from the German publication of M. de Burgdorf, *grand maître* of the Prussian forests. But M. Baudflart, who has abridged it, has made it a manual for the use of French foresters by means of the notes and observations which he has added to it. Every part of the science of managing forests is methodically arranged in this work. The general principles upon the management of forests are first laid down, and the knowledge necessary to be possessed by a forester, is then treated of the properties of vegetables and of the natural history of forests; as respects their soil and the different species of forest trees and shrubs.

The second volume contains a treatise on geometry and mechanicks, as they are applied to this subject, instructions for ship timber, with engravings which exhibit the form of the trees fit for this purpose; a classification of the kinds of wood that can be wrought; some principles of hydrauclik architecture in its relation to forests; the art of cultivating a sandy soil; accurate instructions for the culture of wood in general, and on that of many separate species; general principles for the raising of the shady and resinous trees; a discussion of the best system of machinery adapted to agriculture; the manner of gathering and preparing the principal produc-

tion was recently introduced into one of our courts of justice, it was regarded with astonishment.

Although we cannot speak of the merits of the edition, here noticed, yet as there has been only a superaddition to the original, it must be a valuable acquisition to legal science. It would be presumption in us to contradict the fact that professor Boucher has traced the compilation of the present *Consolato* to Ceelles; still we can not but express our doubts on this head; and more particularly as we find, that the host of jurists who have appeared within the three last centuries (among whom were men whose learning was as extensive as it has been unrivalled) were unable to explore its origin in the recesses of antiquity.

Dr. Arthur Browne, in his Lectures on the civil and admiralty law, speaking of the *Consolato del mare*, says, "It has been termed by a most respectable writer, a venerable pile of maritime and commercial law, whose origin is of such remote antiquity, and rooted so deeply in the annals of time, that no one can tell with certainty at what period it was composed. It was certainly approved and adopted as their maritime law, in the twelfth and thirteenth centuries, by the free states of Italy, which, with some cities of Spain, then possessed almost exclusively the maritime commerce of the south of Europe, as the Hanse Towns did of the north. It contains the constitutions of the Greek and German emperours; of Minorca and Majorca; of the Venetians and Genoese. It is abused by Bynkershoek and Hubner as a farrago, *ou un recueil assez mal choisi*; but it is in general, and justly, respected as a most valuable treasure, and Giannoni highly commends it.

"Those who have procured the *Consolato* might almost imagine that the calumniators of the work had never read it with care. To my humble judgment, it appears a work of surprising merit, when we consider the period in which it was composed; clear, concise and judicious. The copy which I have used was lent to me by the favour of a friend; for the book is now extremely scarce, and is in the Italian language, printed at Venice, in 1737, with the Spiegazione of Casa Regis, and the Portolano of Da Mosto, annexed. I have since procured a copy, but without the Spiegazione." [Eg.]

tions of the forest, such as resin, potash, tanner's bark, turf, &c. &c. general observations on the improvement of forests, and the necessary course to be pursued in the maintenance, preservation, and police of them, their boundaries and contents; the prosecution and punishment of offences, the periods of fishing and hunting. The customary rights, and the abuses to which they are subject. The work ends with a transcript of the laws regulating the management of the forests, and of the ordinance of 1669. This brief narration of the subjects contained in this work will shew its importance to foresters of all grades, to ship builders in their selection of timber, to the owners of forests and all those who are employed in their cultivation.

The approbation which the government have bestowed on it by causing it to be published, is, besides, a proof of its correctness, and of the care which has been taken in its composition.

HISTORY.....The last edition of the *Tablettes Chronologiques* of Langlet Dufresnoy, was published by Barbeau de la Bruyere to the year 1778. M. Picot, has brought them down to 1808. He has thus augmented this work with an addition of the events of thirty years, independent of others, incorporated into the body of it.

The first volume consists entirely of ancient history. The second contains a summary of the events of modern history until the 24th of March, 1808, and a chronological table of kings.

The third terminates the work with a general alphabetical table, and is devoted to literary modern history.

ELOQUENCE.....If ever there was a nation unfortunate throughout every period of its long existence, it is undoubtedly that of the Jews. In order to be convinced of this, it would be only necessary to read the little book that has just been published under the title of "*A picture of the misfortunes of the Jewish people*,"* the author of which has designated himself merely by the initials N. R. C. We find, by turns, almost every nation on earth leaguering itself against the Jews, who, indeed, shew themselves to be isolated and intolerant; they are driven from their own country and are held in servitude; they escape, and, in traversing frightful deserts, become the prey of every pain; they are constantly building their temples and cities, which are invariably destroyed without being finished; they recommence the building of their cities and temple, as soon as their enemies, wearied with their slaughter, afford them the respite of a few years. When foreigners do not massacre them by thousands, they destroy one another; tribes arm themselves against tribes, and their kings are more barbarous towards their subjects, than their most cruel enemies. What bloody annals! Each page presents to our view crimes of the blackest die * * * * * Mr. N. R. C. has not endeavoured to weaken the colours of this repulsive picture. His authorities are Bossuet, and the historian Josephus. He acknowledges in his preface all the quotations he has made from them. In doing this he has only discharged his duty, which he would have done more fully had he marked those quotations in the course of his work.

The picture is, in fact, an imitation of the *Discourse upon Universal History*. The author avows at the beginning that he is a novice in the art of writing. We perceive it very frequently; his style, however, possesses sprightliness and clearness; but we must perhaps believe, what he himself asserts in his preface, with much more modesty than elegance; *the good is from Bossuet and Arnauld d'Andilly; the bad belongs to myself*. However that may be, we have viewed this picture with much interest; it gives rise to reflection * * * * *

But what could have induced the author to add to this small book twelve pages of poetry, indifferent enough, and which have not the least

* *Tableau des Malheurs du peuple Juif depuis sa sortie d'Egypte jusqu'à la prise de Jérusalem inclusivement; suivi de quelques vers, avec cette épigraphe. Qui seminat iniquitatem, metet mala. PROVERB.*

A Paris, chez les marchands de nouveautés. 1808. 70 pages d'impression.

connection with the *Picture*? Perhaps these are *all the works* of the author; and he was anxious to empty his *port folio* at once. Through regard to his reputation, we could have wished that he had published only his prose.

POETRY....How happy the task of a compiler! Without any labour of the mind, without any other trouble than that of collecting a hundred volumes on his table, he may give to the publick, every month, a new work, full of old ideas, it is true, but which may be announced as *extremely useful*. This was the occupation in which the late M. Alletz employed his time; with a talent and conscientiousness peculiar to himself. The new editor of his *Ornaments for the Memory*,* reckons nearly eighty different works published by this laborious compiler in less than forty years; and some of these works consist of four and five volumes each!

That which has been just republished is short enough; and we own that it may even be useful in the instruction of youth. It is a selection made with taste, and contains *some brilliant passages* (as the title tells us) *from the most celebrated French poets*. This book has had several impressions, but with little attention. The new edition is correct; and as many good poets have arisen since Alletz first published his collection, the editor has very properly drawn from their treasures. Piron, Gilbert, Le Brun, are, however, almost the only modern poets whom he has put under contribution. He has required nothing of the living. Does he fear the embarrassment of their riches?

ROMANCES....The *Library of Romances*, after having experienced pretty good success during many years, has seen, we know not why, the number of its partisans decrease. It has ceased and reappeared at two or three different times; we believe it, at this time, at least suspended. A skillful editor, thinking without doubt that it was a *dead work*, has thought proper to resuscitate it under another title. *Les Mille et une Nouvelles* have appeared, and have already reached the eighth volume. There is, however, this difference between this new publication, and the *Library of Romances*, that in the latter we found an abstract of ancient as well as modern romances, selected from works forgotten or little known, whilst the former is a collection of *little novels*, the greater part of which have never been before published.

We shall only notice the *number* that is just published. It contains seven novels, among which we remark *Flavilla*, an English production. In this is represented a young female, whose frivolous propensities precipitate her into an abyss of misery. The subject is not new; but the characters are pretty well drawn, and the scenes natural.

The Athenian novel, which is the third in this number, does not discover any knowledge of Grecian manners. *La Caraïbe*, an American novel, is a ridiculous caricature. The author has attempted to imitate the manner of Voltaire: instead of a gay and philosophick picture, he has presented us with a most miserable daubing.

The editor is, notwithstanding, continually in ecstasies, at the end of each novel, at the beauties he has discovered in it. *How well related this is*, says he to the publick; *nothing can be more entertaining*. He has always in his mouth the *vos plaudite cives*. Then he remarks upon its moral tendency, and sometimes adds a short sermon, in a most simpering style. To what purpose are these editorial notes? If a novel be moral, and well written, must the reader be informed of it? Every one of them might tell him, *We can easily discover it*. Besides, he runs the risk of seeing his opinions very often combatted by the publick; this is what we have just done here; and it is an unpleasantness he might easily avoid.

* Les ornemens de la Mémoire, ou les traits brillans des poètes Français les plus célèbres; avec dissertations sur chaque genre de style; pour perfectionner l'éducation de la jeunesse, tant de l'un que de l'autre sexe. Par P. A. Alletz; nouvelle édition, revue avec soin, considérablement augmentée et précédée d'une notice sur la vie de l'auteur. Un volume in 12. A Paris, chez Capelle et Renand, libraires-commissionnaires, rue J. J. Rousseau. 1808.

Monuments of other kinds also serve to complete the collection. Of these, a *Scarabæus* of extraordinary magnitude, in Egyptian granite, is not the least curious.

A fragment of the head of a horse, said to have belonged to the car of Minerva, is among the rarest examples of art. From the extraordinary spirit and character of the head, it is more probable (as Pausanias mentions that the *contest between Minerva and Neptune* formed a part of the sculpture of the *Parthenon*) that it is the head of the horse springing from the earth at the stroke of the Trident.

If report says true, that this collection is to be sold, who would not be sorry for the country that should neglect to place it among its publick treasures? If report says true, that the noble earl formed it with a view to future sale, who would not be sorry for his lordship? But these are invidious reports, too often circulated without the smallest foundation in truth.

DOMESTICK.

NEW YORK HISTORICAL SOCIETY.

AT an election of Officers of the New York Historical Society, held at the City Hall, 10th. January, 1809, the following persons were chosen :

Egbert Benson, President; Right Rev. Bishop Moore, and Brockholst Livingston, Vice Presidents; Rev. Dr. Samuel Miller, Corresponding Secretary; John Pintard, Recording Secretary; Charles Wilkes, Treasurer; John Forbes, Librarian; William Johnson, Samuel L. Mitchell, David Hosack, Rev. Dr. John M. Mason, De Witt Clinton, John M'Kesson, and Anthony Bleecker, Standing Committee.

The following persons were elected members: William Cutting, Dr. Benjamin De Witt, Thomas Eddy, Samuel M. Hopkins, Peter A. Jay, Rev. Dr. Livingston, Robert R. Livingston, Gouverneur Morris, Dr. John A. Osborne, John Remmey, Rev. John B. Romeyn, Gulian C. Verplanck, Col. Jonathan Williams, Dr. Hugh Williamson, Francis B. Winthrop.

This year commencing the third century since the discovery of this part of North America by Hudson,* the society has resolved to commemorate the event; and the Rev. Dr. Miller will, by request, deliver a discourse on the occasion.

A committee was appointed to make suitable arrangements for the purpose.

The Society also intends to apply to the legislature, at the ensuing session, for an act of incorporation.

The Society stands adjourned to the quarterly meeting, Tuesday, 11th. April next, 8. P. M. at the City Hall, when the committee of arrangements will report.

JOHN PINTARD, Rec'g Sec'y.

* Hudson sailed from Holland in March 1609, and discovered the river called by his name, in September following.

BILL OF MORTALITY,
FOR PORTSMOUTH, NEW HAMPSHIRE, FOR A. D. 1808.

BY LYMAN SPALDING, M. D.

COMPLAINT.	AGE.	MALES.	FEMALES.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.	TOTAL.
Abscess	14 y.	1												1		1
Angina Pectoris	63 y.	1												1		1
Aptha	3 w. 1, 7 m. 2 w.	2	2							1	1	1	1			4
Apoplexy	48 y.		1						1							1
Atrophy	1 w. 60 y. 59 y. 6 m. 60, 1, 1, 66 y.	6	2				2					2	1			3
Bleeding at the stomach	48 y.	1							2							1
Cholera of infants	2, 1, 2 y.	2	1									2		1		3
Consumption	41, 68, 34, 55, 66, 44, 32, 68, 9, 15, 51, 61, 30, 51, 68, 31, 8, 19, 21, 52 y.	8	12	1	3	1	3	2	2	1	2	1		4		30
Convulsions	2, 2, 1 w. 1 m. 2, 1, 3 w. 1, 40 y. 3 w. 65 y. 1 w.	5	7			3		3	2	2	2					12
Croup	2 y.	1												1		1
Dropsy	26, 46, 43, 58 y.	2	2								1	1		2		4
Dropsy in the brain	9 m. 1, 2, 9 y.	4							1	1				2		4
Dysentery	1, 1 y.	2	2								2					2
Erythema	6 m. 1 w.	2												2		2
Fever bilious	6 m. 78, 29 y.	3				1					1			1		3
Fever puerperal	24 y.	1										1				1
Fever pulmonick	80, 68, 37, 35, 4 y.	4	1					2	1							5
Fever typhus	19 y.	1										1				1
Hooping Cough	1 y. 2, 9, 2, 3 m.	3	2	1					1				1	3		5
Intoxication	35 y.	1										1				1
Malignant sore throat	2 y.	1									1					1
Mortification	51, 8, 37 y.	3	1						1				1			3
Nephritis	34 y.	1		1												1
Nonclosure of the foramen ovale and canalis arteriosus	2 w.	1								1						1
Old age	80, 90, 80, 79, 87, 82, 75 y.	3	4	1		2	2				1	1				7
Palsy	75 y.	1												1		1
Phrenitis	63 y.	1					1									1
Schirrous bladder	74 y.	1											1			1
Schirrous liver	60, 40 y.	1	1					1					1			2
Sudden	53 y. 2 d. 77 y.	2	1	1	1							1				3
Worms	2 y.	1												1		1
Casualties	Burnt 5 y.	1										1				1
	Drowned 90, 49, 5, 18 y.	4		1				1	1	1				1		4
	Suicide 35 y.	1					1									1
Total,		57	51	6	8	1	11	12	10	7	12	9	7	21	4	108

BIRTHS { Males - 141 } 275 Still born 8.
 { Females - 134 }

MARRIAGES 56.

PORTSMOUTH, the capital of the state of New Hampshire, situated 43 deg. 3 min. north latitude, and 6 deg. 26 min. east longitude, from Washington, contains about 7000 inhabitants.

MAP OF NORTH CAROLINA.

MORE than twelve years ago Messrs. Jonathan Price, of Pasquotank, and John Strother, now of Buncombe, contemplated and promised a map of North Carolina, and commenced surveys of the state. Their design was patronized by the legislature, and by a very large subscription by individuals, for the purchase of the map. After a long delay, when, if the design was remembered, publick expectation was no longer awake, we hear the publication announced in Philadelphia, and very lately, the map has been exhibited in this state. It is on a very large scale, elegantly engraved and coloured, and is believed to be very accurate. A few mistakes occur in the names of places, but they are such as will lead no inhabitant of the state into error. Greene county, for instance, is called by its former name of Glasgow, and Ashe county has the name of Davie. Some new discoveries, made by recent surveys of the western part of the state to settle the boundary between it and South Carolina, Georgia, and Tennessee, are not included, probably by those surveys having been made after the map was in the hands of the engraver. The western limits are not, therefore, well defined.

The whole of our peculiar and dangerous coast is delineated with great minuteness and accuracy, and it is said to be the best guide to navigators of any chart hitherto published. The civil divisions into counties are distinctly marked and coloured. "The roads, rivers, towns, places of publick worship, villas, hills, and swamps, are so minutely marked, that the map may be deservedly ranked among the most instructive publications of this class."

Francis Xavier Martin, Esq. of Newbern, has been for some time employed in writing the history of North Carolina; it is expected to make a work of three volumes, besides one of maps, charts, plans, views, &c. The first volume will shortly be published.

Dr. Francis Hunter, a native of Rhode Island, has recently published at Edinburgh, his inaugural dissertation for the degree of doctor in medicine. The work is comprised in 180 pages, royal octavo, and is executed in a style of superiour elegance. The subject of this performance is the "æthera," a term which the author uses to designate those substances usually denominated imponderable; as light, calorick, electricity, galvanism, &c. The treatise is, however, confined principally to the former of these.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR FEBRUARY, 1809.

Sunt bona, sunt quaedam mediocria, sunt mala plura. MART.

NEW WORKS.

All marked thus (*) may be found at the Boston Athenæum.

An Arithmetical Primer for young Masters and Misses, containing simply the first principles of that most important art. By Samuel Temple, A. M. Boston; Lincoln and Edmands. pp. —. Price 20 cents.

* A Sermon delivered at King's Chapel, Boston, Jan. 1, 1809; being the sabbath of the author's ordination as one of the Ministers of that society. By Samuel Cary. Boston; J. Belcher. 25 pp. 8vo.

An Address to the New York African Society for Mutual Relief, delivered in the Universal Church, Jan. 2, 1809. By Wm. Hamilton. New York. 1809. pp. 12. 8vo.

* An Oration, commemorative of the Abolition of the Slave Trade in the United States, delivered before the Wilberforce Philanthropic Association in the city of New York, on the 2d. of January, 1809. By Joseph Sidney. New York; J. Seymour. 1809. pp. 20. 8vo.

* An Address, delivered before the Harmonick Club, a Musical Society in Boston, on the evening of their first anniversary, Dec. 21st. 1808. By Z. G. Whitman, A. B. Boston; Joshua Cushing. pp. 20. 8vo. 1809.

* A View of the Whole Ground; comprising the Constitution of the United States, the Declaration of Rights and Constitution of Massachusetts; together with all the Embargo Laws. Newburyport; E. W. Allen. 67 pp. 8vo.

* Supplement to the late Analysis of the publick Correspondence between our cabinet and those of France and Great Britain. pp. 28. 8vo.

* An Address to the Congress of the United States, on the utility and justice of Restrictions upon Foreign Commerce, with Reflections on Foreign Trade in general, and the future prospects of America. Philadelphia; C. and A. Conrad and Co. 1809. pp. 97. 8vo.

* The Panoplist and Missionary Magazine United. No. 8. Vol. I. for January, 1809. Boston; Farrand, Mallory and Co. pp. 336—335. 8vo. Price 20 cents.

The Philadelphia Medical Dictionary. Compiled from the best authorities. By John Redman Coxe, M. D. Boston; Farrand, Mallory and Co.

* Sketches of the Life, and Extracts from the Journals and other writings of the late Joseph Croswell, who was for more than forty years an itinerant preacher in the New England States. Boston; Lincoln and Edmands. 1809. pp. 96. Price 37 1-2 cents.

* Works of the Hon. Fisher Ames. Compiled by a number of his friends. To which are prefixed, Notices of his Life and Character. "Nihil quod tetigit non ornavit." Boston, T. B. Wait and Co. 519 pp. 8vo. Price \$ 3 50 cents.

Reports of Cases argued and determined in the Supreme Judicial Court of the Commonwealth of Massachusetts. Vol. III. Containing the Cases from June, 1807, to the end of the year. By Dudley A. Tyng, counsellor at law. With a Supplement. Newburyport; Wm. Sawyer and Co. pp. 594. 8vo.

A Compendium and Digest of the Laws of Massachusetts. By William Charles White, counsellor at law. "Misera servitus est, ubi jus est vagum aut incognitum." Vol. I. Part I. Boston; Munroe, Francis and Parker. pp. 198. 8vo. Price \$ 2.

Reports of Cases adjudged in the Supreme Court of Pennsylvania. By Horace Binney. Vol. I. Part I. and II. Boston; Farrand, Mallory and Co.

NEW EDITIONS.

* The Analogy of Religion, Natural and Revealed, to the Course of Nature. To which are added, Two Brief Dissertations. I. On Personal Identity. II. On the Nature of Virtue, &c. &c. By Joseph Butler, L. L. D. late Lord Bishop of Durham. Boston; David West.

The History of the Church of Christ. Vol. I. Containing the three first centuries. By Joseph Milner, M. A. Boston; Farrand, Mallory and Co. 8vo. Price in boards \$2 25 cents.

*Campaigns of the Armies of France, in Prussia, Saxony, and Poland, under the command of his Majesty the Emperour and King, in 1806 and 1807, &c. &c. Translated from the French. By Samuel Mackay, A. M. Professor of the French language. Boston; Farrand, Mallory and Co. 4 vols. in two; boards; pp. 322, and 388, 8vo. Price \$4 50 cents.

The Elements of Physiology; containing an Explanation of the Functions of the Human Body, in which the modern improvements in Chymistry, Galvanism, and other sciences, are applied to explain the actions of the animal economy. Translated by Robert Kerrison, from the French of A. Richeraud. Boston; Farrand, Mallory and Co.

An Introduction to the Making of Latin; selected chiefly from Ellis's Exercises, and adapted to the rules of Adam's Syntax. To which is subjoined, the second part of Lyne's Latin Primer. By William Biglow, A. M. Master of the Publick Latin Grammar School in Boston. Second edition; adapted also to the Syntax of Smith's New Hampshire Latin Grammar. Joshua Cushing. pp. — 8vo.

The New Pantheon; or, an Introduction to the Mythology of the Ancients, in question and answer, compiled principally for the use of young persons. By W. Jillard Hort. Boston; Wm. Pelham. pp. — Price 75 cents.

* Select Speeches, Forensic and Parliamentary, with prefatory remarks. By N. Chapman, M. D. &c. 5 vols. 8vo. Philadelphia; Hopkins and Earle. 1808.

* The Embargo; or Sketches of the Times, a Satire; together with the Spanish Revolution, and other Poems. By Wm. Cullen Bryant. Boston; E. G. House. 36 pp. 12mo.

Mason on Self Knowledge, with the Greek notes. Boston; Hastings, Etheridge and Bliss. 18mo. Price 75 cents.

Blair's Rhetorick, abridged. Boston; Hastings, Etheridge and Bliss. 18mo. Price 75 cents.

History of New-England, by Hannah Adams. Boston; Hastings, Etheridge and Bliss. 12mo. Price 75 cents.

IN PRESS.

Hastings, Etheridge and Bliss will soon complete Rollin's Ancient History, in 8 volumes 8vo. The work will be illustrated with a number of valuable maps, and other engravings. Price \$2 25 cents per vol.

Also....An edition of the Complete Letter Writer.

Watts' Psalms and Hymns, on a new type and fine wove paper, in miniature. Also, a common edition of the same work.

Miscellaneous Classics; to comprise the Works of Pope, Swift, Smollet, Addison, Goldsmith, Johnson, Sterne, and Fielding; in 60 vols. 12mo.

Hastings, Etheridge and Bliss have in press, An Essay on the History of Civil Society, in 8vo. By Adam Ferguson, L. L. D. Professor of Moral Philosophy in the University of Edinburgh.

WORKS PROPOSED.

Farrand, Mallory and Co have in the press, Letters to the Rev. Thomas Belsham, on some important subjects of Theological Discussion, referred to in his Discourse on the occasion of the death of Dr. Priestly. By John Pye Smith, D. D.

Also....A Religious Conference, in four Dialogues, between Lorenzo and Evander. To which is added, Leslie's Short Method with the Deists. Price 75 cents bound.

Samuel T. Armstrong proposes to publish, by subscription, A Treatise on Self Knowledge. By the Rev. John Mason. 12mo. about 216 pp. Price 60 cents.

Thomas B. Wait and Co. propose to publish, by subscription, a new edition of the Federalist; together with Col. Hamilton's Speculations and Arguments under the name of Pacificus; as also, his Essays, signed Camillus. Price to subscribers \$2 per vol.

Manning and Loring, and Lemuel Blake, propose to publish, by subscription, the Psalm and Hymn Tunes sung at the Chapel of the Lock Hospital. pp. about 200 royal 4to. Price to subscribers \$2 50 cents.

Hastings, Etheridge and Bliss, propose publishing Perry's Dictionary, on a new and elegant type, cast expressly for the purpose, in a neat pocket volume.

THE MONTHLY ANTHOLOGY.

FOR

MARCH, 1809.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. 3.

IT was not until some time in the seventeenth century, that Virgil was disgraced by an entire English version. Ogilby was the offender. But, as his performance has never been commended, and is now almost unknown, I shall not waste time in animadverting on the work, nor attempt to disturb that repose, which it has enjoyed almost from birth.

If Ogilby had been bred a scholar instead of a dancing master, and had become a student at Cambridge before he received the trust of deputy manager of the Irish revels, he would have grown wise enough to refrain from a task, which he has accomplished so infamously. No poet would then have had occasion to call on Dryden in defence of Homer,

“To right his injur’d works, and set them free
From the lewd rhymes of groveling Ogilby.”

Nor would the admirers of Virgil have been excited to indignation by the efforts of this bungling interpreter. To adopt the language of one of Dryden’s panegyrists, it was Virgil’s fate,

“To lye at every dull translator’s will;
Long, long his muse has groan’d beneath the weight
Of mangling Ogilby’s presumptuous quill.”

From the gross injustice toward the Mantuan bard, which has been adverted to, we turn with pleasure and relief to the successful labours of Dryden. His reputation, not only as an original poet, but as a translator also, was well established before he promised his poetick version of Virgil. Publick expectation was highly raised. It was not suffered to fall, because Dryden made no needless delay; it was not ultimately disappointed with his version, because no one could have expected a better.

Dryden early discovered a poetick taste; but his first attempts at versification exhibited more genius than poetry, odd conceits without attention to harmonious numbers, and uncommon originality without sufficient adherence to metrical rules. He improved by experience, but not by carefulness. He had an impetuosity which he seems never to have resisted, and an ardour which he never studied to abate. Impetuosity is commonly checked by age, and age is not often chargeable with unreasonable heat. Dryden began his

translation after he had entered his sixty fourth year. He suffered more than the usual infirmities attendant on that period of life; and had lost much of his relish for poetry, whether pastoral, georgick, or heroick. To these circumstances we are probably indebted for a greater fidelity to his author, than he would otherwise have exhibited. An imagination so transcendent, and a vehemence so uncommon would, in the vigour of youth, have betrayed him into a negligent departure from the rules of translation. He has not wholly escaped this censure; and, under the pretext of greater strictness to the meaning of Virgil, the world was afterward taxed with a dull performance of a servile interpreter.*

It was Dryden's opinion of a just translation, that it "is not so loose as paraphrase, nor so close as metaphrase." Of his too strict verbal adherence to the original, it would be difficult to find instances: it is a fault of which he was never suspected. But that he is often paraphrastick, they who will compare him with his author, may readily perceive.

I will give only one example, taken from the ninth eclogue.

LYCIDAS.

"Hic, ubi densas

Agricolae stringunt frondes, hic, Moeri, canamus;
Hic haedos deponē; tamen veniemus in urbem;
Aut, si, nox pluviam ne colligat ante, veremur,
Cantantes licet usque, minus via laedat, canas,
Cantantes ut canas, ego hoc te fasce levabo."

Ecl. ix. l. 61.

LYCIDAS.

"Here, where the lab'rer's hands have form'd a bower
Of wreathing trees, in singing waste an hour.
Rest here thy weary limbs, thy kids lay down,
We've day before us yet to reach the town;
Or, if ere night the gath'ring clouds we fear,
A song will help the beating storm to bear.
And, that thou may'st not be too late abroad,
Sing, and I'll ease thy shoulders of thy load."

Dryd. Past. ix. l. 84.

"Have form'd a bower

Of wreathing trees."

This may convey the meaning of Virgil; but it approaches very near to commentary, and is not happily expressed.

Why Dryden represented Lycidas, entreating Moeris to "waste an hour in singing," it is difficult to conceive. Virgil's Lycidas was not guilty of this incivility. "Hic, Moeri, canamus" can never mean "in singing waste an hour;" and we should hardly have expected this censure upon musick from the author of "Alexander's feast."

"Rest here thy weary limbs."

This is doubtless to help out the line, for we find nothing answering to it in Virgil.

"And that thou may'st not be too late abroad."

Lycidas does not assign this reason for offering to take the burden of Moeris; and it would have been more poetical in Dryden, and

* Trapp.

more just to his author, to have represented musick as having the power of rendering the burden light.

Instances of greater freedom, which Dryden has manifested in different parts of his version, might be selected; examples which critics can censure more easily, than the translator could avoid.

I shall not attempt to decide, in which part of his translation he is more deserving of praise, whether in the pastorals or georgicks. In the latter he has performed his task pretty uniformly well; and has rendered them as pleasing as the nature of the subjects admits. In the battle of the bees, near the commencement of the fourth book, if its excellence consists in the mock heroick, he has fairly won the laurel from Virgil; and the tale of Orpheus and Eurydice, towards the close of the book, has lost little of its spirit, as told by the translator.

Dryden, no doubt, deserved that encomium, which Pope bestowed on him, of producing "the most noble and spirited translation he knew in any language." It was however a hurried performance; and, like every thing of Dryden's, it indicates a writer impatient of labour. Had he proceeded in the work with greater deliberation, his version might have been more equal, but probably not more brilliant; less deficient in harmony, but not more uniformly interesting. Though versification since the time of Dryden has become more correct, than at the period when he wrote, yet he has scarcely been surpassed as a poet. For all his faults he affords a recompense: when he does not please the ear, he delights the imagination, and captivates the mind.

It was scarcely to be expected, that, as a translator of Virgil, Dryden would very soon have a rival; and it may be said with truth, that he had no rival.

Trapp has told us, that he should not have translated Virgil, had he not been "honoured by the University of Oxford with the publick office of professor of poetry." It is to be regretted, that from this circumstance he felt under any new obligations to the publick as a poetical writer. That Trapp knew well what a poem should be, understood the structure of its parts, and was in a certain sense "master of every species of poetry," his "praelectiones poeticae" abundantly evince. But many are ingenious in theory, who are unskilful in practice; and the best critics are not always the best writers.

Trapp was unquestionably a man of erudition, and well versed in ancient literature; and, had he been content to be a teacher without aspiring to excel as a poet, he would have gained more praise, and have escaped much severe criticism. He seems to have thought too contemptuously of rhyme; perhaps because Dryden chose this species of poetry; for he bore no good will to Dryden. His defence of blank verse, because it gives greater latitude of expression than rhyme, is just; and the justice of it a translator must often feel. If however it be the refuge of indolence, it deserves little regard. It is intended to reflect neither upon Trapp nor his opinions. Blank verse may even be best adapted to the *Eneid*: yet with regard to the pastorals I cannot but think, that Trapp was

sadly ensnared by his prejudices against rhyme. He makes them a strange sort of composition; rude and simple enough, but dull, insipid, and prosaick. It must be acknowledged, that he deserves more credit as a critick, than as a poet; and more applause for his admiration of Virgil, than for his taste in rendering him into English.

“ Intent to teach, too careless how to please,”

Is a line contained in a poetick tribute of a friend to our translator. Perhaps it was not meant to be the language of apology; nor can it ever be received as such. An author will not gain a single admirer by indifference of pleasing, nor conciliate one critick by braving censure. And that writer deserves and excites most tenderness, who, after aiming to please, throws himself on the mercy of his judges.

We wish not to animadvert with severity on a performance of so good a man as Trapp. He was respectable as a divine and a scholar, and estimable as a christian. But he was not great enough to distance adulation, and was fairly flattered into an undertaking, which was never to gain him applause.

After Dryden and Trapp, Pitt produced his translation of the *Eneid*. He professed not to enter the lists with Dryden, though some think that he has fairly gained the prize. Pitt was no less amiable as a man, than modest as an author. His competent fortune, with the leisure of an English Rector, gave him many opportunities above Dryden, who wrote for bread as well as fame. These opportunities he improved by retirement and the cultivation of a delicate taste. His poetical productions were numerous; many of which were written in early life, and never published.

As a translator he has many beauties mixed with some defects. He is too fond of alliteration; a figure which he sometimes repeats in such quick succession, that a severe critick would be prone to charge him with affectation.

The following lines afford an example :

Meanwhile loud thunders *rattle round* the sky,
And hail and rain in mingled tempest fly;
While floods on floods in *swelling turbid tides*
Roll roaring down the mountain's channel'd sides.

This versification is generally very correct and very equal. He has none of Dryden's great faults, and perhaps seldom reaches his greatest beauties. Taken as a whole he has exhibited more of Virgil than his predecessor. What Dryden wanted in leisure he had to supply by ready genius and uncommon exertion. If Pitt fell below him in powers of mind, he had an equivalent in time and opportunity.

Dryden has been accused by Spence in his *Polymetis* of ignorance of the allegories of Virgil; and Pitt has been commended by Warton for escaping all but three or four instances of such ignorance, where Dryden has been guilty of fifty.

A further comparison of these two translators, and a selection of a few passages from each, I shall attempt in the next number.

[We thank the writer of the following communication, for having discovered the imposition practised on the publick; in that contemptible work, called "Travels in America by Thomas Ashe," and which was ushered into the world by Sir Richard Phillips, who recently boasted so much of his scrupulous delicacy in publishing books. We shall always be obliged to all correspondents who will assist us in detecting similar deceptions.]

TO THE EDITORS OF THE ANTHOLOGY.

INFORMATION RESPECTING ASHE'S TRAVELS.

GENTLEMEN,

I REMEMBER, that many years since I met with an old book, the title of which was, "*Crudities hastily gobbled up in a Tour, &c.*" and think it would have been appropriate to the "TRAVELS IN AMERICA, by THOMAS ASHE, ESQ." As you have already given a very just "Review" of this extraordinary production, I shall not trouble you with detailing the many remarks I made in perusing the volume; but only request you to inform the publick, that it is a miserable compilation from a book published at Pittsburg, called "*The NAVIGATOR, or trader's useful guide in navigating the MONONGAHELA, ALLEGHENY, OHIO, and MISSISSIPPI; with a description of the TOWNS, VILLAGES, &c. on their banks: to which is added an account of LOUISIANA, and a notice of the MINES, MINERALS, NATURAL CURIOSITIES, &c. &c.*" Nearly the whole of this work, which consists of ninety four closely printed 12mo. pages, is copied, with very few verbal alterations; but interlarded with the most gross aspersions of the character of the settlers, the most odious misrepresentations of the effects of the climate, and the most extravagant exaggerations on the subject of the antiquities in the Western Territory. From personal knowledge and correct information, I can assert that "the account of the tessellated pavement, and other remarkable remains of Indian antiquity," near to Marietta; "the catacomb, with mummies," at Limestone; and the description of "the cave and hieroglyphicks," farther down the Ohio, are *travel-ler's wonders*, transcended only by the improbabilities of MUNCHAUSEN.

It is a mortifying consideration that, of the "TOUR IN OHIO" by a clergyman of Massachusetts in the year 1803, in which is a very accurate account of Indian antiquities, not copies enough could be disposed of to pay for the paper on which it was printed; while the base impositions of a pretended visitor of the same country, should meet with the most rapid and extensive sale! But such is American patronage! *Suis neglectis, alienos fovens.*

IOTA.

ACCOUNT OF MR. PELHAM'S SYSTEM OF NOTATION.

(Continued from page 83.)

HAVING, in our preceding numbers, given a concise account of the various methods, plans, and contrivances that have been suggested for facilitating the pronunciation of English, we

proceed to notice the immediate subject of the present communication, lately published, under the title of "A System of Notation; representing the sounds of alphabetical characters, by a new application of the accentual marks in present use, with such additions as were necessary to supply deficiencies: by William Pelham."

The author of this work, professes to shew the variable sounds of the consonants, by a slight change of figure, without essentially impairing their usual appearance; so that the reader will scarcely remark the change, unless for the purpose of removing any doubt respecting their true sound.

No alteration is made in the forms of the vowels, their variation of sound being distinguished by a uniform application of the common accentual marks, with the addition of a few new ones. By means of these characters, both the long and the short sounds of the vowels are distinctly noted.

The system is constructed on six short rules, *which admit of no exceptions.*

"1. Each vowel mark denotes one *invariable* sound, whatever the vowel or vowels may be, over which it is placed.

"2. Such consonants as are subject to variety of sound have slight additions to distinguish their respective variations.

"3. Silent, or inefficient vowels have no marks over them.

"4. Consonants merely redundant are not particularly noticed; but such as, if sounded, would vitiate the pronunciation of a word, are printed in *Italick*.

"5. The correct spelling of each word is preserved; their being no necessity for false spelling to direct the pronunciation.

"6. All the accentual marks in common use are retained; but limited in their effect, by the principle of each mark denoting one sound only."

Each character denoting an invariable sound, and every sound being provided for, the alphabet is rendered clear, consistent, and regular, and the necessity for false spelling completely superceded.

On a review of the methods suggested in the various publications which have preceded the present work, we find that no effectual step has been taken to remove the difficulties occasioned by the imperfect state of our alphabet. There seems to have been a general impression, that, as the Roman alphabet consists of twenty six letters, the English alphabet must contain the same number, though the English *language* evidently requires a different arrangement of its elementary principles.

In this dilemma, three modes of proceeding present themselves to the mind. The first is that which is commonly resorted to, viz. to call in the aid of the *Italick* alphabet, to supply the want of characters, while at the same time some of the redundant Roman letters are discarded. This necessarily induces a false orthography.

The second is to analyze the sounds of the English language, and to invent a new character for each elementary sound, to the total exclusion of all the letters now in use.

The third, which is certainly the least exceptionable, is that adopted in the present publication, in which the usual characters are preserved, and so modified as to obviate the necessity of having recourse

to a change in the orthography. No reason can be given why the English alphabet should be restricted to the number of letters adapted to the Latin language. In forcing the Roman alphabet to perform an office to which it is inadequate, we find the letters frequently confounded with each other. The consonants *c*, *s*, and *sh*, *f*, *fh*, *gh*, and *th*, deserve particular attention in this point of view.

In the System of Notation now under consideration, these irregularities are corrected, and the alphabetical characters systematically distinguished by their resemblances, and specifick differences.

The similarity, or rather, identity of sound represented by the Roman *c* and *s* in the words *cell*, and *sell*, is noted by the same mark being attached to those letters respectively.

The sound of *s* and *z* being the same in *visit* and *zeal*, their usual forms are retained, and as *c* in *suffice* has the same sound, it has the same termination of its points.

The consonants *c*, *s*, *t*, *ch*, and *sh*, having exactly the same sound, are systematically modified in *ocean*, *version*, *nation*, *chaise*, and *fashion*.

The combined consonants *fh* and *gh*, when they have the sound of *f*, have the top of the *h* turned, to resemble the Roman *f*; and the hissing aspirated *th* in *thin* being of the same family, has the top of the *h* turned in the same manner, to distinguish it from the vocal aspiration of *th* in *then*.

The powers of *ch* in *chorus*, and of *gh* in *ghost* are represented by the same manner of uniting the *h* with *c* and *g*.

The star placed over *ng* denotes its ringing sound in *bang*, *ling*; and as the single *n* has very nearly the same sound in *bank*, and *link*, the star is also placed over that letter.

The usual form of the letter *c* is retained when it has the power of *k* as in *can*, *cot*; and, when to this power is added the shortest sound of *e*, (or what is sometimes called *y* consonant) a single dot, expressive of this sound, is inserted into the *c*.

When the letter *f* expresses the sound of *v* as in *of*, its top is formed into a loop, similar to the *h* in *Stephen*, and the vocal aspiration of *th* in *then*.

The mere omission of the usual projection from the upper part of the *g* shews its power in *game*, *get*; and an upright projection from the same part, its power in *gem*, *gin*, &c. In the words *garden*, *regard*, and a few others, it takes the single dot, as *c* does in *card*, &c.

By simply bringing the top of the capital *J* to a level with the smaller letters, its uniform sound is denoted as heard in *June*, *Jar*, &c. and as the dot is exclusively appropriated to the shortest sound of *e*, it is applicable to *j* in the word *hallelujah* only.

The letter *r* has its usual jarring sound in *borrow*, *marry*, &c. and then retains its usual appearance, as it also does in *bar*, *mar*, &c. but when this letter is followed by *e* final, the sound of the *e* is transposed, and the *r* becomes *er* in *bare*, *mare*, *acre*, &c. This transposition of sound is represented by placing over the *r* the characteristic mark of the sound of *e* in *her*, *matter*, *latter*, &c.

Four forms of the letter *s* are necessary to express its variety of sound in *visit*, *vision*, *sell*, and *version*. In its junction with *h* in

fashion, it retains its characteristick form as the representative of the sound of *sh*.

When *t* retains its usual sound, its form remains unaltered; but when it assumes the sound of *sh*, as in *nation*, *motion*, its form is assimilated to the change, by the perpendicular terminations of the stroke across it.

The letter *x* has three sounds, viz. that of *gz*, represented by its usual figure, as in *exact*, *exert*; that of *ks*, as in *extol*, *expel*, denoted by the Italic *x* placed upright; and that of *z* in *beaux*, and some other foreign words in which the common Roman *x* appears laid on its side.

The sound of *y* initial being no other than the shortest sound of *e* is represented by the single point.

The usual form of *z* expresses its most general power, as in *zeal*, &c. but when it takes the vocal aspiration, as in *azure*, similar to *s* in *measure*, it has the same distinctive mark at the top.

The consonants *b*, *d*, *k*, *l*, *m*, *p*, *q*, *v*, and *w*, being uniform in their powers, require no alteration. The usual forms of *c*, *f*, *h*, *n*, *r*, *s*, *t*, *x*, *y*, and *z*, are likewise retained in certain cases, and in others, adapted to their respective variations of sound.

The number of the primitive vowel sounds in the English language does not exceed *eight*. Eight marks are therefore employed to represent them; and as each of these sounds may be divided into *long* and *short*, the latter are also noted by the same marks, variously modified.

The shortest sound of *e* is expressed by the single point. The junction of this point with the characteristick mark of long *oo* forms the long diphthongal sound of *u* in *muse*; and the same point being placed under short *oo* denotes the short quantity of the diphthong *u* in the first syllable of *museum*.

The diphthong *ou* or *ow* being compounded of two short vowel sounds, is also systematically represented by combining their appropriate marks, as in *loud*, *now*.

The diphthong *o* in *one* is also correctly represented by its appropriate marks, the lower one signifying the short sound of *oo*, and the upper, the short sound of *u* in *tun*.

The diphthong *i* or *y* being also compounded of two short sounds perfectly united would have had the appropriate marks of those sounds, if they could have been conveniently adapted; but the slender figure of the *i* not admitting of this conformity to *system*, the proper marks are commuted for the upright dots.

Thus it appears, that sixteen marks are sufficient to represent all the primitive vowel sounds in the English language, both long and short, and that these marks may be so combined as to express every compound sound resulting from their union.

To shew the practical utility of this scheme of notation it is applied to Dr. Johnson's elegant, philosophical romance of *RASSELAS*, than which there could not have been a better choice, whether we consider its moral beauties, or purity of style. The sounds of the words are accordingly exhibited on the left hand page, and the same matter is repeated on the opposite page for the sole purpose of

distinguishing the accented syllable ; so that the reader having at once in his view, both sound and accent, may readily correct any error in his pronunciation.

The usual, and just complaint of foreigners in studying the English language has been, that the letters are irregular in their application, and that the pronunciation and orthography are consequently at variance. In the work before us this complaint is effectually removed, every letter having a regular *invariable* sound, except when silent, in which case it is distinguished by the Italic character.

But though chiefly designed for the use of foreigners, it is not improbable that this book will be adopted by instructors of native youth, as an easy and pleasant mode of implanting in their pupils a knowledge of the elementary sounds of the language and their combination in words and syllables : for, although the pages of *Rasselas* have a formidable appearance on being opened promiscuously, a single inspection of the Alphabetical Tables will shew that the whole number of vowel marks does not exceed twenty one, and that even some of these are combinations. A boy of moderate capacity will soon perceive that each mark denotes a certain sound, and guided by these marks will soon be able to correct his own errors in reading.

It has been suggested, that the first step towards introducing this scheme of notation should have been in the form of a dictionary, and that its practical use should, afterwards, have been shewn in the present manner. Those however, who have to learn a whole language would probably be very willing to exchange the dry, tedious labour of seeking every word in a *Pronouncing Dictionary* for a mode of acquiring the pronunciation by perusing one of the most splendid compositions of which the language is capable.

As the sounds of all languages are naturally limited to the capacity of the organs of speech, the same system that is sufficient for one may, *with suitable modifications*, be applied to any other. Thus the consonants and vowel marks used in this work may be rendered useful in representing the sounds of the *French, Italian, Spanish, and Portuguese* languages.

In the course of the preceding sketch of the different methods of teaching pronunciation, a succinct account is given of a work of Mr. Elphinstone. The book is entitled "*English Orthoggraphy Epitomized, and Propriety's Pocket Diccionary ; containing dhe English roots arraigned and explained, wridh dhe system ov forming and impoarting dhe branches and dhe compounds ; dhe hoal constituting a digest ov dhe English diccion.*"

Among other curiosities it contains a *Praxis* on the sounds of *th*, composed by him for the purpose of illustrating his method of distinguishing those sounds, and his general plan of communicating the pronunciation.

We subjoin this Specimen, with a comparison of the manner in which the same purpose is effected in the "*System of Notation.*" We also present a view of the alphabetical types in order to place the subject as fully before our readers as our limits will permit.

MODIFICATION of the CONSONANTS.

The letters b, d, k, l, m, p, q, v, and w, being invariable in their sounds, retain their usual appearance.

The usual forms of c, f, h, n, r, s, t, x, and z are also retained ; but restricted to one sound each.

c	can	h	harp	t	matter
e	eard	j	jar	ʔ	motion
ç	çell	j	hallelujah	th	thin
ç	oçean	n	ban	th	then
c	suffice	ng	bang	wh	when
ch	chorus	n	bank	x	exert
ch	chaise	ph	philip	x	extol
ch	chain	ph	stephen	x	beaux
f	if	r	bar	z	zeal
f	of	r	bare	z	azure.
g	get	s	visit		
g	garden	s	vision		
g	gem	s	sell		
gh	ghost	s	version		
gh	laugh	sh	fashion		

Note. The common g is not used.

The letter y being always either a vowel or diphthong receives its appropriate vowel mark.

Though the English alphabet is usually considered as containing twenty-six letters, an accurate examination of the sounds represented by them will detect several repetitions, while some of the simple alphabetical powers are left unprovided for, except by very awkward combinations. As the radical tones of the language amount to twenty-eight, it is obvious, that the same number of letters would be sufficient for every combination ; and if the language were now to be new-modelled on philosophical principles, it might, doubtless, be made to harmonize in every part. But " who can hope to prevail on nations to change their practice, and make all their old books useless ?"

Imperious necessity, then, demanding the preservation of the letters and orthography to which we have been accustomed, has left no means of reconciling them, but that of adapting the letters to the pronunciation by slight changes in their appearance. And though the number of visible consonants is thereby increased to fifty, the number of primitive consonant sounds does not exceed twenty, as may be easily proved by withdrawing the repetitions.

VOWELS.

1. \wedge aw long, as heard in the words lord, law.
2. Δ aw short, as in laurel, lot.
3. \searrow ah long Italian a as in car.
4. \nearrow ah short Italian a in vicar.
5. \backslash long sound of a in bare, and of e in there.
6. \cdot same sound short, in barrel, and that.
7. $-$ ay long, slender, English a in mane.
8. \swarrow ay same sound short, in many, men.
9. \sim long sound of e in term, and u in cur.
10. \smile same sound short, in cutter, liquor.
11. $\ddot{\cdot}$ ee long, as in deem, eve.
12. $\cdot\cdot$ e short, as represented by i in dim, live.
13. \cdot shortest sound of e, as in ocean, or i in union.
14. $\dot{\cdot}$ eye long diphthongal i in mine, try.
15. \circ o long, as in mole, pole.
16. \circ o short, as in molest, polite.
17. $\circ\circ$ oo long, as u in rule, and oo in pool.
18. \frown oo short, as u in pull, and oo in took.
19. $\circ\dot{\cdot}$ yoo long diphthongal u in muse, unit.
20. $\circ\cdot$ yoo short diphthongal u in museum, unite.
21. \smile ow diphthong ou in loud, and ow in now.

On examining these sounds, the 13th (represented by the single point) will be found to be only a repetition of the 11th, pronounced very short, in forming the diphthong *ea* in *ocean*, and the diphthong *io* in *union*, &c.

The 14th sound is the diphthong *i* or *y*.

The 19th, 20th, and 21st are also diphthongs.

If these five be subtracted from the whole number of marks, and the remaining sixteen be equally divided into long and short, the result will shew that there are neither more nor less than *eight* primitive vowel sounds in the English language.

All the compound, or diphthongal sounds may be represented by variously combining these sixteen marks.

Simple.	{ Long,	Δ	\searrow	\backslash	$-$	\sim	$\ddot{\cdot}$	\circ	$\circ\circ$
	{ Skort,	\wedge	\nearrow	\cdot	\swarrow	\smile	$\cdot\cdot$	\circ	\frown
Compound.	{	$\Delta\cdot$	$\searrow\cdot$	$\backslash\cdot$	$\sim\cdot$	$\ddot{\cdot}\cdot$	$\circ\cdot$	$\circ\circ\cdot$	$\circ\dot{\cdot}$
	{	$\wedge\cdot$	$\nearrow\cdot$	$\cdot\cdot$	$\swarrow\cdot$	$\smile\cdot$	$\cdot\cdot\cdot$	$\circ\cdot\cdot$	$\frown\cdot$
	{	$\Delta\searrow$	$\Delta\backslash$	$\Delta-$	$\Delta\sim$	$\Delta\ddot{\cdot}$	$\Delta\circ$	$\Delta\circ\circ$	$\Delta\circ\dot{\cdot}$
	{	$\wedge\searrow$	$\wedge\backslash$	$\wedge-$	$\wedge\sim$	$\wedge\ddot{\cdot}$	$\wedge\circ$	$\wedge\circ\circ$	$\wedge\circ\dot{\cdot}$
	{	$\searrow\searrow$	$\searrow\backslash$	$\searrow-$	$\searrow\sim$	$\searrow\ddot{\cdot}$	$\searrow\circ$	$\searrow\circ\circ$	$\searrow\circ\dot{\cdot}$
	{	$\backslash\searrow$	$\backslash\backslash$	$\backslash-$	$\backslash\sim$	$\backslash\ddot{\cdot}$	$\backslash\circ$	$\backslash\circ\circ$	$\backslash\circ\dot{\cdot}$
	{	$\sim\searrow$	$\sim\backslash$	$\sim-$	$\sim\sim$	$\sim\ddot{\cdot}$	$\sim\circ$	$\sim\circ\circ$	$\sim\circ\dot{\cdot}$
	{	$\ddot{\cdot}\searrow$	$\ddot{\cdot}\backslash$	$\ddot{\cdot}-$	$\ddot{\cdot}\sim$	$\ddot{\cdot}\ddot{\cdot}$	$\ddot{\cdot}\circ$	$\ddot{\cdot}\circ\circ$	$\ddot{\cdot}\circ\dot{\cdot}$
	{	$\circ\searrow$	$\circ\backslash$	$\circ-$	$\circ\sim$	$\circ\ddot{\cdot}$	$\circ\circ$	$\circ\circ\circ$	$\circ\circ\dot{\cdot}$
	{	$\circ\circ\searrow$	$\circ\circ\backslash$	$\circ\circ-$	$\circ\circ\sim$	$\circ\circ\ddot{\cdot}$	$\circ\circ\circ$	$\circ\circ\circ\circ$	$\circ\circ\circ\dot{\cdot}$
	{	$\circ\circ\dot{\cdot}$	$\circ\circ\cdot\cdot$	$\circ\circ\cdot$	$\circ\circ\cdot\cdot$	$\circ\circ\cdot\cdot\cdot$	$\circ\circ\cdot\cdot\cdot$	$\circ\circ\cdot\cdot\cdot\cdot$	$\circ\circ\cdot\cdot\cdot\cdot\cdot$

TO' THEOPPHILUS INGLISH.

From Elphinstone's Orthoggraphy Epititomized.

Dhec, THE, dhe pepel welcom, onnest frend !
 Dhou comst dhe blis ov thouzands ! priddhee tel,
 Iz Martha ov Carmardhen evver dhare ?
 Dhe welthy, wordhy Martha ov Carmardhen !
 Dhence iz dhe grait Theopphila withdrawn ;
 Gon dhence to' Thistelworth, hware tumbels Tames !
 Hwen moov'd dhe hevvenly woomman dhiddher ? Dhen,
 Dhat fell foarth our ov ruithles weddensday ;
 Hwen dhe collizzion ov thic ellements,
 Foarc't livvid constellacions to' braik foarth.
 Nordhern dhe toor, dho soddhern waz imadgin'd
 Dhe jurney's destinacion. Herdest dhou
 Dhe cellebrated orrators, *dhat thri'*
 Thro' dhe hoal rainge ov ravvisht congregacions ?
Hix padhs dispredding fatnes ; hers, ov pece !
 Dheir tunefool moudhs dhey nevver wonce uncloz'd,
 Hwile sodjurn'd dhare dhy frend. Dhe theater
 Waz speechles az dhe poolpit. Naught waz herd
 Ov tradgic moudhing, naught of commic muze.

As each *vowel mark* on the opposite page represents a distinct *vowel sound*, its effect must be considered as entirely independent of the vowel, or vowels under it. *Thus in the words* *șee, șea, rëad, réd, réad, bōw, bōw, the sounds are expressed by- ș'' r'·d r'·d b^o b^o ; and the vowels under the marks are necessary with regard to orthography only.* It may further be observed, that the mark placed over the centre of two letters is not intended exclusively for either.

To theophilus english.

NOTE. *Silent consonants in Italicks.* Silent vowels have no marks over them.

thee, the, the people welcome, honest friend !
 thou com'st the bliss of thousands. prythee tell,
 is martha of earmarthen ever there ?
 the wealthy, worthy martha of earmarthen !
 thence is the great theophila withdrawn ;
 gone thence to thistleworth, where tumbles thames !
 when mov'd the heav'nly woman thither ? then,
 that fell fourth hour of ruthless wednesday,
 when the collision of thick elements
 forc'd livid constellations to break forth.
 northern the tour, though southern was imagin'd
 the journey's destination. heardest thou
 the celebrated orators, that thrill
 through the whole range of ravish'd congregations ?
 his paths disspreading fatness, hers of peace !
 their tuneful mouths they never once unclos'd
 while sojourn'd there thy friend. the theatre
 was speecheless as the pulpit. naught was heard
 of tragic mouthing, nought of comic muse.

Some errors of the press, exclusive of those enumerated in the Table of ERRATA, remain to be noticed, but we are gratified on finding that they are neither numerous nor important.

In the comparison of English and French vowels, line 18, the English word *full* should have been *bull*, to correspond with the spurious French word *bouille*, in the same line.

Page xxiii. line 1, instead of oall, read wall.

Same page, same line, collar, wallow.

Page xlv. line 21, mackine, machine.

xliv. line 13, oven, ocean.

FOR THE ANTHOLOGY.

CANANDAIGUA, FEBRUARY 4, 1809.

GENTLEMEN,

I HAVE been waiting some time for a private conveyance to transmit to you the annexed speeches of two of the Seneca Chiefs. I have now an opportunity by a friend going to Albany, who has engaged to look out for a safe conveyance thence to Boston.

The speech of Farmer's Brother is an interesting specimen of boldness of figure, and in one expression, Longinus would have given him credit for the true sublime. "The Great Spirit spoke to the whirlwind, and it was still."

The speech of Red Jacket, I think discovers the same beauties of imagery, united with shrewdness of remark and an extent of information, far, far beyond what we should have expected to find in the wandering tribes of Indians. I confess that, in perusing his speech, I felt humbled in the view of myself, considering the superior advantages I had enjoyed from childhood, to those granted to this man of the woods.

You may rely on the correctness of the speeches, as delivered by the Chiefs mentioned. I received Red Jacket's from a gentleman who was present when it was delivered, and wrote it sentence by sentence, as translated at the time by the interpreter.

[The following Speech was delivered in a publick Council at Genesee River, Nov. 21, 1798, by Ho-na-ya-wus, commonly called Farmer's Brother, and after being written as interpreted, it was signed by the principal Chiefs present, and sent to the Legislature of the State of New York.]

THE Sachems, Chiefs and Warriours of the Seneca Nation, to the Sachems and Chiefs assembled about the great Council Fire of the State of New York.

"*Brothers*; As you are once more assembled in council for the purpose of doing honour to yourselves, and justice to your country; we, your brothers, the Sachems, Chiefs, and Warriours of the Seneca Nation, request you to open your ears and give attention to our voice and wishes.

"*Brothers*; You will recollect the late contest between you and your father, the great king of England. This contest threw the inhabitants of this whole island into a great tumult and commotion, like a raging whirlwind which tears up the trees, and tosses to and fro the leaves, so that no one knows from whence they come, or where they will fall.

"*Brothers*; This whirlwind was so directed by the Great Spirit above, as to throw into our arms two of your infant children, Jasper Parrish, and Horatio Jones. We adopted them into our families and made them our children. We loved them and nourished them. They lived with us many years. At length, the Great Spirit spoke to the whirlwind, and it was still. A clear and uninterrupted sky appeared. The path of peace was opened, and the chain of friend-

ship was once more made bright. Then these our adopted children left us, to seek their relations. We wished them to remain among us, and promised, if they would return and live in our country, to give each of them a seat of land for them and their children to set down upon.

"*Brothers*; They have returned and have for several years past been serviceable to us as interpreters.* We still feel our hearts beat with affection for them, and now wish to fulfil the promise we made them, and to reward them for their services. We have therefore made up our minds to give them a seat of two square miles of land lying on the outlet of Lake Erie, about three miles below Black Rock, beginning at the mouth of a creek known by the name of Scoy-gu-quoy-des Creek, running one mile from the river Niagara, up said creek, thence northerly as the river runs two miles, thence westerly one mile to the river, thence up the river as the river runs, two miles to the place of beginning, so as to contain two square miles.

"*Brothers*; We have now made known to you our minds. We expect and earnestly request that you will permit our friends to receive this our gift, and will make the same good to them, according to the laws and customs of your nation.

"*Brothers*; Why should you hesitate to make our minds easy with regard to this our request? To you it is but a little thing, and have you not complied with the request, and confirmed the gift of our brothers the Oneidas, the Onondagas and Cayugas to their interpreters? And shall we ask and not be heard?

"*Brothers*; We send you this our speech, to which we expect your answer before the breaking up of your great council fire."

SILVA, No. 49.

Vivete, silvae !.....Virg. 8. Ec. 58.

Long live the silva.....Nosmetipsi.

CORINNA.

THE novel of Corinna has excited some interest, and perhaps it may give satisfaction to its admirers to know, that the principal character in it was drawn from the life. In one of the numbers of Aikin's *Athnaeum* is a biographical sketch of a female, who flourished, in Italy, in the latter part of the last century, corresponding in character very nearly to the fictitious Corinna. In name too they resemble. Her real family name was Fernandez; she assumed the cognomen of Corilla Olimpica. She was early famous for *improvisation*, and through her whole life was caressed and courted for her beauty and wit by the powerful, the elegant, and the learned.

* They reside with their families in the white settlements in the vicinity of the Indians. Captain Parrish is interpreter for the United States.

In the year 1781, she was crowned in the capitol of Rome by order of the pope as the reward of her distinguished talents. She spent the latter part of her life in retirement; and in the calmness and satisfaction of this period differed principally from her *almost* namesake Corinna.

In this coronation the pope imitated the coronation of Petrarch, which took place April 8, 1341. The following account of it is given by Gibbon. "From his earliest youth Petrarch aspired to the poetick crown. The academical honours of the three faculties had introduced a royal degree of master, or doctor in the art of poetry, and the title of poet laureat, which custom, rather than vanity perpetuates in the English court, was first invented by the Cesars of Germany. In the thirty sixth year of his age he was solicited to accept the object of his wishes; and on the same day in the solitude of Vaucluse, he received a similar and solemn invitation from the Senate of Rome, and the University of Paris. The learning of a theological school, and the ignorance of a lawless city were alike unqualified to bestow the ideal, though immortal wreath, which genius may obtain from the free applause of the publick and of posterity; but the candidate dismissed this troublesome reflection, and after some moments of complacency and suspense, preferred the summons of the metropolis of the world.

"The ceremony of his coronation was performed in the capitol by his friend and patron, the supreme magistrate of the republick. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of a herald, Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration; 'This is the reward of merit.' The people shouted, 'Long life to the capitol, and the poet!' A sonnet in praise of Rome was accepted, as the effusion of genius, and gratitude, and after the whole procession had visited the vatican, the profane wreath was suspended before the shrine of St. Peter. In the act, or diploma, which was presented to Petrarch, the title and prerogatives of Poet Laureat are revived in the capitol after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing at his choice, a crown of laurel, ivy or myrtle, of assuming the poetick habit, and of teaching, disputing, interpreting, and composing in all places whatsoever, and on all subjects of literature. They did him honour, but they did him justice."

EPIGRAMS,

Are easily made, but afford as much pleasure as a volume of grave irony. With the million of readers Swift is better known by a few verses, than by Gulliver.

At a certain whist party four jolly dogs met ;
 Dick, Hal, Tom, and Jack, were the names of the set ;
 Dick and Harry were partners, and had counted to eight ;
 "I've a notable hand," cries Dick to his mate.
 Hal cries, "Shew your cards, we've surely the game,"
 Then laid down his hand, and Dick did the same.
 "What the devil is this ?" cries Hal, in the dumps,
 "Why, Dick, you've no aces, nor faces, nor trumps ;"
 "That proves what I said," with a smile, replies Dick,
 "Tis a *not-able* hand, which can't take a trick."

Mr. Keffey, a sloven, to reform just preparing,
 Gave Priam a coat, somewhat worse for the wearing ;
 Then, turning, he said, and he smil'd as he said it,
 "I get rid of *bad habits*, and add to my credit."

Willy Wag went to see Charley Quirk,
 More fam'd for his books than his knowledge,
 In order to borrow a work
 Which he'd sought for in vain over college.

But Charley replied, "My dear friend,
 You must know, I have sworn and agreed
 My books from my room not to lend,
 But you may sit by my fire and read."

Now it happened by chance on the morrow,
 That Quirk, with a cold, quivering air,
 Came, his neighbour Will's bellows to borrow,
 For his own they were out of repair.

But Willy replied, "My dear friend,
 I have sworn and agreed, you must know,
 That my bellows I never will lend,
 But you may sit by my fire and blow."

CICERO,

Was one of the soundest moralists and most elegant historians, as well as the most illustrious of orators. He wrote seven books on his favourite art ; but no treatise, if we may believe the uniform reports of antiquity, could comment on his rules like his own living and immortal eloquence. His wonderful sweetness ; his inexhaustible copiousness ; his tenderness ; the sharpness of his irony ; these are the things which render Cicero the orator of the world and the instructor of every age. If he was deficient any where, it was where we should least suspect his deficiency, in his knowledge of general jurisprudence. There are those, however, who maintain, that Cicero is most of all to be admired for his profound and

intimate acquaintance with the civil law ; and assert, that his writings are the best introduction to the study of that science. His treatise, *De Legibus*, is a proof that he was a philosophick genius ; his *De Oratore* demonstrates him an acute genius ; and all his orations show him a fine genius. He seems deeply to have studied, and clearly to have comprehended the nature of things ; and it is certain, that he expanded, enriched, and beautified every subject, that he touched. So that the question remains undetermined, whether he is the more to be revered for his strength and solidity, or loved for his amenity and grace. Add to this, he was a good patriot, a good friend, and a good man. The firmness of his nerves was, indeed, unequal to the greatness of his soul ; though the act, for which he was hailed the father of his country, was his vigilant detection of the conspiracy of Cataline, and his successful exposure of the crime of that monster of vice. The termination of this great man's life is at once an instance of the changeableness of fortune, and the kindness of that omniscient Power, by which fortune is controlled, in concealing from us the future by an impenetrable veil. Would Cicero have been thus energetick in detecting Cataline's conspiracy, had he known that he should have died by the hand of M. Anthony ? Would he have summoned resolution to have overwhelmed with his eloquence the detested Clodius, if he had foreseen that his tongue would have been pierced by the bodkin of Fulvia ? Or what pleasure could he have taken in the education of a darling son, if his prescience had shown him that son contending for the honour of being the greatest.....drunkard in the Roman empire ?

PHILIPS.....MILTON.

There is something so exquisitely tender in the conclusion of the first book of Philips's "*Cyder*," that the censure it conveys is almost forgotten in the pity excited by knowing that Milton wanted that sense, which, once lost or hurt, can never be recovered or restored.

Oh, had but he, that first ennobled song
 With holy rapture, like his Abdiel been ;
 'Mong many faithless, strictly faithful found ;
 Unpity'd, he should not have wail'd his orbs,
 That roll'd in vain to find the piercing ray,
 And found no dawn, by dim suffusion veiled !
 But he....however, let the Muse abstain,
 Nor blast his fame, from whom she learnt to sing,
 In much inferiour strains, groveling beneath
 The Olympian hill, on plains and vates intent
 Mean follower.

PERVERSION OF LANGUAGE.

All living languages are exposed to corruption, as an inevitable consequence of new habits of foreign intercourse or of domestick life. Every one, however, ought to oppose the introduction of a

word, whose meaning is already expressed by one in present use ; and still more careful should we be to employ words only in the sense, authorized by the purest writers. In this respect abuses are more numerous in our country, and more dangerous, because less observable, than in the use of new words. Our political gazettes are even more effective in debasing our language than our morals.

A few days ago travelling through a village near Boston, I was struck by a ridiculous instance of the misuse of words in an advertisement by the "Overseers of the Poor," which may be worthy of preservation.

TAKE NOTICE.

The poor of the town of Chelmsford will be *vandued* as usual, on Friday the 24th. inst. at 4 o'clock P. M. at the house of Oliver Barron, Esq. The persons to be *set up* are the Widow Ruth Dutton, Ester Warner, Abigail Farmer, Samsom Farmer, &c.

Chelmsford; Feb. 11, 1809.

The "Bill of Rights" of this commonwealth declares, all men are born free and equal ; yet the officers of a petty corporation dare to offer for sale in open market the bodies of their fellow citizens, who are thus condemned to slavery for no other crime than their poverty.

Heu! fuge crudelis terras, fuge litus avaram.

MILITARY PROWESS OF THE FRENCH AND ENGLISH.

It has been generally considered, that the French are superiour by land, and the English by sea. Numberless victories, even with inferiour force, oblige us to acknowledge the maritime superiority of the latter. But are the French with equal numbers superiour by land? If we appeal to history, we must answer in the negative. Even recent examples, as Alexandria, Maida, and Portugal, would lead an impartial inquirer to conclude, that the French are indebted for their reputation more to superiority of numbers than of prowess. The French are more active, and outstrip all competitors in the rapidity of their marches ; the English are more firm, and are said to be the only troops in Europe, who are not vanquished by being outflanked. The French are distinguished by their enthusiasm and martial ardour ; the English are commended for a cool head, and calm collected courage. The French are superiour in the military skill of their officers ; the English in the steady valour and physical power of their soldiers. For safety I should prefer being with a small body of English, opposed to an equal number of French ; but where the armies on both sides are extensive, I should probably feel myself more secure with the French.

CRITICISM.

In that species of composition, called by the French and Spanish, *romances*, though our language does not acknowledge the word in that signification, I have often noticed much childishness

and insignificance. This truth occurred to me, as I read lately the ballad or romance of the Restless Old Woman, which runs in this way.

There was an old woman, and what do you think ?
She lived upon nothing but victuals and drink;
Victuals and drink were the chief of her diet ;
And yet this old woman she never was quiet.

Concerning this performance there can be but one opinion. In smoothness and flow of verse it is admirable, perhaps superiour to any piece of equal length in the language ; but in plan and incident it is manifestly trivial, neither do I see " that it inculcates any truth moral, or political."

I have noticed one glaring inconsistency in this piece ; let criticism, if it can, reconcile the sweeping assertion in the second part, that the heroine lived upon nothing but victuals and drink, with the qualified observation in the third, that these substances were the chief of her diet.

NOTE BY THE EDITORS.

Beside the well known maxim, omne majus in se continet minus ; we can rectify the learned critick's mistake, by informing him, that we have consulted many copies of this romance, which read uniformly,

Victuals and drink were the *whole* of her diet.

Herewith agreeth also the Greek version of a very learned commentator :

Επλοτο τίς γένος ἀγα ποτνια, δία γυναίκα,
Μένον ἔχε τρέφον, δαίτα, δειπάα τε μέλαν·
Λάβτος ἀγ' ἦδε πίττωο ἰοί σκορροσατο δυμον,
Αἰ, αἰ, οὐδέμιασ τυγχαται προυχιασ.

[The two following articles are not for 'black letter dogs,' nor prowlers after Greek and Latin ; the Silva has thickets and briars enough for them ; but they are destined exclusively to affect that part of creation, that have so often affected me.]

A MELANCHOLY OCCURRENCE.

A singular and calamitous event, which happened in Germany, and which was long involved in the deepest mystery, was brought to light a few years since. The baron de, when a young man, was married to a young and lovely woman, to whom he was fondly attached. A party of the friends of the family were invited to pass some days with them at his mansion in the country, to celebrate this happy event. On the evening of the marriage, they were amusing themselves with playing "hide and go seek." During the game, every one had been found but the bride, and they were all employed in seeking her, wondering how well she had hid herself. Not being able to find her, nor obtaining any answer to their repeated calls, they became alarmed ; and every one, with all

the servants, were employed in the search. The house was ransacked from the chambers to the cellar. The garden, the grounds about, every place was explored in vain. Thinking she might have been carried off, if she had gone out of the house, persons were despatched round the neighbourhood, and on all the different roads. Nothing could be heard of her. Letters and every inquiry were afterwards made, to no purpose. The husband lamented his misfortune, never married, and was always tortured with his mysterious loss. After a lapse of thirty years, the house was destined to be thoroughly repaired. In removing the rubbish from a neglected garret, there was among it, a large antiquated trunk ; on opening it, they found a skeleton, with some fragments of female dress ; on examination, they were recognized to have been part of the bridal dress of the unfortunate lady ; and, that she had concealed herself in this trunk, which fastening with a spring lock, the top had fallen, and that she had miserably perished.

AN INSTANCE OF EXCUSABLE FRIGHT.

A lady of my acquaintance, in France, related to me a story which happened to herself. The circumstance took place at Lyons ; she was, at the time, a young girl, and her chamber was on the first floor. It was a custom, at that time, as in other catholick countries, for the monks to go about at midnight, on a particular night in the year, ringing a small bell, and calling upon every one, in a solemn tone of voice, to pray for the souls of the dead. They had just awoke her with this sad ceremony, when she heard a noise below, and presently something began to mount the stairs, dragging a chain ; she became more alarmed on finding it come nearer, till, her door being a-jar, it entered the room ; and, coming towards the bed, her fright increased, till it jumped on her bed. This deprived her of all power of speech or motion. After some minutes, recovering a little, she put out her hand, and found it was a large monkey, that was kept chained in the lower part of the house ; but who, having got loose, had leisurely entered the room, and placed himself in that situation.

FOR THE ANTHOLOGY.

ORIGINAL LETTERS ;

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN THIS COUNTRY.

LETTER TWENTY SEVENTH.*PARIS, DECEMBER 30, 1805.*

MY DEAR SISTER,

I AM extremely obliged to you for your constant recollection of us ; but you must not expect of me that regular supply of letters which I felt obliged to furnish, when I was the only writer in the family. As writes one letter almost every day, I do not think you can be famished for want of this mental nutrition ; and the fear of saying the same things which she has said, prevents my saying any thing. Indeed, what have we to say ? There is not a door of a French family in Paris, which is not barred to us ; and, having run over all the lions, tygers, spectacles, shews, and wonders, which may be done in three weeks, we lead the most humdrum sort of a life that can possibly be imagined.

I do not recollect, that I ever passed my time in such a regular, quiet, undisturbed, uninteresting manner, since I went to school with my sachel on my back. Indeed, when a boy, I had my play days, and diversions ; now we have none. The plays I do not relish, for the most obvious reason in the world, that I very imperfectly understand them. In addition to this, I always get tired of publick spectacles of this nature in a very short time.

Our days pass off with an uniformity, of which people, who think foreign countries replete with charms, can form no idea. The only amusement I have, is an attendance on the lectures at a place called the "Athenaeum of Strangers." We have always two, and generally three lectures a day, delivered by some of the ablest men in France. The subjects are, cosmography, history, Italian language, natural history, chymistry, &c. I have deriyed a vast deal of entertainment from these lectures.

I take some pleasure, also, in examining that part of the French character, which their journals, their publick amusements, and the streets afford. If we are not admitted into the recesses of private life ; if we can form no idea of their domestick character ; they cannot prevent our seeing those strong traits which they exhibit to the world. The French have been called a *frivolous people* ; I think the epithet ill applied, at least, to the French of the present day. They are a very gay, lively people, possessing a sensibility which renders them alive to every thing ; of course, they are easily elated, or as easily depressed. But I can never agree to call the Celts, who fought the Roman legions with so much obstinate courage, nor the modern Franks, who pursue national glory with an enthusiasm never exceeded by any nation, a *frivolous* people. Men who love their country ardently ; who are ready to quit all their pleas-

ures and amusements to encounter the hardships and dangers of the field, are every thing rather than *frivolous*. The French, too, are a very industrious people. In the country, or in the city, you will find few nations more ardent in their industry than the French. But, loving pleasure, as they love glory, more ardently than others, and enjoying that eternal gaiety of heart, of which the *phlegmatick* strangers who visit them can *form no idea*, they are branded with the title of *triflers*. Perhaps there is nothing which appears so disgusting to us as *mirth*, when we do not partake in it ; and yet there is certainly nothing more rational, nor more wise, when it is innocent.

Nobody entertains a more thorough contempt than I do for what are called sketches of *national character*, drawn by strangers who make a flying visit through a country, and pretend to fathom, at a glance, all the traits and characteristics by which one nation is distinguished from another. A residence of a few months, weeks, or even *days*, has often sufficed to furnish a book-maker with anecdotes and materials for many a weighty volume. I have seen, that access to private circles in Europe is difficult, if not impossible ; and that the barriers offered by difference of language, manners, and by distrust, are almost insurmountable. Since I have been in France, I have amused myself in reading *French* accounts of travels in our country, and I take them to be pretty fair specimens of the correctness of all this class of writers ; for surely no country, by its hospitality, its frankness, its attachment to foreigners, offers so great advantages as our's does, to those who would paint the character of a nation. Yet, perhaps, there cannot be any thing more ridiculous, than the sketches which some of these writers give of the state of our manners.

I will give you one instance only, which will be sufficient, because a criticism on their works is not the object of this letter ; but the remark is made simply as an introduction to some sketches of French manners. A French traveller remarks, that "the *Americans in general*, even the *most genteel* (to use his own words) "*se mouvent avec les doigts*" blow their noses with their fingers, and use their pocket handkerchiefs *only as towels*." After this, you would, perhaps, be surprised to see me attempt any thing like a sketch of French manners, but I do it, declaring that I only seize those particularities, or traits, which are obvious to the eye of the *passenger*, which he *who runs may read*, and which, perhaps, a more intimate acquaintance would cause to vanish.

The French have been called a *polite* people. It was formerly said, that down to the lacquey behind the coach, or even the cleaner of your boots, there was a delicacy and politeness, which, if insincere, nevertheless contributed to the charm of society. Whether the revolution, or any *other* cause, has produced a change, it is most certain that a *change* has taken place ; and, though you still find "mille protestations de respect," a thousand assurances of respect, though every one assures you, that your company is "infiniment agreeable," infinitely agreeable ; yet, in general, you find the same rudeness and incivility, the same indifference to your accommodation, for which John Bull has been deservedly condemned. A

stranger in a publick place is squeezed, crowded, jostled in the same savage manner, as at Vauxhall.

Nor do I perceive any difference in their treatment to your sex. At the theatres, at the publick lectures, in all publick spectacles, a gentleman will permit a lady to peep through the angles of his elbows, without even enlarging those angles for her accommodation, much less removing to give her place. Nor do I find that disposition to make a stranger forget his misfortunes in not speaking their language intelligibly, which I have heard represented as peculiar to them. On the contrary, they appear to think every stranger a savage, who does not speak it well, and to increase his embarrassment by laughing and ridiculing him. Such instances, at least, I have witnessed. The French ladies *are said* to have preserved their ancient love of intrigue; of this I can say nothing, but from report; but they certainly have retained their love and *taste for dress*, which is a presumptive proof of the other. No people change their dress so often as the French ladies, and certainly none discover such a fertility and delicacy of taste. When I went over to England from France last year, I thought myself transported to a country of Hottentots, so awkward and outré were the dresses of the ladies. The fashions change here *in toto* about once a month; lesser variations take place every week. The French gentlemen, economical in every thing else, are profuse on their *new made wives*, and on their mistresses. The best trade in France, I should think, was that of the jewellers; next to that will rank the milliners; and after those, in successive order, will come the mantuamakers, flower manufacturers, glove and hosiery merchants.

The perruquier I had forgotten. I humbly beg his pardon, because all society would cease without his useful, and indeed indispensable assistance.

While the ladies are so attentive to their appearance, the gentlemen are as grossly negligent of theirs. In general, the French young men are the most ill-dressed people I have ever seen. Frock coats, or what we should call great coats, or surtouts, *without coats* under them; their hair dishevelled, and extremely bad hats, form a general appearance extremely disgusting. There are, however, exceptions; and the palais royal sometimes may exhibit slipped pantaloons, who may vie with the beaux of Bond street.

FOR THE ANTHOLOGY.

VOLTAIRE AND BETTINELLI.

GENTLEMEN,

FEW of the readers of the Anthology have perhaps ever heard even of the name of father Saverio Bettinelli, a religious monk of Verona, one of the best poets, and most distinguished criticks, which Italy produced in the last half century. He commenced his

poetical career with the publication of tragedies and poems in blank verse, and he terminated it with that of epigrams and fugitive pieces, which is not the common course with men of genius. He probably believed, that in his youth, when the mind is in its full vigour and when genius is irresistibly stimulated by the love and the hope of glory, that it was his duty to devote himself to productions of a superiour magnitude, but that in his old age, on the contrary, he might write for his amusement, and enjoy, as his *leisure* permitted, that facility acquired by long experience. He was much celebrated at the time count Algorotti was at Berlin, at whose recommendation the great Frederick was anxious to have him, if not to himself or at the academy, at least at Breslau. For fifty years, he never ceased publishing his works; sometimes in prose and sometimes in verse, in which he is said to have discovered wit, taste, erudition, and philosophy. In 1792, he published a small volume in octavo, entitled "Letters to Lesbia Cedonia, from Diodoro Delfico, on Epigrams." This Lesbia Cedonia, to whom the letters are addressed, is Madam Guardo Grismondi, and Didoro Delfico is no other than father Bettinelli. It is well known, that, in Italy, all the members of the academy of Arcadia, male and female, assumed Greek names, under which they disguised themselves in their writings.

It is not my intention to make many observations on the particular subject of these letters; on the nature and style of epigram. The author believes, that the French have displayed the highest degree of wit and genius in this species of poetry, and in fact there is not in any language so many excellent epigrams as in that of France.

Bettinelli wishes to know, why the Italians have not discovered much taste for epigrams, and the reason which he gives is *the grave character of the nation*; but it is difficult to conceive, that a nation which has produced harlequins and punchinellos, which for so long a period has filled all Europe, with merry-andrews and buffoons, should possess too much gravity to relish an epigram, and that the language, which is said to be the most supple of all Europe, the richest in burlesque poetry, should not be appropriate to epigrammatic wit. But I pass to that part of Bettinelli's letters, which is the more immediate object of this communication.

He declares, that the rage for epigram was such at Paris, during his residence there, that he himself was the object of many epigrams and songs, which were then in circulation. "I declare," adds he "that my vanity was not much flattered by it, and I determined to avoid this species of renown; to regain the frontier, and to make a visit to Voltaire, who had invited me."

Previously however to the execution of his project, he went to Luneville, where Stanislaus, the former king of Poland, preserving the dignities of royalty, enjoyed a sufficient authority to do much good, to encourage letters, which he sincerely loved, and to attract around him the Frenchmen, at that time the most distinguished for wit, politeness and talents.

"Notwithstanding the repeated invitations of Voltaire," says Bettinelli, "I feared to go near him. I declare I feared his verse

tile humour and his licentious principles, but a circumstance determined me. One day, when I was at Luneville in presence of the king of Poland, conversation fell on Voltaire, who had just written to that prince, that he had five hundred thousand francs, with which he wished to purchase land in Lorraine, 'that he might die,' as he said, 'in the neighbourhood of his Marcus Aurelius.'

Stanislaus wished for nothing better, than to have him at his court, and his love for the Lorrains made him desire to get into the country, the five hundred thousand francs of Voltaire. "But I dare not trust myself to him," said Stanislaus, "I know that he would soon wish to open a gate to enter into France; notwithstanding, if he would only become reasonable, I should see him with pleasure." When Bettinelli announced his departure for Lyons, Stanislaus proposed that he should go to Geneva to see Voltaire, and to demand of him if he really desired to establish himself in Lorraine. This proposal determined Bettinelli, who, instead of going to Lyons, went to Geneva, and proceeds to the *Delices*, the house of Voltaire. I have thought, that the most interesting details of the conversation, as related by Bettinelli, might afford some amusement to the readers of the Anthology, and I flatter myself that I shall be pardoned for not adhering with scrupulous fidelity to a literal translation. It is particularly in the language of brilliant conversation, that a translator may be excused in taking some liberty with the original.

"I found Voltaire," says he, "in his conversation, as we find him in his writings; epigram seemed to dwell on his lips and to sparkle in his eyes. These were two torches, in which were discernable, as well as in his conversation, a vivid flash of benignity and malice. Every thing which proceeded from his mouth assumed a lively and philosophick turn.

"When I arrived at the *Delices*, he was in his garden. I walked up and introduced myself. 'What,' cried he, 'an Italian, a jesuit, Bettinelli. It is too great an honour for my cottage. I am only a peasant as you see me,' said he, in pointing to his staff, which had a mattock at one end and a pruning hook at the other. 'It is with these utensils that I cultivate my garden, as my salad, my grain; but my harvest is more abundant than the product of every thing I ever inserted in books for the good of humanity.' His singular and grotesque appearance made an impression upon me, for which I was not prepared. Under a bonnet of black velvet, which almost covered his eyes, I saw an immense perwig which veiled three fourths of his visage, and rendered his nose and chin more prominent. His body was enveloped in a pelice from head to foot. His countenance and his smile were full of expression. I declared to him the pleasure I felt in finding him in so good a state of health, which permitted him thus to brave the vigour of winter. 'Oh! You Italians,' replied he to me, 'you imagine that we ought to hide ourselves in a hole like the rats who dwell on those mountains of ice and snow; but your Alps are nothing to us but a spectacle and a beautiful perspective. Here on the bank of the Lemnan lake, defended against the winds of the north, I envy not you your lakes of Coma and Guarda. In this solitary place, I repress

Catullus, in his little isle of Sermio. He there made beautiful elegies, and I here make fine georgicks.' I then presented to him the letter which the king of Poland had given me for him. At first glance, I saw very well that he divined the object of my visit, and that some epigram was about to fall on my royal commission. 'Oh, my dear,' exclaims he, taking the letter from my hand, 'stay with us. We breathe here the air of liberty; the air of immortality. I have just purchased a small territory near here (Ferney) and here I intend to terminate my life, but let us go into the house.' These few words of the old man made me comprehend that there was an end to the negotiation, and suddenly despoiled me of the honours of the embassy.

"Voltaire never could speak of Italy, which he otherwise elevated to the heavens, without pouring out his venom against Italian slavery, the inquisition, &c.

"Conversation frequently fell on the king of Prussia, who after having lost a battle, as Voltaire had just been informed, had beaten the duke Deux Pont, raised the siege of Neiss and Leipsig, and chased the Austrians into Bohemia. 'Is it possible,' exclaimed Voltaire, 'that man always astonishes me, I am angry that I have quarrelled with him.' He admired in this prince the celerity of Cesar, but his admiration always terminated by some epigram against Cesar. He had a monkey which he called Luc, and he often pleased himself in giving this name to the king of Prussia. I expressed to him on one occasion my surprise; 'don't you see,' replied he to me, 'that my monkey bites all the world, and then grins at it.'

"I had communicated to him in 1760, at his own request, my remarks upon some errors which had escaped him in his Universal History relative to Italy and Italian literature; for which he thanked me in a letter, in which at the same time he thundered, agreeably to his manner, against the inquisition, the servitude of the Italians, the liberty of the English, the hypocrisy of the Genevese ministry. He concluded by this passage, 'Have you heard any thing said of the poetry of the king of Prussia. There is no hypocrisy in that. He speaks of christians as Julian spoke of them. The probability is, that the Latin and Greek churches, united under M. de Soltikof and Marshal Daun, will excommunicate him with cannon balls; but he will defend himself like the devil. We are very certain, both you and I, that he will be damned; but we are not so certain that he will be beaten.'

"I often made reflections on the fecundity of his mind, contrasting it with the emaciated state of his body. What author has ever written more original thoughts, often profoundly conceived, always ingeniously expressed?

"I have sometimes thought, that his slow and abrupt manner of conversation was occasioned by his desire to gain time in speaking, that he might be more sarcastick; but this manner had become habitual, and one would have supposed that he was reading, when he was only conversing.

“ He often introduced into his conversation Italian phrases and quotations from Tasso and Ariosto, but with his French pronunciation, of which he never could divest himself. I declared to him one day my astonishment, that in his essay on epick poetry he had done so much injustice to Ariosto, whose species of wit appeared so analogous to his taste. We entered into discussion on the subject, and it was not difficult to prove to him that the author of Orlando was a great poet ; that he deserved to be regarded otherwise than as a jocose and fantastical author ; and that his defects were the defects of his age and not of his genius. Voltaire promised me to read Ariosto again, and in fact I have seen a new edition of his essay, in which he speaks with more justice and decency.

“ He read some of my poetry, of which he said the most flattering things, particularly on the elegies which I had made of the king of Prussia, Gallileo, and Newton. He continued to declaim against superstition, the inquisition of the court of Rome, monarchy, &c. On this occasion he cited to me the saying of cardinal Passeoni to a traveller, ‘ it is a great miracle, that the church has lost nothing this year.’

“ I dined with him one day at his new house at Ferney ; after dinner he said, ‘ I have eaten too much. I shall not live long enough to inhabit my new acquisition ; but I will enjoy myself. I am a little of glutton ; Horace was so before me ; trahit sua quemque voluptas. We must rock the baby in the cradle, till he goes to sleep.’

“ It is true that he belonged to the epicurean herd, as in other respects he was like Diogenes. He wished, however, to be alternately Socrates and Aristippus. He said sometimes, that he was dying ; at other times that he was indebted to Tronchin for his life and health ; but at the same time he ridiculed physick and the physician. Tronchin on his part was not very well satisfied with his patient. When I informed this excellent man of my departure, ‘ It is very well,’ said he to me, ‘ it is truly astonishing, that since you have been here he has not indulged himself in any of his accustomed whims. *Nemo sic impar sibi*. Go, my father.’ Few persons can boast of such an equality of Voltarian humour.

“ The most envenomed shafts of his malice were especially pointed at the authors of the greatest celebrity, of whom Voltaire thought he had reason to complain. It is well known how he treated Maupertuis, Popignan, Rousseau, with whom he was at open war. But he did not always spare those with whom he had not quarrelled ; such as Montesquieu, Duclos, Helvetius. The book ‘ de l’Esprit,’ had just appeared, and had at Paris the greatest celebrity. Voltaire thus characterized it ; ‘ The title is ambiguous ; the work is without method ; there are many things common and superficial, and the original are false or problemetical. It was Duclos,’ added he, ‘ who inspired Helvetius with the courage to print his book, but he did not defend him against persecution.’ Duclos, according to him, possessed a caustick, heavy understanding, and a bad taste. Voltaire was at Paris when l’Esprit appeared.

“ Helvetius, who was attached to the court, presented his work himself to the royal family, which was most graciously received. I

was charmed at this. I knew Helvetius. He was a mild, reasonable man, universally beloved, and who was not generally thought to be capable of composing such a work. But some weeks after, my eyes were opened. I was in the antichamber of the dauphin. The prince went from his apartment holding in his hands a copy of l'Esprit; he said aloud that he was going to the queen to show her the sweet things that her maitre d'hotel had printed. Then burst forth the tempest against the book and the author. 'What folly,' said Voltaire, 'that you would make him a philosopher at court, and a courtier among philosophers.'

"The most extraordinary conversation which I heard at Paris, was from the mouth of madam Graffigny, the celebrated author of 'Cenies,' and the 'Peruvian Letters.' She was the maternal aunt of Helvetius. I supposed that she would of course be partial to her nephew. 'Would you have believed it,' said she to me, one day, 'that a great part of l'Esprit and almost all the notes are only the sweepings of my apartment. He has collected every thing good of my conversation, and has borrowed from my guests a dozen bon mots.' Voltaire laughed much at this recital when I related it to him; and he mentioned a multitude of anecdotes of a similar nature about most of the wits of Paris, even of those who were his most zealous admirers. The only person, of whom I ever heard him speak with esteem and enthusiasm, is madame Chatelet, of whom he had many portraits in his apartments, and one of which he pointed to me, one day, and said to me, *behold my immortal Emilie.*"

FOR THE ANTHOLOGY.

OBSERVATIONS ON PROFESSOR HAÜY'S NATURAL PHILOSOPHY.

THE reputation of the Abbé Haüy has long since been established in the philosophical world, by his profound researches on the laws of crystallography, by the discoveries which have flowed from his investigations, and their application to the objects of mineralogical science, founded on the firm basis of geometrical demonstration. The labours of this celebrated man, however, have not been confined to one portion of the extended circle of physical science. His comprehensive mind has ranged through all its departments; observed their relation and mutual dependence, and displayed to the world their connection, in a work, entitled, *An Elementary Treatise on Natural Philosophy*. This work, published subsequent to that on *Mineralogy*, has been received with almost equal applause. It appeared in 1803, and was intended for the use of the French National Lyceum, in conjunction with the valuable *Treatise of Biot on Elementary or Physical Astronomy*, and the *Elements of Mechanicks of Francoeur*. These three works

were thus connected, and were meant, by their authors, to form an elementary system of Physicks or Natural Philosophy. The work of M. Haüy has been translated into the different languages of the continent of Europe, and is at length presented to us in an English dress by Mr. Gregory of Woolwich.

We propose to present to our readers a short analysis of this valuable work. In the introduction to these Elements, the Abbé observes; "The different points of view under which natural bodies, and the phenomena which they present, may be examined, have given rise to many kinds of study, which are multiplied as the progress of mental illumination has added new branches to the sciences already formed. The aggregate of all the knowledge thus resulting has furnished the three grand divisions, to which have been given the names of Physicks, Chymistry, and Natural History. If we consider in bodies their general and permanent properties, or, if the changes that these bodies undergo are slight and transitory, so that the causes which produced them need only disappear, in order that the bodies may return to their former state; if, moreover, the laws, which determine the reciprocal action of the same bodies are propagated to distances more or less considerable, the results of our observations remain within the limits of physicks, or natural philosophy; but, when the phenomena depend on an intimate action, which the moleculee of bodies exercise on each other, at distances nearly infinitely small, and in virtue of which these moleculee separate, to reunite in different order, and produce new combinations, or new properties, the study of the phenomena belongs to Chymistry; lastly, if our attention be directed towards the particular beings, of which some have the enjoyment of life, and of spontaneous motion, others live without moving of themselves, and others have solely a structure without organization; and if our object be to class and describe those beings, the point of view which is thus offered us embraces the whole of Natural History, comprehending three sciences, distinguished by the names of Zoology, Botany, and Mineralogy."

These definitions, however, though correct, are too concise to be readily comprehended by those, who are just entering on the study of physicks; and we shall, therefore, take the liberty of illustrating, by extending the observations of the learned Abbé. A very superficial view of the circle of human science; is sufficient to impress us with the difference existing between its objects. In one class we are presented with the history of the intellectual faculties, the operation of moral causes in the developement of the powers of the mind, and are made to recognise the relations and obligations attached to man, as a member of society, and a dependant on the bounty of a benevolent Creator. In another we trace the connection of objects; which, in their aggregate, constitute material nature; we observe the effects resulting from the motions and reciprocal actions of these substances; we generalize this assemblage of facts; and, by a long series of philosophical induction, embody them into a system of physical laws. Hence it is obvious, that all our knowledge is ultimately resolved into two great divisions, one of which is

denominated Intellectual, the other Physical science. In the prosecution of our analysis, we observe, that the various branches of physical science, though connected with each other by the identity of their ultimate object, the investigation of the properties and relations of the various species of matter and the laws by which they are regulated in their reciprocal action, are characterized in detail by very peculiar principles, sufficiently extended to constitute them, in the present state of our knowledge, distinct sciences. Some of these we find limited in their actions, and producing, as effects, sensible motions on masses of matter, in consequence of the operation of an universal principle, evolved by the genius of the great Newton, and denominated attraction, or gravitation. It is also obvious, that when this law ceases to act, when bodies have lost the principle of motion, they are, with regard to their properties and relations, precisely the same as before they were submitted to its operation. In others, the objects, instead of being in masses and subjected to sensible motions, are the particles of bodies, and the effects are to be referred to the exertion of this principle at distances, which, though incapable of admeasurement and of mathematical demonstration, are sufficiently essential to alter their forms and modify their relations. These distinctions have been admitted in the study of nature, and the first class of actions has received the appellation of Mechanical Philosophy; the latter is characterized by the term Chymistry, the former operating on masses of matter at sensible distances, and producing its effects by means of motions obvious to the senses and capable of mathematical proof; the latter confined to the exertion of its powers on the ultimate particles of bodies at distances, not to be discovered by the senses, nor calculated by the formula of the natural philosopher, yet producing, by their new arrangements, combinations of immense importance in the operations of nature and to the existence of social intercourse.

Mechanical philosophy, then, is employed in the investigation of those effects, which result from sensible motion. The return of a body to the earth, when deprived of the force by which it was elevated, depends on the operation of an unknown power, called by Sir Isaac Newton, gravitation, which is simply an expression of an ultimate fact, beyond which the most acute mind is involved in the obscurity of hypothesis. The ratio of the momentum of the falling body, or, in other words, the intensity of the power is determined on mathematical principles, and its effects are referred to the doctrine of moving forces. When an elastick substance in motion, e. g. an ivory ball, is made to impinge on another at rest, the former loses, and the latter acquires some principle, by which it is caused to change its place. During this motion, however, the particles of the ball still preserve their relative distances, and, when it has ceased to move, its properties and relations remain unaltered. The construction of achromatick glasses depends on the well known fact of the different degrees of refractive power possessed by different species of glass, and the laws by which they are regulated, make a part of dioptricks; the formation, however, of these bodies, and the nature of the

reciprocal action of their particles, evidently involve changes not to be explained on any principles of mechanical philosophy. Again, the province of natural history is to describe the qualities of bodies as they exist in nature, and, according to their similitude in external characters, to reduce them to certain classes, and arrange them in genera and species. But neither the naturalist, nor the mathematician, nor the natural philosopher, has any thing to do with those actions, which in certain circumstances result from the contiguity of heterogeneous particles, and are followed by a change of properties and relations.

The principles we have just stated may be illustrated by examples. In the examination of a substance, for example, a mineral, the natural philosopher considers it as endowed with the qualities of extension, of weight, of colour, of figure, and a certain force of cohesion among its particles; he views it as a whole, and describes its properties in a state of aggregation. By the chymist, on the contrary, it is examined on different principles, and for a different result. He enters into its analysis, reduces it to its constituent principles, and discovers the causes of its external characters in the nature, the number and the arrangement of its component parts. By the mechanical philosopher the rays of light are considered as a substance of extreme tenuity, projected with inconceivable velocity from all luminous surfaces, obeying the laws of gravitation, and capable of being reflected from opaque, and transmitted through diaphanous bodies. The object of the chymist, on the contrary, is to observe its action in other substances, to trace the effects resulting from the combination of their particles, and to determine the relative intensity of its forces as a chymical reagent. The various and beautiful products of the vegetable world afford to the eye of the botanist merely a collection of *forms*, and he determines, in a great degree, from the figures of their various parts, the point in the scale of artificial arrangement to which they belong. To the chymist, on the contrary, they form one of the most interesting subjects of contemplation in the whole range of material existence. He considers them as organized and living systems, endowed with the principle of irritability, and capable of assimilating, by the agency of chymical laws, modified by the mysterious principles of vitality, the nutritive part of soils to their own substance. He traces in their leaves an organization admirably adapted to the conversion of the imperfect fluids into nutritive juices, and performed by functions not far remote from those of the pulmonary systems of animals; like them also going through the chymical processes of digestion, of nutrition, and of secretion.

Hence it is obvious, that, although, strictly speaking, chymistry is to be regarded as a branch of natural philosophy, since its ultimate object is equally the investigation of the laws and properties of matter, yet the modes by which this is affected are so obviously different, and the result so perfectly unconnected, that we do not hesitate in raising it to the dignity of a distinct science. The object, then, of natural or mechanical philosophy, is the investigation of the motion of *masses* of matter at *sensible* distances; that of

chymistry, the motions of the *particles* of these masses at *insensible* distances, and a consequent change of composition ; of natural history, the description of the *forms* and *habits* of organized and unorganized bodies, as they exist in nature, and their subsequent arrangement, according to their similitude in external characters, into orders, classes, genera, and species.

We shall now return to the analysis of the work of M. Haüy. In the arrangement of the materials which constitute these Elements, the author has adopted the analytick mode of teaching, or assumes a certain number of positions, which are to be considered as the axioms or fundamental principles of the science, and afterwards proceeds to the application of these data to the solution of the phenomena of the motions of matter. In conformity with this plan, the first chapter is devoted to the consideration of the most general properties of bodies, and the second to the "properties relative to certain forces, which solicit or impel bodies." It is with much pleasure we find included in the latter an interesting abstract of the laws of crystallography, a science which may be said almost to owe its existence to the sagacious mind and profound researches of the abbé. In the same chapter we are also presented with the properties of heat, a subject of immense importance in the explanation of the sublime phenomena of nature, whether it be regarded as a species of matter, or as an antagonist force or power, operating in opposition to the principle of attraction. The remaining chapters are confined to the consideration of the general properties of different species of matter. These are five in number ; water, air, electricity, galvanism, and light. This arrangement of M. Haüy is philosophical and judicious, and, being divested of the parade of mathematical demonstration, is thus rendered equally interesting, and certainly more intelligible to the student of this science, than many of the English works on the same subject. The editor deserves unqualified praise for the usefulness and interesting subject of his notes ; and when incorporated with the text, the whole work will constitute a correct index of the claims of the philosophers of the rival nations. This work of the abbé Haüy will make a useful addition to the philosophical part of any library.

G.

FOR THE ANTHOLOGY.

REMARKER, No. 42.

NEXT to the supreme obligations of religion, there are no calls so sacred as those, which society makes upon the services of its members. The question, "How can I promote the greatest good?" Is one, in which every man, who has a heart to feel, or a conscience to obey, must be deeply interested. We are none of us born for ourselves ; each holds a claim upon his brother for a

share of benefit ; and certainly it is the most delightful view we can form of society, to consider it as a union for mutual happiness, where the individuals are linked together by interest and affection, and where even self-love is only the infant exercise of benevolence.

So contracted, however, are the powers even of the most capacious mind, that the sphere of each man's usefulness must in general be narrow. There are few, whose talents or whose opportunities open to them a wide field of action. We can indulge in no romantick schemes of benevolence ; and we might waste a long life in uselessness, should we wait for some great occasion to exert our powers. We must labour in the little sphere in which Providence has placed us ; we must do the greatest good to those within the reach of our influence ; and if our benevolence is wider than our powers, we may lament the weakness of man, but our weakness is not then our crime. Yet it is pleasing to reflect, from how narrow a source the most extensive good has flown. The blessings, which a humble individual supposed himself procuring for a small community, an obscure village, or, at most, a narrow province, have been sometimes felt through the world ; and thousands have tasted of benefits, without ever hearing of their benefactor. There can surely be no object more worthy of our admiration, than the man who bestows all his labours upon his fellow creatures, whose life is filled with benevolence, and who, in the good he dispenses, resembles those angels of mercy, whom poets have feigned to be sent by heaven to mortals, to give them some imperfect image of its own infinite love.

Nature seems to have marked out for each of her children a certain path, to which she invites them to confine themselves ; or rather, among the various fields of action to which she points them, she asks each to choose one, which he shall cultivate and call particularly his own. These various fields are the different employments of life, in which choice or situation places us, to which our labours are to be given, and from which *we* are to reap our fame, our fortune and pleasures, and the *community* the fruits of our usefulness. In making a choice so important to ourselves and to society, we ought neither to yield to every frolick of fancy, that may flit across our brain ; nor wander here and there without any fixed direction ; nor scatter our labours over different fields, when, by concentrating them on one, we might produce effectual good. Few minds are sufficiently capacious to embrace many objects. In roving from one to another, and attempting to collect the advantages of each, our labours and thoughts are continually divided. Thus the mind is kept in constant fluctuation. It is for ever on the wing, and yet for ever without an aim ; till it is exhausted by its fruitless toil, and finds, that in the wandering pursuit of much very little is to be obtained.

This is particularly applicable to the pursuits of literature and science, and to those departments of life usually called the learned professions. By uniform, consistent, and animated exertions in these, we have seen individuals, originally of humble powers, rising to fame and honour, and rendering their lives an ornament and bless-

ing to the world. But we have also seen minds, on whom nature appeared to have lavished her choicest favours, and who at first promised every thing that could improve or delight mankind, wasting their strength upon every trifle that engaged their fancy, and leaving in their empty barrenness a sad example of the folly of divided attention, and the danger of an uncontrolled, capricious imagination. Such men may sometimes glare upon us with a sudden splendour, perhaps the convulsive effort of their expiring powers. But it must resemble the coruscations of the meteor, which leave behind them neither light nor heat, or the last glimmering of a taper, whose melancholy rays serve only to give a deeper gloom to the darkness that follows.

There are not wanting instances of men, who display great mental vigour, but who deprive society of half the benefit it might receive, by spreading their labours over too wide a field, or, as we have already said, by scattering them over too many. That curiosity, which the great English moralist has called the unfailing concomitant of genius, is continually alive, and tempts them to visit every region of human knowledge. The longest life of man, even were he blest with the powers of intuition, would but just permit him to take a single glance at each of the vast multitude of objects, which are presented in so wide a range of research. They wander therefore from subject to subject, from science to science, without obtaining that light for themselves, or imparting it to others, for which their exalted powers were originally designed. Hence those half-formed discoveries, those superficial systems, which have been obtruded on the world, and which now only serve as beacons to future adventurers. The fruitfulness which subjects of science, and those too which at first appeared barren, disclose to the inquirer, sometimes astonishes even the most capacious mind. They resemble, in this respect, a continued chain of mountains, at the foot of each of which the traveller supposes himself nearly at the end of his toil ; but where, as he advances, he finds new summits disclosing themselves, which had been hidden in the clouds, and which he must climb before he has finished his journey. Had the immortal Newton greatly divided his labours, the laws of nature might till now have remained unexplored ; and we may venture to say, that had the active mind of Priestley been contented with a narrower range, his claims on the permanent gratitude of mankind would have been far less equivocal.

An important reason, why we should give the chief of our powers to a single object, arises from the power of association. When our pursuits are once established, and our attachments formed, it is difficult, it is painful to alter. The mind cannot easily be forced from its accustomed path, and hates to be separated from the ties, which time has made almost indissoluble. By a kind ordinance of Providence, the scenes and employments, in which we have been long engaged, become dear to us ; and to interrupt the associations which are thus formed, is like dissolving the tenderest friendships. This is that blessed power of association, which renders even the worst condition tolerable, and which, as the poet has observed, makes

the poorest vassal unwilling to receive the fortune of his lord, except in his own person.

There are, however, circumstances which sometimes compel us to resign our favourite pursuits, and to change the whole scene of our lives. To a mind of sensibility the change is indeed painful, and the struggle arduous between the force of attachment and the call of duty. Yet here again the kindness of heaven interposes, and the same power, which produced our first associations, will soon create for us new ones, to which, in their turn, we shall grow attached, and our new employment, at first our toil, will become our pleasure. Every such sacrifice of feeling to duty will be remembered for our good, and much of the burden will be relieved by that merciful Being, who witnesses with approbation every virtuous effort in his children, and delights to soften the pains, with which even virtue is sometimes attended.

THE BOSTON REVIEW.

FOR

MARCH, 1809.

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 12.

Theological Tracts, No. 1. containing Zollikofer's seven Sermons on the Reformation. Boston; W. Wells, No. 6, Court Street. Hilliard and Metcalf, Cambridge, printers. pp. 93. 8vo. January, 1809.

THIS is, we perceive, the first number of a series of tracts to be formed on the model of the well known collection of Bishop Watson; and, if our hopes are not disappointed, we think it will be a publication of no common importance. The plan of that admirable prelate scarcely extended farther than to a course of introductory reading to the study of the scriptures. And here, indeed, we most devoutly wish the theological student might always be left to his own researches. In its design, its precepts, and its spirit, the bible is the most simple and intelligible of all books. We believe nothing more confidently than the truth, that a man, who brings to the study of the scriptures a mind upright and sincere, unclouded by enthusiasm, unperturbed by prepossession, and solicitous only to know the will of God, as therein unfolded, will easily and infallibly arrive at every essential truth. If we could doubt this, Christianity, instead of appearing to us a message of peace, of mercy, and of love, would become to us a subject of apprehension and dismay. For if it be possible, that *one* sincerely honest man may *fatally err* in his inquiry, then is it possible, that *every man* may thus err, and nothing short of a direct communication from heaven can give any one confidence, that he does not misconceive the whole system of Christianity, and is not leading himself, and all to whom his influence extends, to ultimate and eternal destruction. But though we reject and denounce the assertion, that any of the fundamentals of religion may be thus mistaken, and though we desire most

devotly that Christianity should be learned only from the scriptures, we are yet perfectly sensible that in the present state of the world this is not to be hoped for. There are extant already so many systems and comments, there exists so strong a tendency in the mind of almost every man to desire that others should go through for him the toil of thinking, and the zeal for proselyting is so strong among the numerous sects into which the Christian world is divided, that we cannot hope that the theological student will be left to the fair result of unbiassed investigation of the scriptures. It becomes, therefore, in our judgment the indispensable duty of those, who have embraced simple and rational views of Christianity from a fair and liberal criticism of the sacred writings, to exert themselves in the diffusion of their principles. More than ever solemn and sacred do we conceive this duty to be at this moment, when the fury of theological warfare is sounding her horn among the mountains of New England, and fanaticism, ignorance, and credulity are marshalling their crowded ranks at the summons. That tranquillity in which our churches have so long found rest and been edified, is now, alas, disturbed; and those happy days have departed, when the distinctions of sect were almost lost in the general name of Christian, and diversities of opinion were thought of little importance while there was no discordance in practice.

But these evil days on which we have fallen bring with them duties to be performed with fidelity, as well as sufferings to be endured with submission. We see, however, and lament the want of zeal, which is displayed by the friends of sober and scriptural religion. So indeed it has always been on almost every subject; and it is one of the most humiliating proofs of human weakness that it should be so. It may almost be taken as an universal truth, that in direct proportion to the purity and rationality of any system of belief, is the want of zeal of its defenders. In politics we see the advocate of regulated freedom and well-balanced government quietly reposing on the goodness of his cause; while the wild anarchist and bribed demagogue are never fatigued with exertion, or made indolent by success. We see the same thing in religion. The Catholic is more zealous than the Protestant, the Baptist and Methodist than the Calvinist, and the Calvinist than the Arminian; while each, as we ascend the scale, makes the want of zeal of those above him an argument against the truth of their principles, and the sincerity of their faith. The argument is indeed contemptible; but it is not at all the less efficacious, because it is absurd. Since then this deficiency of zeal among the advocates of scriptural christianity operates not only negatively to prevent the progress of their principles, but positively as an argument against the principles themselves, it becomes a very solemn duty to contribute something more than their names and good wishes for their diffusion and success.

Here however we are met by several objections to any very active exertions for the propagation of rational Christianity, which we wish we were at leisure fully to consider. It is said, that scriptural religion wages a very unequal war, when it is called on to combat with fanaticism; for even skill and a good cause may be over-

whelmed by violence and numbers. Let us, therefore, give up something of our present possessions, lest we hazard the whole by attempting to defend them. Meanwhile enthusiasm is a sort of meteor, which glares upon us indeed very fearfully, but which, if unobstructed in its course, will soon burn itself out, and leave nothing behind it but its sulphureous smoke. This is an objection to exertion, which extends too far to prove any thing. It would have been as strong against the struggles of the reformers to throw off the corruptions of the church of Rome, as it now is against exertions to prevent these corruptions from being again imposed under different names. It is not an objection which had any weight with Luther and his associates, neither was it learned in the school of the apostles and early defenders of our faith. There are others, who are more sensible of the evils which would arise from the successful progress of enthusiasm and bigotry, but who object to the necessity of exertion on different grounds. They think the danger overrated. They believe that there are so few materials among us for enthusiasm to operate on, that its success can only be temporary and partial. They are disposed to rely much on the omnipotence of truth, and the protection which we may believe that Providence will extend to it. Something of force may be allowed to this representation, and yet the duty of exertion may still be exceedingly strong. The walls which defend the everlasting citadel of truth are indeed walls of adamant, and its enemies attack it with pigmy strength. But the strength of the fortification is only a security to us when we exert ourselves in its defence : if we abandon the walls altogether, even pigmies may scale them. The Being, who formed us, allows us to hope for nothing in this world without exertion ; no, not even for the security of the best principles we hold. A reliance on the aid of the Almighty for assistance is impious and vain, until we have exhausted all the efforts which He has given us power to make. Then indeed we may rely on Him, and rely without apprehension of the event.

We fear, that the objections brought forward against exertion all derive their force from our general disposition to indolence and selfishness. We feel perhaps that we ourselves are tolerably secure from the effects of the storm, and we are willing therefore to believe, that our exertions would be unavailing for others. But without entertaining any romantick notion of the effects of exertion in diffusing liberal views of religion, for we recollect that those, who call on men to *think* as well as to *feel*, have greatly the disadvantage of those who resolve all religion into *feeling alone*....without believing ourselves visionaries, then, we are disposed to think that the efficacy of exertion has been much underrated. It is to be recollected, that the division among Christians is by no means, as it often is in politicks, between the good and the bad. We are on the contrary bound to believe, that on all sides there is a predominance of sincere good intentions, since from the nature of the case no motive can be assigned for a general absence of it. Now we know, that, though unenlightened good intention may be perverted by prejudice and misguided by enthusiasm, yet in those cases

which admit of illumination, sincere good feelings must at some times and in some ways be accessible to truth. Those, therefore, who believe that they hold Christian truth in its simplicity, are not justified in despairing of the success of their cause. They must indeed have to struggle with difficulty and opposition; they must be contented to have their motives misrepresented and their persons denounced; but with such a cause, we cannot doubt, that active, persevering, and cordial exertions must ultimately triumph.

It is, therefore, with sincere pleasure we perceive any symptom of awakening exertions among the friends of scriptural Christianity; and such we willingly believe to be the publication to which we are now calling the attention of our readers. We presume it to be the design of the editors to give a course of the best tracts on the various subjects of theological discussion. They have an almost inexhaustible variety from which to make their selection, and we hope it will be made with judgment. Many of the most acute and able disquisitions, which our language affords, are now buried in obscurity from the want of a collection of this kind to embody and preserve them. If the selection be therefore made with only tolerable judgment it must be valuable, and we are confident believers in its efficacy in the diffusion of scriptural knowledge.

We think the editors have been happy in their selection of the tracts with which the collection is to commence. We have hitherto been accustomed to value Zollikofer chiefly for his simple and practical views of religion, and the gentle and insinuating eloquence with which he recommends them. These sermons on the reformation are written with more vigour and compression of thought than we thought him capable of. We have neither room nor time, however, to attempt an analysis of them, and shall content ourselves, therefore, with merely giving a list of the subjects which they embrace.

“CONTENTS.

“Some account of the author.

“Sermon I.....The reformation a memorable event, and what obligations it lays upon us.

“Sermon II.....Of the principles of the reformation.

“Sermon III.....Of the principles of the reformation.

“Sermon IV.....Wherein the advantages of the reformation consist.

“Sermon V.....Of Christian unity.

“Sermon VI.....A few principles of toleration.

“Sermon VII.....Inquiry into the use and benefits resulting from the reformation.”

These subjects, it will be perceived, are of great importance, particularly at the present day, when we are so often called on to receive certain tenets as the doctrines of Christianity, merely because they were believed by some of the reformers. On this subject we will indulge ourselves in a short quotation from sermon I.

“We are naturally led by these remarks to a *third* duty, which is this: whatever reverence is due to those great men, to whom under God we are indebted for liberty of conscience, and a purified doctrine, yet this reverence ought to be neither superstitious nor excessive; and the discoveries they have made in the realms of truth should not be prejudicial to the pains we take in the same design. Truth is an universal benefit, to the possession whereof every man may attain, and from which none are excluded, but such as exclude

themselves. It is, however, at the same time, a benefit containing so many treasures, that no man can pretend to possess it entirely. Luther, Zuvinglius, Melancthon, Calvin, are names, which no friend of truth, no well wisher to the freedom and happiness of mortals, can mention without respect, and whose memory will always be blessed ; names that, in the short catalogue of benefactors to the human race, are placed in the foremost lines ; but withal are only names of men, who were neither infallible nor perfectly holy, who were subject to the same infirmities and failings as ourselves ; nay, who had far more obstacles, and much fewer helps, than we have at present in the study of truth. We should deprecate their merits, wound their modesty, and act in opposition to their generous views, were we blindly to adopt their decisions, or from a culpable indolence implicitly acquiesce in what they have done. The times and circumstances wherein they lived, nay, the very nature of things, would not allow them so quickly to bring to perfection the improvement they had taken in hand. He who has passed many years in a dungeon of total darkness, must find it difficult, if not impossible, to endure at once the full blaze of the meridian sun. They have conquered most of the principal difficulties ; they have opened the path ; under the divine assistance they have executed more than, humanly speaking, we could have expected of them. It behoves us now, with alacrity and perseverance, to pursue the way that they have shown us, and on which they have gone before us, and always to endeavour more and more to enlarge the borders of the empire of truth. We should follow the light by which their instrumentality enlightens our steps, and endeavour, by means of it, constantly to prosecute and to finish the work which they have begun. We should strive to render our conceptions of God and his service more plain, more adequate, more pure and complete from day to day. We should see with our own eyes, and be persuaded of our faith on solid reasons. Continued meditation, a diligent and impartial examination of the sacred records, for the free access to which we are indebted to that revolution, should be our most agreeable employment. By this infallible rule we should prove all things ; from this pure source should daily draw wisdom and knowledge."

ART. 13.

Spain ; An Account of the Publick Festival given by the citizens of Boston, at the Exchange Coffee House, Jan. 24, 1809, in honour of Spanish Valour and Patriotism, &c. Printed by Russell and Cutler, Boston. pp. 36. 12mo.

The resistance of the Spanish patriots against the most perfidious and sanguinary tyrant that ever scourged the world, has the highest claim to the respect and admiration of mankind. Every friend to true liberty must feel deeply interested in their glorious struggle, and offer up his fervent prayers for their ultimate success.

It may be a question of curiosity, as it must ever be of regret, why this noble cause has excited so little sympathy in America ; why, amongst a people, who call themselves the most *free* and *enlightened in the world*, the misfortunes of regenerated Spain should be heard of with indifference, if not with secret approbation ? The answer to this question would not be honourable to our country, and we shall, therefore, refrain from giving it ; congratulating ourselves, however, that as New Englandmen and Bostonians, we are members of a state and town, which are not to be overawed by the menaces of a foreign despot, nor philosophized out of their rights and liberties by the audacious experiments of his Virginian viceroys.

The inhabitants of Boston, which was justly denominated by the immortal Hamilton the "head quarters of sound principles," celebrated a publick festival in honour of the Spanish patriots, on the 24th. January, 1809; and the pamphlet now under consideration contains the toasts and songs composed for the occasion. Prefixed is a "brief sketch of Spain," from the pen of Robert Treat Paine, jun. author of the national ode; and it must be acknowledged, that the prose of Mr. Paine is as extraordinary as his poetry. This gentleman seems to think, that a fine style consists in fine words, that harshness is energy, and fustian sublimity. But we shall select a few flowers from this historical *bouquet*, leaving them, without comment, to the admiration of the enraptured reader. "The late eruption of publick virtue in this southern extremity of Atlantick Europe, while it has covered with a warm *suffusion* of transport the *cheeks* of our brother patriots in every section of the globe, is not to be regarded as one of the *wonders* of this 'age of prodigies.'"

"He (Napoleon) had not suspected, that the very arts, which he employed to *sever* the rock at the *basis* of the mountain, would rend the *ice* on its *summit*, and produce an *avalanche* to crush him."

"When the *itching palm* of the arch emperor sacrilegiously attempted to purloin the treasures of the sacristy, without asking first the wings of its sculptured saints to transport it, he fatally found, like his unsophisticated brother of the woods, that his too meddling finger had struck the conducting WIRE OF THE BATTERY, and what he had touched from *amusement*, had knocked him down in *good earnest*."

"It was a spark of *Castilian fire*, which relumined the quivering lamp, in the clay cold cemetery of her honours."

"While her hills, bleak with barrenness, frown terrible security over her vallies blooming with luxuriance, she presents us with a lineage of heroes, whose honour has been for centuries the mirror of *courtesy*, and whose valour the terrour of *knighthood*."

From the prose of Mr. Paine, which is certainly bad enough to deserve the commendation of his admirers, we proceed to his poetry, which is still worse.

The ode consists of nine stanzas. The typography is as singular as the poetry, comprising every species of type to be found in the office of a modern printer.

The first stanza is intelligible, and not void of poetry, though we see no propriety in the allusion to Ajax. The Grecian hero prays to Jupiter, that he would dispel the cloud, which intercepted his view of the enemy, that he might not perish in the obscurity of darkness, in a manner unworthy of his reputation.

The second stanza is wholly unintelligible, and consequently sublime, in the opinion of converts to the modern doctrine, that obscurity increases the sublime.

In the land of her birth, she rejoices to find,
From her old race of heroes, a young generation,
In whose souls, no dismay kills the NERVE of the mind,
Who gaze upon death, with devout contemplation.

Whose standard on high
Like a comet will fly,
And CONSUME, while it LIGHTENS, its *neighbouring sky*.

Dismay killing the nerve of the mind, and a standard, like a comet, consuming a sky, may be very beautiful and very sublime, but are really so far above our comprehension, that we cannot even conjecture their meaning.

In the third stanza the day star of glory does wonders. It warms cliffs, unfetters fountains, but to France is a pestilent planet, appearing through the mist of the mountains a meteor of blood.

Like a dream in the air
See the Pyrenes glare,
A castle of fire on a rock bleak and bare.

What is a dream in the air, and how can the glaring of the Pyrenes resemble it? The earth *weighed by an acorn*, and the *march of creation*, in the two succeeding stanzas, are equally involved in obscurity. In the eighth stanza, the poet, in the language of Colley Cibber, *outdoes his own outdoings*, and we may safely affirm, "The force of *nonsense* can no farther go."

Bright day of the world! Dart thy lustre afar!
Fire the North with thy heat; gild the South with thy splendour;
With thy *glance* light the torch of redintegrant war,
Till the dismember'd earth effervesce and regender,
Through each zone may'st thou roll,
Till thy beams at the pole,
Melt Philosophy's ice in the sea of the soul.

Such is the production which ignorance has praised, and folly admired, a lamentable proof of the slight progress which polite literature has made in this country. The other songs are good specimens of perishable mediocrity, and do more honour to the feelings than to the genius of their authors. The works of Mr. Paine, with a commentary by the reverend editor of the Salem Register, would be an *unique* in literature, and greatly increase the taste for sublime obscurity in composition, which so happily exists in many classes of our fellow citizens.

ART. 14.

An Address to the Congress of the United States on the utility and justice of restrictions upon Foreign Commerce; with reflections on Foreign Trade in general, and the future prospects of America. Philadelphia, published by C. and A. Conrad and Co. Chesnut street, 1809. 8vo. pamphlet, pp. 97.

This pamphlet may be considered ingenious, though it contains some of the philosophical puerility that is the fashion of the day. The author professes to belong to no party, but to be what is vulgarly called, a *wet quaker*. He likes the administration, and dislikes their measures. His work contains an elaborate exposition of

the injustice, and absurdity of the embargo system. How certain statesmen must have secretly smiled, when they found the honest, blundering credulity of the country completely caught, and gravely occupied in discussing the injury the embargo would be to the great belligerents, its wisdom as a measure of precaution, its impartial operation, and the "virtuous posture" of our "dignified retirement." They must have begun to flatter themselves, that its origin and causes would never be investigated.

The writer supports a very simple proposition, that force by sea is like force by land; that the English command the one, and the French the other; and that we have no right to move on either, except in the manner laid down by the ruling power. This doctrine is not new, though few men have had the boldness to publish it. There is something whimsical as well as distressing in the present position of the great commercial interest of the country. Without possessing any influence, they see themselves sacrificed, by those who legislate for them insisting upon much more than they want, and which they know cannot be obtained; while another set of philosophers are for abandoning them altogether.

Towards the close of this pamphlet, some pages are occupied with admiration of the Chinese, and a comparison between them and us. Notwithstanding the absurdity of all this, we confess we felt a little startled, because this is the second work, in which we have recently seen this policy proposed for our adoption. On looking about, however, and finding our ladies' feet as large as ever, and that none of the propagandists had yet appeared with their heads shaved, we recovered our tranquillity. For a century to come we shall be drained of what we do not want, and *kept sweet* by emigration; we cannot therefore attain to the standard of Chinese population, the drowning of our superfluous children. Wars are, therefore, to be deprecated now, but when emigration can no longer take place, then we must have them. We confess we would as soon be confined in an unventilated room of a hospital, as we would inhabit a populous country unpurified by war.

ART. 15.

A Sermon, delivered Nov. 26, 1808, at the interment of the Rev. Thomas Cary, A. M. Senior Pastor of the first religious society in Newburyport. By John Andrews, A. M. Surviving Pastor. Newburyport; printed for Edward Little. 1808. pp. 31.

This sermon is written with considerable judgment and correctness. The subject of it is a very happy one for such an occasion, being the character and encouragements of a faithful minister of Jesus Christ. The text is from *Matth. xxv. 21*. Would our limits permit, we should gladly insert the slight sketch which Mr. Andrews, in applying his subject, has given of the life and character of his deceased colleague. It is written with feeling, and does ample justice to the memory of that liberal and pious man.

An Address to the people of New England, by Algernon Sidney ; Dec. 15, 1808. Washington city, printed by Dinsmore and Cooper, 1808. pp. 38.

We have never considered ourselves obliged by our engagements with the publick to notice the multitude of ephemeral publications, continually issuing from the press. We have particularly avoided noticing political pamphlets, for, as in the insect tribes, their numbers are proportioned to the shortness of their existence. Many of them are intended only to affect the event of an approaching election ; and others are forgotten before the succeeding publication of our review. In the subject of politicks, indeed, we have taken but little concern ; not that we feared to express our opinions, but feeling that we stood almost alone in the cause of literature, we left the defence of correct political principles to their numerous able advocates, reserving our own strength for literary discussion. It is not our intention to depart from this plan in reviewing the present work ; but as the friends of the administration appeal to it, for a complete answer to the complaints of their adversaries, and as it is acknowledged to have been produced by one high in office, we shall give our readers a short analysis of the work, and leave them to judge, how far it supports the conduct of our rulers.

The pamphlet signed Algernon Sidney is universally attributed to the post-master general ; and is professedly written for the purpose of allaying the discontents of the people of New England, and restoring their confidence in the general government. Our author commences with endeavouring to excite the attention of his readers, by calling upon them in the most solemn manner ; and to gain their confidence, by relating the circumstances, under which he writes. He then states the embarrassments, which have arisen in our political affairs. The injuries we have received from France are noticed in a short paragraph of less than seven lines. But why should he dwell upon them, as he says " We cannot levy war on her, for with her we cannot come in contact. She has no commerce to seize, *no adjacent territories to conquer.*" Our author seems as unconscious of the absurd consequences, that would follow from such reasoning, as forgetful of the history of our own government under a former, and even under the present administration. The last paragraph quoted above is printed in Italicks ; such little arts are perhaps to be expected in a work of this kind.

Upon the injuries we have received from Great Britain our author greatly expatiates ; and endeavours as much as possible to inflame the passions of the people against that country. We were a little surprised that he expected his readers to believe, that he was unacquainted with the merits of the treaty with England signed by our ministers, but rejected by the president. After this very impartial statement he says in the cant language of the day, " Between these powers, I will not hold the scales of an apothecary, to decide where offences outweigh by a grain or a scruple." This situation of affairs, he says, led to the embargo, which he views in two

lights. "1st. As a precautionary measure, to save our merchants from the evils of seizure, condemnation, and confiscation; to bring home our wealth, our navigation and our sailors, that their energies might be applied when necessary, in support of the nation; and for the moment to withdraw from that element, where alone we can be materially annoyed, that the aggressors might review their conduct and its consequences before a final appeal to war. The wisdom of the measure for these purposes is incontestible, and it has received almost universal approbation." Strange indeed, that the great tyrant, who has overturned almost every civilized government in Europe, and trampled upon the most sacred rights, should not be struck with our moderation, and falling prostrate before the genius of philosophy, acknowledge the injustice of his measures. "2dly. As an act of coercion, by the privations inflicted, to teach aggressors to treat this nation with respect. In this light it is to be considered as a political experiment, not as the forerunner of an annihilation of our trade." Perhaps our author would, notwithstanding, have dispensed with some of the respect of the British minister, that he might have felt his satire less keenly. He attempts to justify this experiment, which involved the prosperity and happiness of the whole country, by saying they were already gone.

Our author then rings all the changes upon tribute to England; and having exhausted every note, passes in his defence of the general government, to the consideration of commerce, agriculture and manufactures. He draws a comparison between them to the disadvantage of the former; but yet, by shewing that its prosperity is essential to the success of the two latter, leaves the inference to be drawn, that every government must wish to support it. He then praises foreign commerce, at the same time that he is continually telling us how expensive it is, and how much it costs to support it. He divides it into two kinds. 1st. The carrying trade, of which he acknowledges the advantages, but says: "As the vital interest of no class of citizens, and consequently of no section, are involved in it, its maintenance is not to be expected at the expense of war." 2dly. Necessary foreign commerce, which, he allows, can never be abandoned; and to resign which, he says, "would make us vassals to England." He then argues most stoutly against what he calls "A real or imaginary system of China," and endeavours to shew his own love of trade by his warmth against this system.

Our author then proceeds to a comparative view of the three administrations, which he draws in three columns on the same sheet. By this statement it would appear, that Mr. Jefferson stands conspicuous above his predecessors, for diminishing the national debt, abolishing taxes, increasing the dominion of the United States, for speculation in lands, for extinguishing the Indian right to large tracts of land, for repealing unpopular laws, diminishing expense, and for an abundant treasury. It would, indeed, be singular if an administration, however mean, or even wicked, whose first object had been to acquire popularity, should not be able to give a plausible account of themselves. Upon the purchase of Louisiana our author is unbounded in his applause. The fame of the first years

of Mr. Jefferson's administration depends upon it. Its merits have been amply discussed, and however deep-sighted politicians may differ from our author, as it is a popular theme of declamation, we shall not object to it here. But we cannot refrain from quoting one passage on this subject as a specimen of the childish philosophy so prevalent with our present rulers.

"If the country west of that river (Mississippi) be too remote and extensive to remain always under or a member of this nation, the inhabitants, some centuries hence, will withdraw and set up for themselves, as a son bids adieu to the house of his father, and establishes for himself a family; and like the son, they will carry with them our principles, our love of liberty, our habits and manners, an affectionate recollection of past scenes, and an attachment to this nation only."

Our author next undertakes to defend the administration from the charge of hostility to commerce, a charge which he thinks has arisen, 1st. "From occasional remarks in congress and elsewhere injurious to commerce," which he does not attempt to deny, but thinks they only prove aversion, 2d. from the "President's recommendation to remove the discriminating duties;" which he says was meant to aid commerce, and was approved by some merchants, 3d. "The embargo." That this measure was not limited to shipping, he thinks is sufficient to shew, that it was not intended to injure commerce; and adds, that the agricultural states have suffered more from it than New England. That it is not ridiculous as a measure of coercion he endeavours to prove by quotations from two speeches in congress, one in 1789, and the other in 1794, and by saying, that president Washington laid the embargo, in part, with the same view. Then follows a defence of the present rulers against the charge of seeking popularity, most happily placed after the subject of the embargo. Our author then proceeds to show, that all the members of Mr. Jefferson's administration "entertain," as he elegantly expresses himself, "all the mercantile sympathies." This he proceeds to prove of each one individually; of one, because he lives in a commercial city, of another, because he has commercial friends, and so of the rest, except the president and president elect. With respect to them, the task is more arduous, and he devotes six pages to quotations from debates in congress, and other documents to prove, that they are not inimical to commerce.

Our author thinks he might here close his defence, but the subject is so interesting, that he cannot quit it. He proceeds, "I have admitted, that the commercial interests are entitled to protection, and I go farther and say, it is a sacred duty to yield them every reasonable protection."

"The questions then are, 1st. What is a reasonable support? 2nd. Has it been extended to them? This admission precludes the idea of their being entitled to preeminent consideration. They constitute about one sixth part of our free population, including the various classes of citizens necessarily attached to and dependant on them for their sustenance. They add much to our wealth, industry, energy, and information; but they do not increase our virtue or

our unity of sentiment, and they are injurious to the increase of our natural population." He then enumerates the encouragement they have received from government under seven heads. He thinks that the six first have been equally favoured by both parties; but with respect to the seventh, the expenses of foreign ministers, &c. of navy, seamen, light-houses, &c. he enters into a long detail; and concludes by shewing, that under Mr. Jefferson more per cent. of the revenue has been expended on commerce, than under either of the former presidents. This reasoning is as fallacious as that in other parts of the book; but as it is not our object to detain our readers with answering this pamphlet, but merely to give them a view of the arguments it contains, we shall not attempt to show their futility, nor to point out the numerous misrepresentations and falsehoods here and elsewhere. He closes by supposing the object of the federal party to be to dissolve the union; and he then endeavours to show the dependance of the New England upon the Southern states, and the dreadful consequences that would ensue from a separation.

We have thus given our readers a view of this famous pamphlet. We own we have been greatly disappointed in it. If it was intended for the most numerous class of readers, who swallow every thing placed before them without discrimination, it fails in too great an attempt at reasoning, and in its great length. But if, as was undoubtedly the case, it was intended to remove the doubts of those, who were balancing between their prejudices and their sufferings; and to furnish arguments to that class of politicians, who are regarded as oracles in their own village circle, and who, having taken their side from interest or prejudice, read only to be able to answer their opponents, it is still more deficient; as, even allowing every thing which he states to be true, it would not satisfy the former, and would create doubts in the minds of the latter. As to the general conduct of the administration, compared with that of their predecessors, his account is very plausible, and would certainly produce the desired effect upon either description of readers. But of the embargo, which has caused all the discontent existing at present in New England, and therefore was the sole cause of this pamphlet's being written, this defence, so far from satisfying any one, must increase the discontent of every class of readers. An appearance of impartiality is affected throughout the work; but the misrepresentations are too conspicuous, even for a work of this kind. In some of the passages quoted our readers will discover where the pamphlet was written; but we must at the same time give our author the credit of using less of the barbarous court dialect of Washington, than was to be expected from a member of the administration.

RETROSPECTIVE REVIEW.

ART. 3.

The Lyrick Works of Horace, translated into English verse ; to which are added a number of original poems. By a native of America. Philadelphia ; printed by Eleazer Oswald, 1786. pp. 334.

IN the Anthology for May last, vol. 5. page 282, we expressed a desire, that some person would furnish us with this work. Although we are now satisfied with the brief sentence of condemnation which the English Monthly Review passed on it, as there mentioned, yet some short account of the publication may not be destitute of interest.

“The native of America,” we believe, was one Colonel John Parke, of Dover, in the state of Delaware, who, in a note to a miserable pastoral, informs us, that he was graduated Bachelor in Arts at the college of Philadelphia, June 28, 1771. One of his translations, if it should not rather be called a travesty, is dated Col. Philad. 1769. The second quatrain may here be exhibited, as a specimen of the scholarship and taste of the writer.

.....Crimine ab uno
Disce omnis.

The original our readers are well acquainted with ; but it shall be quoted to render the “native American’s” offence more striking.

Te canam magni Jovis ac Deorum
Nuncium, curvaeque lyrae parentem ;
Callidum, quicquid placuit, jocosum

Condere furto.

Lib. 1. Ode 10.

I sing thee, aid-de-camp of Jove,
And plenipo’ to gods above ;
Inventor of the soft guitar,
Expert to steal and disappear.

Most of these translations and original poems were, however, written in the camp, when, like Camoens, “One hand the pen, and one the sword employed.” We trust the author would never have headed a regiment, had he not been a better soldier than scholar.

Of the odes, some pretend to be translations, some only paraphrastick imitations. They are commonly addressed to some famous men, or some of the writer’s friends, as the Marquis La Fayette, Count D’Estaing, Rev. Samuel Magaw, Hon. Thomas M’Kean, &c. and whoever wishes to know more of this most worthless book may be gratified by the sight of it at the Boston Athenaeum, where it is deposited in terrorem.

DEFENCE

Of the REVIEW of the Constitution and Associate Statutes of the Theological Institution at Andover.

IT is not without hesitation, that we have taken the resolution to depart from our usual practice, and offer a reply to the animadversions, which have been recently made on our review of the Constitution and Statutes of the Theological Institution in Andover. In the remarks which we give to the publick on the books, which fall under our examination, it is our aim to state their merits and demerits with all the fairness and candour we can command; and after giving the grounds on which our opinions are formed, to leave them to their fate without farther comment or defence. But in the review, of which we speak, we were not, as usual, employed in estimating the literary claims of an individual. In examining the constitution of this seminary, we found, or thought we found, a display of disingenuousness so unchristian, and of principles so utterly inconsistent with our belief as protestants and nonconformists, that we could not resist the strong impulse of our sense of duty, to proclaim to the world the feelings with which we viewed them.

The charges, which we brought, were, however, of a nature too serious and important to be trifled with; and now that a reply is formally, and we presume *officially*, given to them, we feel our obligation either to recede from the positions we have taken, or to vindicate the propriety of adhering to them. We enter on the subject with very sincere reluctance; not because the task is difficult, but because, as Christians, we can take no delight in holding up to view the defects of our brethren.

The *first objection* to our review is drawn from the incongruity between our profession of friendliness in general to the establishment of a theological institution, even by those who differ from us in opinion; and our expressions of dislike to the principles on which *this* is founded. In order that this alleged inconsistency may appear in its most glaring colours, a number of sentences from different parts of the review are taken out of their connection, which limits and explains them, and triumphantly brought together to overwhelm us with confusion. With some we should remonstrate on the extreme impropriety of this procedure; but as these gentlemen, we suppose, hold sentiments, which would be destitute of most of their support from scripture, if this mode of quotation were not adopted, we presume they are so accustomed to it, that on all occasions they almost instinctively employ it. The convenience of the practice is however a good deal more evident than its fairness. We will take the liberty to quote the *whole* of a passage from our review, where the ground we take is so clearly laid down, that we can scarcely conceive how any man should fail to perceive it. The selection is made from that part of the review, where in the opinion of the Panoplist reviewers, the inconsistency is so violent, that we must have, "either forgotten the first part, or have meant, under the cover of friendly professions, to have aimed more successfully

a blow at the institution." "We should rejoice to see an institution established on Christian principles, the object of which was to make learned theologians, whatever might be the opinions of those who founded it. *Our sole objection to this establishment is, that it is founded on such principles as we think must defeat the ends, which those, who have so liberally endowed it, designed to effect.*" In the commencement of the review the same position is taken, and the grounds of it stated more at large. "The serious expostulation" of our brother reviewers has induced us to examine what we have said with great attention; yet we must profess our utter inability to discern any appearance of inconsistency. We think that any man, who is not a bigot to his own opinions, may rejoice in the foundation of an institution, even though by those who differ from himself, where these and all other opinions are to be fairly and freely examined; and yet with perfect consistency condemn a seminary, from which all freedom of inquiry, at least in the instructors, must be for ever excluded. The difficulty, which these reviewers, and another equally ingenious gentleman elsewhere, who is pleased to call himself Democritus, find in understanding our meaning, we presume must arise from the circumstance we are about to suggest. We fear, they have taken up the opinions which they hold, without a great deal of examination; and as they have always found the inquiries and objections of those who differ from them extremely perplexing, they cannot believe that any one else should like investigation any better than themselves. They must suffer us to inform them then, that those who have embraced the principles which they maintain, only because it has been the result of honest inquiry to convince them that they are correct, are ready to resign these principles the moment that equally honest inquiry shall convince them that they are unfounded. They must let us tell them too, that the same men would disdain to hold opinions, which they feared that any investigation would tend to shake; and that they would think, when their opinions become so insecure as to need to be guarded by creeds and confessions, and quinquennial subscriptions, that they were no longer worth defending.

No not an oath.

What need we other oath than

Honesty to honesty engaged.

SHAKES.

Our brother reviewers are very much displeas'd with an observation, which we took occasion to make, that it was Edwards, who first gave a plausible or even intelligible statement of the distinguishing doctrines of Calvinism. The assertion, we acknowledge, was rather too unlimited; for we will not undertake to say, that there are not still some of them, which might be made both more plausible and more intelligible. The observation was founded on the opinion, which we had formed from a slight comparison of the writings of this most acute and able reasoner with some of the most celebrated of his predecessors; and on our knowledge of the fact, that "several professors of divinity in the Dutch Universities sent him their thanks for the assistance he had given them in their

inquiry into certain controverted points; *having carried his own farther than any author they had ever seen*" Edwards' Life. We shall not however debate the point with our worthy brothers, but leave them to settle it with the Dutch professors. We shall only caution them not to ascribe too much efficacy to the mode of reasoning which they have adopted in this case, since it may be retorted on us all by the Catholics with augmented force. Suppose these reviewers should be called into a controversy with the Papists, and should happen just to hint to their antagonists, that the doctrine of transubstantiation, for instance, is not quite so plausible, or even intelligible, as might be wished. "What!" They might exclaim, in the language of the reviewers, "the doctrines of" Popery "neither plausible nor intelligible! Will these journalists hazard the strange assertion that such men as" Bellarmine, Father Paul, Petavius, Tillemont, Du Pin, Huet, Pascal, Arnauld, Nicole, Bossuet, Fenelon, Calmet, "and many others celebrated for genius, erudition, and diligent research, embraced a system of religious sentiments, which was neither plausible nor intelligible? Is it necessary to remind them how fully, explicitly and intelligibly the doctrines" of Popery "are stated in the" records of the council of Trent; to say nothing of the writings of Peter Lombard, Aquinas, and Duns Scotus? Now in our humble judgment these interrogations are quite as eloquent, and to the full as cogent, as those with which we are addressed. And if, in addition to all this, the Papists should come down on our unfortunate brothers, with the name of Augustine, the great father of Calvinism, we should really be in not a little pain for the stability of their protestant faith.

But it is time to leave these minor cavils of the editors of the Panoplist, and examine their objections to the important points in our review. With the permission of our readers we will refresh their recollections by a recapitulation of the positions, which were taken in the first part of our observations. In our examination of the Andover pamphlet, we found in the constitution of the *original founders* the following statement of the qualifications demanded of the professor. "He shall be a man of sound and orthodox principles in divinity, according to that form of sound words or system of evangelical doctrines drawn from the scriptures, and denominated the *Westminster Assembly's Shorter Catechism*." As we advanced farther, we discovered that a *coalition* had taken place between the original founders and some others, who called themselves the *associate founders*. We were not a little surprised at this, as *no account of it was given in that which professed to be a "historick sketch"* of the institution; and we acknowledge that this appearance of mystery awakened our suspicions. In consequence of this coalition, it appeared that the original founders had seen fit to decree a body of "additional statutes;" and the first article of them we shall now quote. "Having provided in the twelfth article of our constitution that every person appointed a professor in the said seminary shall on the day of his inauguration subscribe a declaration of his faith in divine revelation, and in the fundamental and distinguishing doctrines of the gospel of Christ, as *summarily*

expressed in the Westminster Assembly's *Shorter Catechism*; we now ordain the following addition to be inserted in said article, in connection with the said clause, viz. 'and as *more particularly expressed* in the following *creed*.' Then follows the *creed*, of which we suppose our readers have already had enough.

We saw at once, as indeed, no one can fail to see, that it was the intention of the original founders to authorize only a more *particular view* of the doctrines, which were *already summarily stated in the catechism*. We have no knowledge of the force of the English language, if these words can be supposed to justify the slightest *addition to, or departure from*, the doctrines advanced in this symbol of faith. It was therefore with emotions of inexpressible surprise, that we found that the persons employed by the associate founders, had contrived to omit one of the standard doctrines of the catechism; and to introduce, *expressly, at least two* of those doctrines, which the Hopkinsians add to Calvinism, as it appears in the catechism; and *indirectly*, under the cover of general and ambiguous terms, *nearly all* the rest of their peculiar tenets. The inference, which we drew from this fact, we were unwilling to state, though we acknowledge that we saw it must be this, that the persons employed by the original founders, and who were bound to prevent any departure from their intentions, were either through ignorance outwitted by those employed by the associate founders; or else that they must have been unfaithful to the trust committed to them.

In judging of this part of our review then the only question to be determined is, *whether the fact alleged is fairly made out*; for if so the inference is evidently inevitable. If it can be proved, that the creed omits no article which the catechism contains, and contains no article, which the catechism does not authorize, then we acknowledge that our charge falls to the ground. And now we must call on those of our readers who do not see the Panoplist for all their confidence in our credibility. Will they credit it, that *not one of our positions is even attempted to be denied*, that they do not even pretend to say, that the doctrine of imputation is not omitted, or that the peculiar tenets of the Hopkinsians are not, as we asserted, to be found in the creed; and that not one word is offered in apology for this departure from the express intention of the original founders. Instead of a direct reply to our charge, which, as we repeatedly stated, was that of departing from "Calvinism, as it is contained in the *Shorter Catechism*," they attempt to call off the attention of their readers from it, by a laboured argument to prove a proposition, which, whether true or false, has not the slightest relation to the point in question. Incredible as it may seem, every tittle of our charge is tacitly conceded in its full extent, and instead of a demonstration that the creed of the institution contains no addition to or departure from the doctrines of the *Shorter Catechism*, they merely attempt to show, that *some of the expressions*, which they use, may be found in some other writers! What opinion must these gentlemen have of the intellects of their readers, to suppose that they could succeed for a moment in imposing on them a sophism so gross and palpable?

It appears, then, that this long reply of the Panoplist reviewers, which so triumphantly concludes with the assertion, "that we have not substantiated our assertion," does not contain a single argument at all relevant to the subject. They have left our charge precisely where they found it, unanswered, and we do believe, unanswerable. If they had proved, as they certainly have not, that every other symbol of Calvinism, except the *Shorter Catechism*, contains all the doctrines of their creed, they would have proved nothing to the purpose. We neither offered nor denied any thing with regard to what other creeds may contain. Our assertion was simply this: that Calvinism, as it appears in "the standard of Calvinism taken by the original founders," has been loaded in the creed of this institution with all the additions of Hopkinsianism. Since then this assertion is not only not disproved, but not even denied, we do in direct and solemn contradiction to these reviewers, assert, that our charge is substantiated completely and in all its parts; and we appeal to the publick to decide between us.

Since therefore the propositions of these reviewers, that "Calvinism and Hopkinsianism are radically and essentially one," has no bearing whatever on the point in dispute between us, we might be excused for neglecting it altogether. But as this reasoning in defence of it displays so strongly the weakness of their cause, we shall allow ourselves in a few observations. We think it requires no common intrepidity for any man to stand forward and assert the complete and absolute identity of Calvinism and Hopkinsianism. If it were only said that Calvinists, if they were consistent, would be Hopkinsians, and if they were true to their principles, they ought to go to all their consequences with the Hopkinsians, there would be some plausibility in the proposition. But to risk their whole cause on their ability to show, that the Hopkinsians maintain only the principles acknowledged and defended in the writings and standards of Calvinism, we think can proceed only from absolute desperation.

The general mode of reasoning by which this strange proposition is attempted to be supported is this. It is not pretended that the principles contained in this creed, are to be all found in any acknowledged Calvinistick writer, or any received symbol of Calvinistick faith. All they undertake to show is this; that if they are allowed to quote from a number of *different creeds* and *different writers*,* they are able to find some of the expressions, which are made

* The writers to whom they appeal will, we think, hardly be acknowledged as authority for the doctrines of modern Calvinism, particularly as they are believed in our own country. A single misapplied quotation from one of the hymns of Dr. Watts constitutes all the proof which they draw from any recent defender of this system. The writer on whom they principally rely is Paræus (or more properly Pareus) who flourished as early as the close of the sixteenth century. We never before recollect seeing this writer quoted as a standard of Calvinism; and we doubt a little whether those of this sect would be willing to own as a standard of their faith a man so extremely weak. His son records of him that he had great faith in dreams, and gives as an extract from his diary that he dreamed on the 16th. Dec. 1677, that a cat had scratched his face, which he gravely pronounced to be "*siue dubio ominosum.*" To relieve the dryness of the discussion in which we are engaged, we shall amuse

use of in the creed. But this reasoning would prove too much, and therefore proves nothing. If it be admitted that it is sufficient to prove a doctrine an acknowledged article of Calvinistick faith, that some expressions may be found in *one* of these creeds, or in *one or two* of these writers; then it cannot be denied that *every doctrine* found in one of these creeds, or in one or two of these writers, must be admitted to be a standard doctrine of Calvinism. But do these gentlemen know where this would lead them? Are they ignorant of the endless variety and innumerable contradictions in the statements of the doctrines of Calvinism, which are to be found in almost every creed and every writer on the subject? There is scarce an absurdity, which has ever found admission into the human mind, which might not in this way be proved to be the "doctrine of the reformed churches." In 1612 there was published at Geneva a Corpus Confessionum,* in order to display and recommend "the authentick tables and standards of the old and primitive faith." It contained the entire confessions of sixteen different reformed churches, and at the close of it is given a synopsis, in which the degree of coincidence of particular churches on different articles is exhibited. On the article of justification and faith alone do the editors of this work venture to boast of any thing like unanimity. Yet even this is disputable, since the article of the French confession on this subject is drawn up with so much nicety, as to have occasioned a long dispute on it between the French and German divines. If then the variety is so great even among the formal explications of whole churches, what must it be among individual writers? Take one proof alone. "Osiander, in his confutation of the book which Melancthon wrote against him, observes that there were (even in that early age) *twenty several opinions concerning justification*" (*the point, let it be observed, on which Calvinists are most united*) "all drawn from the scriptures by men only of the Augustan confession. Bp. Taylor, Lib. of proph. p. 80. According to the mode of reasoning adopted by the Panoplist reviewers, *any one* or *every one* of these twenty different opinions may be proved to be the doctrines of Calvinism. On the ground therefore of its involving this evident absurdity, we enter another, and we think fatal objection to the reasoning of these reviewers, as altogether inconsequential. In order to have made a reply to our charge, they ought to have shown, that the principles of the Andover creed are justified by the Shorter Catechism. In order to defend their own irrelevant proposition, they ought to have proved that the Hopkinsian parts of the creed are *all* maintained by

our readers by an epigram of his which we find in Bayle. One of the articles of the Catechism of Heidelberg (as is sometimes the case with catechisms) was so expressed as to give rise to much controversy. Some alteration in it was proposed, to which Pareus was violently opposed, and wrote the following epigram on the occasion.

Aula ruit: Politia ruit; ruit et Catechesis:

Ante fores nostram quis jam neget esse ruinam.

Bayle Art. Pareus.

* See Blackburne's Confessional, p. 19.

one at least acknowledged standard of Calvinistick faith. They have done neither, and can do neither.

But even if their proposition were not so utterly irrelevant, and their mode of reasoning so evidently illegitimate, these writers might on other grounds be proved to have completely failed in making out their point. This article however is already extended to such extreme length, and we conceive our defence to be already so ample, that we shall make our observations on the particular positions of our antagonists with all possible brevity.

In reply to our assertion, that the only article which Calvinists believe, and the Hopkinsians reject, (i. e. the doctrine of imputation) is altogether omitted, what is said? IT IS NOT ATTEMPTED TO BE DENIED; and instead of justifying the omission, they say only, that though omitted, it is not "rejected." If then they had omitted every doctrine of Calvinism, this plea would just as much avail to justify them. It avails not therefore at all.

These gentlemen then go over the summary of Hopkinsianism, which is made by Miss Adams, in prosecution of their design to show the identity of those Hopkinsian principles, which are recognised in the creed, with the acknowledged principles of Calvinism. The two first articles of the summary we acknowledged in our review were not visible in the creed. We presume as they only relate to the nature of goodness, and may therefore be supposed to be of some *practical* and but little *metaphysical* importance, it was thought they could be better spared than any of the rest.

That the 3d. article of the Hopkinsian creed, "the evil of the doings of the unregenerate," is explicitly advanced in the creed of the institution, is admitted; but the reviewers labour to prove that it is also an article of Calvinistick faith. We are aware, that this is a subject on which the mode of reasoning adopted by these gentlemen gives some advantage. In defending the doctrines of the total depravity of the heart and the necessity of irresistible grace, many of the supporters of Calvinism have been betrayed into the use of some strong expressions. But that the doctrine, to any thing like the extent of the expressions of the creed, is the general faith of modern Calvinists, we take upon ourselves to deny. They are compelled indeed to admit that it is a consequence of the doctrine of total depravity, that the best actions of the unregenerate do not partake of the nature of perfect virtue; but we are confident in asserting that an immense majority of them would start back from saying, that the most benevolent action, which an unregenerate man can perform, is absolutely sinful and adverse to the character and glory of God. Even the compilers of the Westminster Confession themselves, though it will be allowed that their nerves were not very weak, seem to shrink from the consequences of this doctrine, and subjoin to the passage, which these reviewers have quoted, the following saving clause; "Yet their neglect of good works is *more* sinful." Of this clause the reviewers have not found it convenient to take any notice; from the habit, we suppose, which we before mentioned of keeping out of sight every thing unfavourable to their opinions. We really however beg leave to suggest

that some inconveniences would arise from this practice becoming universal ; since the assassin, for instance, by merely leaving out the *not* in the 6th. commandment, might bring scripture authority to authorize murder. Perhaps, however, as these gentlemen believe that in unregenerate men saving the life of a fellow being and taking it away, differ only in the degree of their sinfulness, they may not think this consequence of so much importance as we do.

The 4th. doctrine of Miss Adams's summary of Hopkinsianism is, that "the impotency of sinners is not natural or physical, but moral." On this article, the reviewers have the same advantage as on the other, arising from the want of complete unanimity of Calvinists themselves. The doctrines of predestination and election have driven many Calvinists into a belief of the necessity of human actions, and from their works no doubt many triumphant quotations may be made. But we are safe in denying that it is now, or ever has been, the belief of a majority of this sect, particularly of those who are denominated moderate Calvinists. It is in truth a distinguishing feature of no sect, except the Hopkinsian ; with whose scheme it is so indissolubly connected, that without it their whole system must fall to the ground.

The fifth doctrine is, that "in order to faith a sinner MUST IMPROVE IN HIS HEART of the divine conduct, even though God should cast him off for ever ;" or as it is more commonly expressed, "that he should be willing to be damned for the glory of God." This, although it is conceded that it is implied in the creed, they do not pretend to find in any of "the creeds or confessions of the reformed churches ;" but attempt to prove it to be a Calvinistick doctrine by an extract from Dr. Watts's hymns, and a passage from Bishop Leighton, in which these writers say, that if they should be condemned to eternal death, they should acknowledge the *justice* of the divine will. And is there any theist, who denies, that all the actions of God must be infinitely just ? Do these gentlemen claim, as a believer in their monstrous doctrine, every one, who acknowledges, that, whatever fate may be hereafter allotted to him, the sentence will be infinitely equitable ?

The next doctrine, which we are called on to notice is this, "that the introduction of sin is, on the whole, for the general good." The plea on which the defence of the language of the creed on this subject is rested, is the "perfect agreement" between it and the Westminster Confession. On this point we contentedly join issue with these gentlemen. The expressions of this confession indeed, notwithstanding its being so much more accurate than the language of our Saviour and his apostles, are so extremely indeterminate, that it is much more easy to decide what it does *not* mean, than what it does. The part of the confession, where the reviewers assert they have found this perfect coincidence of sentiment, is the chapter on Providence. The authors of the Confession lay down the doctrine, which, in a sense more or less confined, is believed by all Christians, of the universal providence of God and his foreordination of all events. But observe the limitation which they give to this opinion. "Yet this takes

place so as that NEITHER IS GOD THE AUTHOR OF SIN; nor is violence offered to the will of the creatures, nor is the liberty of contingency of second causes taken away; but rather established." Nothing is more certain, than that the framers of this Confession mean to advance the doctrine of the divine foreordination of events, only in such a sense and so far, as it does not throw the origin of evil on the Author of good. They do not lay down the principle, and deny the justness of the inference, which the Hopkinsians draw from it; but they disclaim the principle itself, except in such a sense as will make this inference impossible. Now is it not palpable that the authority of these writers can be adduced for this doctrine only under the limitations, which they themselves have expressly given it? Can any thing be more unfair, than to quote a proposition so scrupulously limited, to authorize the doctrine as it appears in this creed, in a form so absolutely universal and unlimited, that this inference follows from it inevitably? Yet these reviewers do not hesitate to argue from the proposition of the Westminster divines, as if it were expressed with all the universality of their own, and even to ask the reader to say whether the sentiment is not exactly the same in both! So little do they appear to feel this inconsistency, that they venture to go on, and say; "Even that part of the creed in which the doctrine is most plainly asserted, that the introduction of sin is on the whole for the glory of God and the good of the universe, makes use of almost the same language as the Westminster Confession." To support this assertion they appeal to this Confession, chap. v. § 4. "The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall and all other sins of angels and men, and that not by a bare permission, but such as has joined with it a most wise and powerful bounding, and otherwise ordering and governing of them in a manifold dispensation to his own heavenly ends." Why these reviewers mark the expressions "first fall," &c. in Italicks, we know not. The evident effect is, that the reader draws the inference, that these compilers believed, that God exerts, not merely a bare permission, but a positive agency in the production of sin. And indeed, when we first read this passage, we confess we were a little staggered, and really believed that these gentlemen had succeeded in discovering a contradiction to the principles before quoted in the Confession. We were aware indeed of their usual mode of making quotations to support their arguments; but we thought that, in such a case as this, they could not have resorted to it. We examined however the original, and found our error in judging these gentlemen by any ordinary standard of probable conduct. In immediate connection with the extract above quoted, follows a passage, which expressly forbids the inference, which these reviewers seem to design we should draw. "Yet so, as that the sinfulness thereof proceedeth only from the creature and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin." We should rejoice if these gentlemen would show us any way of avoiding the conclusion which appears to follow so inevitably from their making this mutilated quotation, and

marking parts of it in Italicks, which necessarily gives to their readers an impression so very different from the truth? If the part we have cited were disconnected and remote from their extract, and any possibility existed that they might have overlooked it, we should be bound to accept their apology. As the case stands we really know of nothing, which can be offered in mitigation of that judgment, which every one must pass on this procedure.

It is almost ludicrous, that this instance of palpable disingenuousness should immediately precede an indignant charge of want of courtesy and *want of truth* in our observation, that the address with which they had selected ambiguous phrases had probably never been equalled since the destruction of the order of the Jesuits. They are pleased to say "the charge is false; as false as if levelled against the framers of the Westminster Confession." Of this we think we have now enabled the publick to judge, and we really cannot descend to retort the accusation. Perhaps the parallel which we suggested between them and the Jesuits, might have been spared. But the resemblance struck us as so strong, that we almost mechanically pointed it out. The mode in which their reply has been made has relieved us from any feelings of regret; and if our controversy were to be carried any farther, we are not sure that we should not find ourselves unconsciously addressing them with "Mes révérends Pères;" in the language of Pascal.

In a passage of our review, we spoke of the board of visitors as a *distinct* board; and the Panoplist reviewers maintain that it is a "joint board." If we had really fallen into a slight inaccuracy of language it would not have been surprising. But even so poor a triumph as this is denied them. The board can with no propriety be denominated a "joint board," because, though all the founders nominally concur in it, it is really formed on no principles of reciprocity. *All* the associate founders are secured a seat at this board, which is perpetual and fills its own vacancies, while *only one* of the original founders is admitted. They virtually therefore have the whole control of it; and the power they possess is perfectly "distinct" from "and independent" of the trustees of the original founders. That the assent of these founders to this establishment had been procured, we never thought of denying; but we think no one can read the 20th. 27th. and 28th. articles of the "Associate Statutes," and not perceive a consciousness of a distinct interest in the associate founders, and strong symptoms of "jealousy" lest their design should be defeated. If this coalition had been formed by men with the same feelings and the same principles, and entirely confiding in each other, we can see no reason why all this caution and all this management should have been thought necessary.

The last charge to which we are called on to reply, is that of making a "disingenuous and dishonest" insinuation, that no student who does not subscribe the creed of the seminary will have its recommendation as a preacher. These gentlemen must certainly have very different ideas of the force and meaning of the English language from ourselves. So far from insinuating that such a

requisition *is* made of the students, the whole object of the paragraph is to expose the inconsistency of *not* making it. We tell you, that "the same reasons which induced you to make this creed the test of the professors faith, call upon you, if you have any respect for your own principles, to require the same profession of those, whom you permit to go out into the church;" and at the close of the paragraph we expressly ascribe the omission of this requisition to your fear of outraging the feelings of a protestant publick. We have since learned that at the commencement of the seminary you saw this inconsistency as well as ourselves; and that your resolution on this subject was for some time undecided. We rejoice that you have been taught by the general sentiment of indignation on this subject; that such a demand would not be endured. We would even willingly hail your expressions of resentment on this occasion, as a symptom of returning reason. Though we think that it would have been well to have waited till the accusation was actually made, we acknowledge that even the suspicion of the possibility of such abominable conduct, almost justifies your anger. Go on, gentlemen. We applaud your virtuous indignation. If you have discovered, that the demand of subscription to such a creed of your students would be unchristian and disgraceful, we do not despair that you may at length discover, that such a demand of your professors is equally unchristian and disgraceful. Of this we are sure; that the demand ought to be made of both, or of neither. You can be justified in applying this test to your professors, only from an *infallible certainty*, that every tittle of your creed is essential to be believed by every teacher of religion; and if you have this *certainty*, you are utterly inexcusable for not applying the same test to your students.

We have gone through with all the points which are attempted to be supported against our review. We think we have proved in the 1st. place, that with regard to the main argument of our review, our antagonists have conceded every thing for which we contended. In the 2nd. place, that even if the proposition which they advance had any relation to the subject, the *general mode* of reasoning, which they adopt, is altogether unjustifiable; and, *lastly*, that if this were not so, that the *particular* arguments which they produce are some of them unfair, and all of them feeble. If either of these three points is made out, it must be fatal to their cause. We have now, we hope done with them for ever. It will be easily conceived, that a controversy of this kind must be irksome and oppressive to us, who are lovers of peace; and who are desirous of devoting the means we possess and the time we can command, to humble exertions in the diffusion of simple, pure, and practical religion. As the charge in the first part of our review threw a doubt on the characters of our antagonists as moral men, they had a right to expect that we would reply to their defence, or retract our accusation. If they are now disposed to enter into the general discussion of creeds, we think we shall leave them without molestation. We have already put the publick on its guard against an unfair mode of

reasoning, and of fair and manly arguments on this subject we have no apprehension.

The whole object which induced us to enter into this unpleasant controversy has been attained. We were desirous of reminding those men, who are attacking our friends, invading the tranquillity of our churches, and attempting to revive the exploded absurdities of the dark ages, that the friends of rational and scriptural religion, though enemies of theological polemicks, are not so, because their antagonists have nothing vulnerable in their system. The charge which they bring, that we have been influenced in this affair by a desire of interrupting the harmony of two sects, who had agreed to forget their differences, will not be believed. We disdain the imputation. We attacked them not because they are Hopkinsians, and not because they are Calvinists, but because their conduct and their principles, we believe all honest Calvinists and Hopkinsians ought to unite in condemning. The charges we have adduced and supported are not to be thus evaded. It stands on record against this institution, and all the waters of the ocean can never wash out the stain, that it has been made what it is, by perverting the pious liberality of well meaning devotion, and sacrificing the first principles of protestantism to the gratification of the unholy ambition of aspiring heresiarchs.

INTELLIGENCE AND MISCELLANEOUS ARTICLES.

Evans's Map of the middle British Colonies; with an account of Thomas Pownall's Topographical description.

ONE of the greatest improvers of American Geography, was Lewis Evans, a Pennsylvanian Surveyor. This man had made many journeys into the neighbouring colonies, and had been frequently employed in surveying lands, purchased of the natives. He had also traversed considerable tracts of the country which they had not sold to the whites. And he had collected a great store of materials from other sources. From these, he compiled a Map of the middle colonies, and of the adjacent country of the Indians, lying northward and westward. It appears that the first edition of his map was published at Philadelphia, in 1749. A second edition appeared there in 1755, from the shop of B. Franklin and D. Hall. It is accompanied by an explanatory pamphlet of thirty two pages in quarto.

Some expressions made by Mr. E. countenancing the title of France to Fort Frontenac, brought him into a controversy with a writer in *Gainé's New York Mercury*. The piece against the concessions made by Evans in favour of the French, was published on the 5th. Jan. 1756. In the course of the same year, he wrote a full and elaborate reply to this and other charges against him, and caused them to be printed by Dodsley, in London. The pamphlet is a quarto of thirty five pages.

They are both offered to the publick under the title of *Geographical, Historical, Political, Philosophical and Mechanical Essays*. No. I, and No. II.

The first edition of this celebrated map, was limited chiefly to *Pennsylvania, New York, New Jersey, and Delaware*. The second edition was much enlarged by the author. For then it became *A general map of the middle British colonies in America*, to wit, *Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut and Rhode Island, the country of the confederate Indian nations*, the region of their residence, on the south of the great lakes, the deer hunting grounds on the west, and their beaver hunting

tracts on the north of them; to which were added Lakes Eric, Ontario, and Champlain, and part of Canada. The sheet was handsomely engraved and coloured in London; and sold by Dodsley. It was inscribed to the honourable Thomas Pownal.

Afterwards, in 1776, on the breaking out of the war, between Great Britain and her colonies, which terminated in the independence of the latter, Mr. Pownal himself gave a new edition of Evans's map, with large additions; this was published by Almon, in London. It appeared under the title of *A Map of the middle British Colonies, in North America; first published by Mr. Lewis Evans, of Philadelphia, in 1755; and since corrected and improved, as also extended*, with the addition of Massachusetts and New Hampshire, making it comprehend all New England and the bordering parts of Canada; from actual Surveys now lying at the Board of Trade, by T. Pownal, M. P. The editor published as a companion to the map, *A topographical description of such parts of North America, as are contained in the (annexed) map, &c.* This descriptive account of the map and country is a work of sixty two pages in folio. And when it is considered that Mr. Pownal, who was then a member of the British Parliament, had been successively Lieutenant Governour of New Jersey, and Governour of Massachusetts Bay, and South Carolina, it may be easily conceived that his opportunities of acquiring this sort of knowledge were considerable.

In reviewing the useful labours of our predecessors in science, it is an agreeable employment to mention their names with respect and honour. Governour Burnet, of New York, Mr. Thomas Godfrey, of Philadelphia, Mr. Thomas Robie, of Boston, and Mr. William Franklin, are mentioned by Mr. Evans as having aided him in his astronomical researches. His geographical labours were aided by the observations and collections of William Alexander, Esq. of New York; of the Rev. Dr. Clap, of Connecticut; the Surveys of Messrs. Helm, Wellogg and Chandler, on Connecticut river; of William West, Richard Peters, and Thomas Walker; on various objects of information by Fry and Jefferson's Map of Virginia; by Capt. Hoxton's Chart of Chesapeake Bay; on the part of a circle of twelve miles radius from Newcastle in Delaware; by Mr. Thomas Nexon; by Mr. Edward Scull, in his surveys on the Lehigh and Delaware; and by Joseph Dobson, Alexander Magnity, Alexander Lowry, and John Davison, by their surveys on the Ohio and its waters. To the assistance afforded by these gentlemen to Mr. Evans, Governour Pownal adds the aid afforded by other persons to himself. He makes acknowledgments to Mr. John Bake Bleecker, Deputy Surveyor of the province of New York; for valuable topographical information concerning the country around Albany, and in the vicinity of the Mohawk river; to Sir William Johnson for surveys of the parts near Lake George, Wood Creek, and the drowned lands thereabout; to Capt. Holland and his deputy Mr. Grant, for the facts relative to the communication by land from Connecticut river to the river St. Francis; to Dr. Douglas for the valuable matter comprised in the map, accompanying his *Summary*; to Governour Bernard, the earl of Dartmouth, and Mr. Lewis, a clerk at the Board of Trade, for their politeness, generosity and aid.

Governour Pownal complains heavily of a pirated edition of Evans's map, published in London, by Thomas Jefferys, and afterwards extensively sold by his successor Mr. Sayer, very much to the injury of the author, and to the deception of all those who peruse that spurious performance. He says it may as well be called a map of the moon, as of the middle colonies.

As to Pownal's performance, we may say of it, that it is one of the most respectable documents we possess, on the geography and topography of the regions about which it treats. For he improved Evans's map by the addition of such discoveries and surveys as had been made during the twenty one years which elapsed between 1755 and 1776, and his explanation of it may be considered as an extensive and minute commentary upon his author's text. To this he paid so much respect, that he incorporated almost the whole analysis into his own work, carefully noting, however, by inverted commas, all the quotations he makes, and giving Mr. E. full credit for them. After a preface and some introductory observations, Gov. P. divides his description into three sections and an appendix. In the first of these, he gives a general delineation of the appearance of the country in its natural state, especially of its mountains, rivers, and vegetables. In the second, he more particularly describes the eastern division of the country, or that part which lies eastward of the river Hudson and Lake Champlain. In this, the mountains run from the confines of

Canada in directions almost due north and south, nearly parallel with the courses of Hudson and Connecticut rivers, ending in steep ridges or bluffs toward Long Island sound. In the third, he offers his remarks on the western division of the continental territory, or that part which lies W. and S. W. of the Hudson. Within this extensive region, the mountains proceed in a course from N. E. to S. W. beginning at the very high tract of land, situated near the angle formed by the Mohawk and the Hudson, trending in uniform and parallel ranges, and terminating in Georgia, the Mississippi territory, and Louisiana. The appendix contains two extracts from captain Anthony Van Schaick's journal, concerning the ground between Crown Point and Otter Creek, on Lake Champlain; Capt. Hobbs's account of the way from No. 4. a little fortified post on Connecticut river in New Hampshire, to the mouth of Otter Creek, 1756; captain Gordon's narrative of occurrences on a voyage from Fort Pitt, to the Illinois in 1766; Mr. Lewis Evans's expedition from Philadelphia, by the route of Sunbury and Onondago to Oswego; and Christopher Gist's journey from Old Town on Potomack, 1750, down the Ohio to the vicinity of the Falls, and thence to Roanoke, in North Carolina. As specimens of Gov. P's manner of writing, we might select the striking passages on the fruits of the forests; the colouring of leaves in autumn, and the external configuration of the country, but they would occupy more room than we have to spare.

We learn from it, that the word *Connecticut* signified in the Indian language "The long River;" and that *Mas Tchuseag*, or as the Tartars spell it, *Mas Tchud*, are the radical words whence "Massachusetts" is derived, which signifies "the country on this side of the Hills."

But having done thus much to preserve the remembrance of these meritorious performances, and to do respect to the labours of Evans and Pownall, we trust that such of our readers, as are curious in American geography, will not fail, now that the authorities are opened before them, to search further for themselves.

MEDICAL REPOS.

On the Wax Tree of Louisiana.

An interesting memoir on the wax tree of Louisiana, has been drawn up by *Charles Louis Cadet*, of the college of pharmacy at Paris. The following are his observations on the utility of the wax which the tree affords.

The wax, says he, is sufficiently abundant to compensate the care and expense of cultivating it; for a bush in full bearing yields from six to seven pounds of kernels, one fourth of which may be obtained in wax. It is superior in quality to bees wax.

The astringent principle of the myrica extracted in the large way, may be very useful in medicine and in the arts; it may to a certain extent be substituted instead of gall nuts in dyeing, hat making, and probably in certain processes of tanning. The colouring principle appears sufficiently solid to deserve some attention; and if it be true that some fine cakes have been obtained from it in Louisiana, why may we not expect to find advantages from it in painting?

When this wax shall have become plentiful and cheap in the market, it promises great advantages in the fabrication of soap.

The traveller Kalm, says that the soap of it washes linen perfectly white.

Candles made of it afford a white flame, a good light, without smoke, and do not gutter; they emit when quite fresh a balsamick odour, which the inhabitants of Louisiana consider as extremely wholesome for persons in ill health.

Mr. Alexander, surgeon, says that the liquor, in which the grain has been boiled, and from whence the wax is procured, having been poured out and evaporated to the consistence of an extract, checks the most obstinate dysenteries.

There exist at Orleans and at Rambouillet, two orchards of the wax tree, which contain more than four hundred shrubs.

The Louisiana wax tree, Mr. C. observes, is not the same species that grows in Pennsylvania, Carolina and Virginia. It rises higher and its grains are smaller.

In some places it is as large as a cherry, and its grain the size of coriander. Its botanical name is *Myrica cerifera angustifolia*. That which grows in Pennsylvania, &c. is called *Myrica cerifera latifolia*.

IBID.

Cultivation of the Sugar Cane in Georgia; described in an extract of a letter from Dr. Mitchell, to the Society of Arts in New York, dated Washington, Jan. 2. 1809.

"By an arrival from Sapelo, in Georgia, Mr. Spalding has forwarded to Gov. Milledge, at Washington, some fine specimens of sugar cane, which grew upon that island. This plant is of the Otaheite species, and was introduced by Mr. Spalding about three years ago. The opinion of good judges is exceedingly favourable to the growth and sweetness of this cane. About three acres are already under cultivation, and the plants are of a very promising aspect. From the experiments made upon the cane, it is found to afford abundance of saccharine matter. The juice when boiled, has already afforded a very rich syrup; and when the crops shall be sufficiently enlarged and matured for the erection of proper works, no doubt is entertained of its being capable of crystallizing into good grained sugar. Sapelo is situated on the coast of Georgia, about half way between the mouths of the Savannah and St. Mary's rivers. It is supposed that all the land south of Sapelo, and which is favourable to the cultivation of Sea Island cotton, may be converted into sugar plantations."

IBID.

Progress of finding Gold in North Carolina.

On several occasions in the course of our work, we have mentioned, (says the Medical Repository) the Gold mines of North Carolina. By turning to our second Hexade, vol. i. p. 307, vol. ii. p. 439, and to vol. iv. p. 148, our readers will find a full and circumstantial account of the auriferous sands and streams of Cabarras county, and its neighbourhood.

The inhabitants in the vicinity of Rocky River continue their search for this precious metal; and their labour is rewarded by the quantity which they find. Besides the original place on Reed's farm, near Meadow Creek, they now work at Long Creek, upon Parker's plantation, about eighteen miles distant. A small company is formed at each place, the members of which examine the sands for gold, whenever the corn is hoed, the cotton weeded, and the agricultural business which engages them will permit. By conducting it in this way, they make not merely a saving but a profitable business of it.

Within the last two years, the extraction of the gold by means of quicksilver has been introduced. The process of amalgamation thus preserves from loss all the dust and particles too fine to be distinguished by the eye, or separated by the fingers. Experience has proved, that a bushel of the sand of these waters will often afford gold to the value of half a dollar. A piece weighing sixty seven pennyweights was found in July, 1808. Lumps amounting to four, six, and even fourteen pennyweights are sometimes found.

The common mode of working is said to be, first, to pick out all the visible grains they can find, and throw by the remaining mass into a heap, and afterwards, at some convenient time, to separate the minuter particles thoroughly by means of mercury. The amalgam so obtained, is then put into a proper vessel, and exposed to the action of fire; by which the quick silver is distilled off in vapour, while the gold remains behind.

One of the spots where this lucrative business is carried on, is in Montgomery county; and it is believed by good judges, that the gold is scattered through an extensive region. A mass weighing a pound, was found within Anson county, in a cornfield. But experience only can determine in what quantity it exists, and whether it can be collected to advantage; for it is conceded by all practical men, that even this precious metal may be bought too dear.

IBID.

American Ochres.

Edward Mott and Co. of Philadelphia, at a very considerable expense and labour, have, from the several distances of 65, 90, and 100 miles from Philadelphia, obtained and placed within their means of supply, in the natural state or pulverized, *twelve Ochres and Colours for Paints*; and have confidence, by the ensuing spring, to make considerable additions, viz.

Three different mineral blacks, which are found upon experiment made by competent judges, to answer for copperplate printers, paper stainers, and

they presume for all the purposes to which black can be applied as a colour or paint; except for printing ink, for which it appears of too dense a body; a quality nevertheless that evinces its value for other purposes; from which they prepare in liquid and cakes, and have ready for sale an incomparable shining blacking.

Three different shades of yellow ochre, the brightest of which is declared by judges to be very little, if at all, inferior to the imported spruce yellow. From these three ochres, they make, by calculation, three shades of red or Spanish brown; a native orange, a native umber, and a stone yellow; all very rich, delicate colours.

Most of the above colours they have ready for sale, at prices so low, that they trust to the quantity sold for remuneration (being enabled to supply the consumption of the United States with several of the articles.) That the public may judge the merit of an infant manufactory to claim their countenance and support, they have had painted three pannels of twelve compartments of specimens, each in their original and pulverized state; twelve compartments compounds of the first; and six compartments compounds of these and other American productions; one of which pannels is deposited at the Coffee House, one at Peale's Museum, and one at the manufactory in Moravian Alley. *IBID.*

Discovery of valuable Minerals.

Every discovery of the internal resources of our country is at all times interesting, but more particularly so at the present period. With no common feelings of satisfaction, we announce, that in Jersey, our sister state, a variety of mineral substances have lately been found, which are supposed to be valuable.

Mr. Iobe Smith, by whose ingenuity and industry these discoveries have been made, and who is become the proprietor of most of them, submitted to our inspection the various ochreous earths in his possession, and also specified the peculiarities of each stratum. They are as follows:

1. *Mineral White*; or *Whiting*, of a quality equal to any that is imported, found within four feet of the surface; stratum eight feet in thickness.

2. *Yellow Ochre*, of three different qualities; the first is earthy, and of a loose substance; the second is harder, and of a deeper shade. The third is of a compact and a dense nature; for beauty it is nearly equal to the imported patent yellow. The strata of these are found within two or three feet of the surface, and the thickness varies from three to seven feet.

3. *Mineral Black*; its quality nearly equal to ivory black; found within six feet of the surface; the vein is nearly five feet thick.

4. *Mineral Green*; a beautiful colour found fourteen feet below the surface; stratum two and a half feet in thickness.

5. *Mineral Red*, which with a slight preparation is equal in appearance to a Spanish brown; found within four feet of the surface; stratum five feet in thickness.

6. *Mineral Red*; of a very dense nature, and equal to any carmine red imported; found three feet from the surface; stratum three and a half feet in thickness. Mr. Smith says that the supplies of these important minerals are inexhaustible; and he intends to issue proposals to erect a company for the manufacture of these domestic paints found within the bowels of the earth in our own country; which if carried into effect, will supersede the necessity of importing them. It is well known a large sum is annually expended in foreign markets on this article.

An eminent coach painter in this city, and a miniature painter of equal eminence, have pronounced these paints, when properly prepared, equal to any imported into this country. *IBID.*

Mineralogical Notices in the county of Onondago, state of New York.

This fertile region, heretofore possessed by the Iroquois, was given by the state of New York to the officers and soldiers who served in her regiments to the end of the revolutionary war. The salt springs at Salina are generally known for the purity and abundance of the muriate of soda, which they afford.

The neighbouring country contains other mineral substances, which are capable of throwing light on its geological character.

Reuben Humphreys, Esq. has transmitted to Dr. Mitchell some valuable information on the fossils discovered in the Military Tract: "Petrified shells of various kinds are found on my own land; and similar productions are not unfrequent in other parts of this western world. Stalactitical concretions are formed, depending from caverns in some places like icicles. They are most remarkable at the newly discovered cavern in the town of Manlius; a description of which you must doubtless have heard long before this.

"There is a process of petrification going on at a place in the town of Marcellus, whereby wood is actually turning to stone before the beholder's eyes. The facts are these; a log lies on the descent of a steep hill, the top extends down hill, and almost reaches a considerable stream, called Nine Mile Creek, so named from its being nine miles west, on the publick road from the creek to Onondago Hollow. A small spring arises from the place which the roots of this tree formerly occupied. It probably gushed out of this spot when the tree was blown down. As the tree fell directly down hill, the rivulet from the spring trickles along its trunk; it was evidently of the kind we term *White Cedar*, and is now in a decaying condition. The upper side of the log is perfect wood; but the under side is converted to a stony consistence as in the specimens I send you.

"Gypsum is found in the town of Camillus. From appearances, little doubt exists that an abundance of this substance is there. It presents to view a stratum of a number of feet wide, some parts of it look black, some greyish, and some of the exquisite and transparent kind I send you. It may be proper to note that the transparent sort seems to be much the smallest portion, for the largest breadth of the vein is not more than eighteen inches.

"At a place in the town of Camillus, about eight miles from me, are the appearances of an ancient fort, of considerable extent. The works are regularly laid out; and it ought to be made known, that the trees growing on the decaying walls are equally large with those generally covering the face of the country. Remnants of the earthen ware, clay pipes, &c. of the unknown people who formed these structures, have been found, and are herewith forwarded. I have meditated collecting a party, and digging more thoroughly into these remains of our native predecessors, with the view of discovering somewhat more about them."

IBID.

Natural and Artificial Productions of the South Sea Islands.

Mr. John Hose, of New York, who has navigated the tracts of the Pacific ocean, not much frequented by mariners, brought with him, on his last voyage, many of the curious productions of the places which he had visited.

His collection is more considerable than it might be supposed an individual would be likely to procure. It consists of *natural* and *artificial* subjects. To the former belong, 1. His fine shells from Tongataboo, and the Feejee islands, which would be well worthy of a place in any museum of conchology. 2. His anatomical specimens, consisting of a human skull of a native New Hollander; and skulls of the Albatross, Kangaroo, Herring Hog, and several other animals. These are valuable articles for the lecturer on oraniology. 3. His zoological articles, consisting of the skins, claws, feathers, and other parts of animals; forming substantial aids to natural history. 4. His specimens of woods, gums, seeds, barks, and other vegetable productions, employed for various purposes. 5. His minerals; which though not very numerous, contain several valuable pieces. Among the articles of the *artificial* class are the following: 1. The dresses and ornaments of the natives at Otaheite, Toconroba, and other islands. 2. Their bows, arrows, spears, clubs, shields, and other weapons of war. 3. Their hooks, lines, seines, gigs, and other tackle for catching fish. 4. Their thread, needles, twine, mats, cloth, and bedding. 5. Their axes and adzes of stone, their combs, earthen ware, wooden pillows, and baskets. This collection gives an interesting exhibition of the state of the arts, and of the progress of the mind among those sequestered and untutored tribes.

Mr. Hose has also procured in the course of his travels, a rich and extensive collection of coins and medals, ancient and modern.

IBID.

A fine SEA ANEMONE, found in the bay of New York.

The *Sea Flower*, or *Animal Plant*, has often been noticed by naturalists, and its appearance in its native element, ocean water, is so singular as to have attracted the attention of other persons. Its most remarkable property is, that when it expands its numerous tubes or feelers in quest of food, it resembles a blossom with extended petals. And when those tubes are touched or disturbed, they shrink, somewhat like the sensitive plant, and almost withdraw from sight.

A small species of this curious and beautiful creature, of a flesh colour, has been observed, twenty years ago, to inhabit the rocks of New York coast, in sheltered places.

But a few weeks ago, Capt. Whitley, the commandant of Fort Columbus, at New York, shewed to Dr. Mitchill, at the garrison, a larger and handsomer species, found at Bedlow's island, by one of the labourers at the fortifications there. This creature was not fixed on a rock or fastened to any thing; but was quite detached. It was about an inch and three quarters, or two inches long, and about as much in circuit. The shape was rather oblong. The skin was pretty firm and whitish; and the rest of the animal apparently gelatinous and without bones. At the larger end, the tubes or feelers were erected, and diverging through the water, made a rare and delicate appearance.

This is the *Actinia* of the books. LINNÆUS placed it among the *Vermes*, in the order of *Mollusca*. But DUMÉRIL has classed it under his class of *Zoophytes*, in the family of *Malacostrermes*, or *Soft Skins*. Besides the before mentioned English names, by which it has been called, some of the species have been distinguished by the term *Zoanthos*. ID.

Antiquities near the Scioto river, in the state of Ohio.

The signs of antiquity in the state of Ohio, have long been an object of curiosity; nor can any certain idea be formed concerning the ancient settlers, who appear to have been the founders of these curiosities. Such facts as have fallen under my observation, I transmit to you; and should you think them worthy of a place in your useful paper, they are at your service.

About three miles above Chillicothe, on the bank of the Scioto, there are signs of an ancient fortification, so decayed that it is scarcely to be distinguished from the adjacent ground. It forms a circle of about one mile in circumference; and near the extremities of this circle, are deep sinks, from which it may be supposed the earth was taken to form the bulwark, which is at present from one to three feet high. On the inside there are twelve or fifteen mounds, supposed to have been the repositories of the dead. Around this fort are several others of a very small size, not more than twenty yards in circumference. In various parts of this country, there are various kinds of mounds, which differ materially in their shape. Some have tops peaked off in the form of a pyramid, and others are entirely flat upon the top. I have been told that bones are seldom found in those with peaked tops, and that those which are found, appear almost mouldered into dust. In those mounds which are flat upon the top, the case is otherwise; and the reason appears to be obvious. We may rationally suppose that the dead bodies were deposited at different periods, and that as they continued the laying on of bodies and earth, the mounds grew to a point. These we suppose to have been finished before the sacking of the country; whilst a strong probability is, that those with flat tops were not finished at that period. The contents therefore of the latter, must have been deposited at a subsequent date, which may be the cause of bones in these being less decayed, than those in the former.

I had waited a long time for some one more adequate to the task, than I can pretend to be, to give a description of these curiosities, which appear to be worthy the attention of the greatest antiquarian. But since I find this not likely to be done, I have commenced it myself, which may probably pave the way for others much more capable of performing the task. Curiosity induced me to open one of the mounds, to satisfy myself as to their being burying places. I commenced in one with a flat top, which did not lay in the neighbourhood of the ancient fort just described. The mound was about twenty yards in circum-

ference, and about six or seven feet high. The earth in this appeared to have been taken from the surface of one adjacent to it, as it was a black mould. In descending about two feet, I came to a layer of earth which was mixed with charcoal; in this mound there were signs of bones, though scarcely to be distinguished. In digging a little deeper, I found a number of human bones, though the skeletons were not whole. They appeared to lie due east and west; the heads were all towards the western part of the mound. As soon as these bones were brought to the air they mouldered and became as dust. It appears that no correct idea can be formed as to the length of time for which bones will remain in dry earth without decaying. Could this be ascertained, we might form a conjecture as to the time of this country being settled by a civilized people; for it could not have been the Indians, as they never buried their dead in this manner; and besides, it required tools to raise the works, which they were not possessed of. Coals being found in these graves, render it probable, that the bodies were buried on the funeral pile.

Richardson's Chiiicotte Fredonian.

June 17, 1808.

Arrangement for a Museum of Minerals.

A collection of Minerals is calculated to delight the beholder, by the beauty, the variety and the singularity of the specimen. It does more. It enlarges his conceptions of nature, presents to him materials for the employment of art, and displays a wide field for the improvement of science. But in order to accomplish these desirable ends, system is necessary. Without this the productions of the mineral world would be piled up in heaps, and afford but little pleasure or profit. While by a methodical disposition, they become the easy means of conveying knowledge to the mind. There usefulness depends so much upon their arrangement, that we make no apology for giving an abstract of the mode adopted by the celebrated PROFESSOR LESKE, of Marburg, for his own Museum, and which has been followed by Professor HARSTEN, of Berlin, in his description of that collection, as translated from the German into English by GEORGE MITCHELL, M. B. and printed at London in 1798, 2 vols. 8vo.

This celebrated cabinet has a five fold arrangement; to wit. 1. THE CHARACTERISTICK. 2. The SYSTEMATICK. 3. The GEOLOGICAL. 4. The GEOGRAPHICAL, and 5. The ECONOMICAL.

1. In the *Characteristical* part of this Museum, minerals are placed in such order, as to show their respective colours; and among the *solid ones* their external shape, surface and lustre, their internal lustre, fracture and shape of the fragments, figure of the distinct concretions, transparency, streak, stain, hardness, cohesion, flexibility, adhesion to the tongue, sound, and cracking noise of particles when broken; among the *friable fossils*, their lustre as to its intensity and kind, the appearance of the particles, the stain, degree of friability and adhesion to the tongue; and among the *fluid minerals*, the lustre. Other common generic characters are illustrated in this department, by the unctuousity, coldness, density, smell and taste of the respective pieces.

2. The *Systematick* part follows the chemical arrangement. It is accordingly distributed into four classes, of EARTHS, SALTS, INFLAMMABLES, and METALS.

3. The object of the *Geological* part, is to illustrate the structure and materials of, 1. The primeval rocks; 2. The marigenous rocks; 3. The volcanick rocks, and 4. The alluvial mountains. Herein is likewise demonstrated the production of fossils, in regard to their origin, relative age, and concurring circumstances.

4. By a *Geographical* collection is merely meant that fossils from the same country are placed together without regard to character, system or geology. Thus the minerals from America, Europe, Asia, and Africa, may be seen under their respective titles, or those from any kingdom, country, or district, may be placed together. Or again, the minerals of any particular island, mountain, or province, however diversified they are, may be exhibited in one view, to make a fuller display of its physical geography.

5. The intention of the *Economical* part of the Museum, is to exhibit, 1. The minerals employed for the domestick purposes of buildings, mortar, roofing,

flooring, &c. 2. Those used in manufactures, arts and trades, such as statuary, turning, jewelry, pottery, mill stones, materia medica, &c. 3. Those from which metals and salts are prepared, of which the different ores are examples; 4. Economical aids, viz. fluxes for melting copper and iron; good stone for the construction of furnaces; and coal and other materials for promoting fusion.

MEDICAL REPOS.

Medical School of New York.

This institution is under the immediate direction of the regents of the university of the state. The professors are appointed by them, with the style and title of professors of the university, and their lectures are delivered in the college of physicians and surgeons. It is made the duty of the college, by their charter received from the regents, to procure the necessary buildings and accommodations for the professors and students, to provide an anatomical museum, a chymical laboratory and apparatus, a library, botanick garden, &c. The professors of the university, who are also trustees and members of the college, together with the president, vice presidents, register, and treasurer of the college, constitute a senatus academicus, who direct the system of education to be pursued, and make all necessary rules for the government of themselves and of the students. The regents are appointed by the legislature of the state in the same manner that senators in the congress of the United States are appointed. They are usually selected from amongst the most prominent characters in the state, and have the general superintendence of the colleges and academies in it; their names are as follow:

Regents of the University.

His Excellency the GOVERNOUR,	(ex officio) Chancellor.
The LIEUTENANT GOVERNOUR,	(ex officio) Vice Chancellor.
Rev. JOHN RODGERS, D. D.	NATHAN CARE,
EZRA L'HOMMEDIEU,	MATTHEW CLARKSON,
AMBROSE SPENCER,	JAMES KENT,
HENRY RUTGERS,	ELISHA JENKINS,
ANDREW KING,	DE WITT CLINTON,
SIMEON DE WITT,	CHARLES SELDEN,
JONH TAYLER,	PETER GANSEVOORT,
EBENEZER RUSSEL,	ABRAHAM VAN VECHTEN,
JAMES COCHRAN,	ALEXANDER SHELDON.

Professors of the University.

NICHOLAS ROMAYNE, *M. D. Professor of the Institutes of Medicine.*
 SAMUEL L. MITCHILL, *M. D. Professor of Botany and Natural History.*
 EDWARD MILLER, *M. D. Professor of the Practice of Physick.*
 ARCHIBALD BRUCE, *M. D. Professor of Mineralogy.*
 WILLIAM J. M'NEVEN, *M. D. Professor of Obstetrics.*
 J. AUGUSTINE SMITH, *Professor of Anatomy and Surgery.*
 BENJAMIN DE WITT, *M. D. Professor of Chemistry.*

To support this medical school, the legislature have lately granted the sum of \$20,000 to the regents of the university, for the endowment of the college. They have also made provision by law for procuring subjects for dissection. The number of gentlemen attending the lectures of the professors the present year are seventy two, and will, no doubt, increase in proportion as the advantages of studying medicine in this institution shall become more known throughout the United States.

N. Y. Med. and Philo. Journ. and Review.

American Mineralogy.

Dr. ADAM SEYBERT, of Philadelphia, has commenced publishing in the Philadelphia Medical Museum, a catalogue of American Minerals. This is an undertaking honourable to Dr. Seybert, and likely to prove useful to our country.

IBID.

State of Weather and Diseases in the Summer and Autumn of 1808.

The last summer and autumn have happily passed without any alarm of the malignant epidemick, which in former years had so repeatedly visited our Atlantick cities, and had occasionally appeared in districts of the interior country. Among the principal causes of this exemption in New York and Philadelphia, as well as in many others of our large cities, which has now continued since the year 1805, we do not hesitate to reckon the remarkably moderate heat of the summers of 1806, 1807, and 1808. The mildness of the two former of those summers, was particularly noticed in our accounts of the weather and diseases which then occurred. The summer heat of 1808, although somewhat greater than that of the preceding year, was on the whole very temperate. The month of June was generally mild, and, except a few very warm days towards the close of it, invariably exhibited that character. A great proportion of July consisted of hot weather, and, during many days, the mercury rose to an unusual height. A continuance of such weather for a much longer period, especially if the requisite degree of moisture and stagnation of atmosphere, had been added, would probably have made violent inroads on the publick health. But with the termination of July, the state of the weather, most fortunately, underwent a total change, and it assumed a degree of mildness, which can rarely be looked for at that period of the year. So cool and uniformly pleasant a month of August was scarcely ever remembered in this part of the United States; and whatever noxious tendencies the season had acquired from the intense heat of the preceding four weeks, they were completely dissipated by the moderate, even, and delightful temperature of that month.

In the early part of August, when the fine weather just mentioned had taken place of the severe heats of July, an epidemick catarrh was observed to commence and prevail for two or three weeks, corresponding in time to that which reigned so generally in August, 1807, but far less frequent and violent. Whether it arose from the remarkable transition of temperature, which then occurred, or from a noxious impregnation of the atmosphere, may admit of question. The *Intermittent and Remittent Fevers* of this season were singularly mild, and yielded to a simple treatment.

In the course of the summer and autumn, *Pertussis* prevailed with more or less frequency in different neighbourhoods. *Scarlatina anginosa* appeared in the autumn, became epidemick in some situations, and occasionally assumed a malignant disposition; but in general it was not severe.

An exception to the general exemption of the American cities from yellow fever, so happily enjoyed throughout the late season, was experienced by the small town of St. Mary's, on the river of that name, which forms part of the southern boundary of the United States. This town, we are informed, suffered greatly, and indeed was nearly depopulated by that disease. At this time we do not possess a particular account of the circumstances of this local epidemick; but we have taken pains to procure them; and expect on a future occasion to be able to offer them to our readers.

IBID.

ERRATUM.....In the last Anthology, page 104, line 14, for *mechanical* read *melancholy*.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR MARCH, 1869.

Sunt bona, sunt quaedam mediocria, sunt mala plura. MART.

NEW WORKS.

All marked thus (*) may be found at the Boston Athenæum.

* Further and still more important suppressed Documents. Boston; Russell and Cutler.

* The Address of the Legislature to the people of Massachusetts. Boston; Russell and Cutler.

* The Memorial and Remonstrance of the Legislature of Massachusetts to the Hon. Senate and House of Representatives of the United States. Boston; Russell and Cutler.

* Nos. XLV. and VI. of the New York Medical Repository and Review of American publications on Medicine, Surgery, and the auxiliary branches of Science; conducted by Dr. Mitchill and Dr. Miller. Boston; Edward Cotton.

* The New York Medical and Philosophical Journal and Review, No. 1. To be continued semi-annually; each No. about 150 pp. Price 75 cents. Boston; Edward Cotton.

* The whole Proceedings in the case of Olmstead and others versus Rittenhouse's Executrices; collected and arranged by R. Peters, jun. 8vo. 108 pp. Price 50 cents. Philadelphia; Farrand, Mallory and Co.

* The Trial of Amos Broad and his wife, on three several indictments for assaulting and beating Betty, a slave, and her little female child Sarah, aged three years. 8vo. 31 pp. New York; Henry C. Southwick.

* Spain: An Account of the Festival at Boston, Jan. 24, 1869, in honour of Spanish valour and patriotism; with the Songs, Odes and Toasts, and a brief Sketch, Geographical, Historical and Political. 12mo. 36 pp. Boston; Russell and Cutler.

The Life of John Southack, written by himself. To which is added, a History of the State Prison in Charlestown.

* Considerations on the Executive Government of the U. States of America. By Aug. B. Woodward, Chief Justice of the Territory of Michigan. New York. Price 50 cents.

The Private Life of Washington. By M. L. Weems, some time rector of Mount Vernon parish. Washington; R. C. Weightman. Price 87 1-2 cents.

* Fragment of a Journal of a Sentimental Philosopher, during his residence in the city of New York, to which is added, a Discourse upon the nature and properties of Eloquence as a science, delivered to his disciples previous to his departure. Found among some papers left at his lodgings. New York; published by E. Sargeant.

NEW EDITIONS.

* Letters to the Rev. Thomas Belsham, on some important subjects of theological discussion referred to in his discourse on occasion of the death of the Rev. Jos. Priestley, L. L. D. F. R. S. and member of several British and Foreign Academies and Philosophical Societies. By John Pye Smith. Boston; Farrand, Mallory and Co. 12mo. Price 75 cents in boards.

Watts's Psalms and Hymns, in miniature. Boston; Lincoln and Edmands. Price \$1.

* Select Reviews, for February. 8vo. pp. 70. Philadelphia; Hopkins and Earle.

Malthus on Population, 2 vols. Washington; R. C. Weightman. Price in boards to subscribers \$5.

* The Exiles of Siberia, a tale founded on facts, from the French of Madam Cotin. Boston; Munroe, Francis and Parker.

The History of the Bible and the Jews. Hallowell. 8vo.

The Works of Oliver Goldsmith, M. D. Vol. 1. Boston; Hastings, Etheridge and Bliss.

WORKS PROPOSED AND IN PRESS.

G. Graupner proposes to publish, in a neat pocket volume, a complete collection of Glees, Catches, Canons, Duets, Rounds, &c. &c. usually sung by the Anacreontick society in Boston, principally composed by Messrs. Harrington, Hayes, Hook, Aldrich, Green, Bryce, Haydn, Purcell, Atterbury, Webbe, Dibden, and other eminent authors; to be entitled, "The Anacreontick Vocalist." This work shall be elegantly engraved on copperplates, and contain from 70 to 80 pages. Price to subscribers \$1 50.

Munroe, Francis and Parker have in the press, an Index of the chapters and dates of the Laws of Massachusetts, numbered in conformity to a resolve of the General Court, of Jan. 28, 1808.

Wm. Wells has in press, and will publish on the 1st. of May, the New Testament, in an improved version upon the basis of Archbishop Newcome's translation, with a corrected text and notes. From the London edition of 1808. 8vo. pp. 612. Introduction 30 pp. Price to subscribers \$2 50.

Farrand, Mallory and Co. propose to publish Bacon's Abridgment of the Law by Gwillim, with additions since Gwillim, and a complete Abridgment of American Law, in 7 vols. 8vo.

Hudson and Goodwin, of Hartford, are about to publish the Publick Statute Laws of Connecticut.

William Andrews will soon publish The Rudiments of Latin and English Grammar, by Alexander Adam.

Also....Faber's View of the Prophecies.

John West will soon publish the second edition of Biglow's New Latin Primer.

Thomas J. Rogers and others of Easton, Pennsylvania, propose to publish by subscription, The American Senator, or Debates in the Congress of the United States. The debates of each session will be comprised in a large octavo volume of about 400 pages.

Joshua Cushing proposes to publish by subscription, The Patriotic Proceedings of the Legislature of Massachusetts during their session, from January 26, to March 4, 1809.

Farrand, Mallory and Co. have in press, Comyns Digest of the Law of England, by Rose, comprising a complete Digest of the American Law, and the English Law since Rose. Six vols. 8vo.

Also....Park on Insurance, from the last London editions, with additions and copious references.

Also....A New Treatise on the Principles of Pleadings, to be published in connection with Lawes.

Also....Burns's Digested Index to the Modern Reports.

Also....Tomlin's Digest of the Term Reports.

E. Sargeant and Co. New York, propose publishing, by subscription, the British Essayists, with prefaces, historical and biographical, by A. Chalmers, A.M.

Also....A new periodical work, to be entitled, the Eclectic Museum; or, Epitome of periodical literature.

BY I. RILEY, NEW YORK.

IN PRESS.

Part I. Vol. IV. Johnson's New York Reports.

Vols. 1, 2, and 3, Heaingand Munford's Virginia Reports.

Comyns on Contracts, 2 vols. royal 8vo.

Jacobs's Law Dictionary, 5 vols. do.

4th. vol. Cranch's Reports.

1st. vol. Vesey, jun. New Series, or 13th. London.

Curran's Speeches, 2 vols. 8vo. much improved edition.

Vol. 1 Maryland Provincial Reports, by M'Henry and Harris.

2d. vol. Day's Connecticut Reports.

The Lawyer's Guide, by Wm. W. Hening.

Antho'n's New York Nisi Prius Reports.

Thaddeus of Warsaw, 2 vols.

Gil Blas in French, 4 vols.

PREPARING FOR PRESS.

Digest of all the American Reports.

Digest of the Laws of New York.

A Treatise on Bills of Exchange.

A new and interesting novel, entitled, "The Child of Thirty Six Fathers."

THE MONTHLY ANTHOLOGY.

FOR

APRIL, 1809.

FOR THE ANTHOLOGY.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN
POETS.

No. 4.

DRYDEN and Pitt, whatever might have been the design of the latter, are now generally compared and criticised, as if they were rivals in the same contest for the meed of fame. Pitt, however, appears not to aspire to so high a rank as Dryden; and acknowledging himself indebted to his predecessor, he has in some places adopted from the translation of Dryden passages without alteration, and in others has finished what was left rude and imperfect. Of the latter, the following may serve for an example;

Et, si fata deum, si mens non laeva fuisset,
Impulerat ferro Argolicas foedare latebras;
Trojaque nunc stares, Priamique arx alta maneres.

L. II. V. 54.

And had not heaven the fall of Troy designed,
Or had not men been fated to be blind,
Enough was said and done t' inspire a better mind;
Then had our lances pierced the treacherous wood,
And Ilian towers and Priam's empire stood.

DRYDEN.

Then had not partial fate conspir'd to blind,
With more than madness, every Trojan mind,
The crowd the treacherous ambush had explored,
And not a Greek had scaped the vengeful sword;
Old Priam still his empire would enjoy,
And still thy towers had stood, majestick Troy!

PITT.

The vulgar expletive alexandrine of Dryden:

Enough was said and done t' inspire a better mind,

is sufficient to ruin the passage, if it were the only fault; but that which follows:

Then had our lances pierced the treacherous wood,

is too close a transcript of the figure of Virgil to be immediately intelligible; and it is translated with greater perspicuity by Pitt.

In the lines which I shall next cite, Pitt has closely followed Dryden in the rhyming words ; although he has made considerable alterations in the expression.

From this ill omened hour, in time arose
Debate and death, and all succeeding woes.
The queen, whom sense of honour could not move,
No longer made a secret of her love ;
But called it marriage, by that specious name
To veil the crime, and sanctify the shame.

DRYDEN, B. 4.

From that sad day, unhappy Dido ! Rose
Shame, death, and ruin, and a length of woes.
Nor fame nor censure now the queen can move ;
No more she labours to conceal her love ;
Her passion stands avowed ; and wedlock's name
Adorns the crime, and sanctifies the shame.

PITT.

Instances of the same kind, which may be found in various parts of Pitt's translation, shew that he made no small use of Dryden ; and it is not high praise to say, that he has sometimes improved what he has borrowed.

A single passage more from each of these translators shall close these selections.

Turris erat vasto suspectu.....

L. IX. v. 580.

There stood a tower, amazing to the sight,
Built up of beams, and of stupendous height ;
Art and the nature of the place conspired
To furnish all the strength that war required.
To level this the bold Italians join ;
The wary Trojans obviate their design ;
With weighty stones o'erwhelmed their troops below,
Shoot through the loop holes, and sharp javelins throw.
Turnus, the chief, tossed from his thundering hand
Against the wooden walls, a flaming brand ;
It stuck, the fiery plague ; the winds were high,
The planks were seasoned, and the timber dry.
Contagion caught the posts ; it spread along,
Scorched, and to distance drove the scattered throng.
The Trojans fled ; the fire pursued amain,
Still gathering fast upon the trembling train ;
Till crowding to the corners of the wall,
Down the defence and the defenders fall.
The mighty flaw makes heaven itself resound,
The dead and dying Trojans strew the ground.

DRYDEN.

Full o'er the walls a turret rose on high,
Stage above stage unrivalled to the sky.
This fort to gain, the Latians bend their care,
Point their full strength, their whole collected war.
Vast fragments from above the Trojans throw,
And through their walls their javelins gall the foe.
A blazing torch the mighty Turnus flung ;
Close to the sides the flaming mischief hung ;
Then, thundering through the planks, in fury grew,
Swelled in the wind, and round the structure flew.

With headlong speed th' imprisoned troops retire,
 Thronged in huge heaps before the spreading fire.
 While on one side their weight incumbent lay,
 The beams all burst, the crackling walls give way ;
 The ponderous pile comes tumbling to the ground,
 And all Olympus trembled at the sound.

PITT.

In these lines each poet has his characteristick manner ; and Pitt has taken nothing from Dryden. The description in Pitt is more stately ; in Dryden more bold and careless. Dryden's picture is rude, but animated ; Pitt's is more finished, but less sprightly.

One of the great faults of Dryden, from which the above passage is not wholly free, is, that his lines are often prosaick. To avoid monotony, a variety in the pauses, and a suspension of the sense at the end of the line, or couplet may be attempted and acquired in such a degree, as greatly to relieve the ear from that uniform cadence, into which our common iambick verse is apt to degenerate. But this attempt can never excuse such a confusion in the metrical composition of the verse, as to destroy its claims to that kind of measure in which it ought to be constructed.

I shall only add here that concise parallel of Johnson, which does not deviate far from the truth, in settling the respective merits of these translators.

" Pitt, engaging as a rival with Dryden, naturally observed his failures, and avoided them ; and, as he wrote after Pope's Iliad, he had an example of exact, equable, and splendid versification. With these advantages, seconded by great diligence, he might successfully labour particular passages, and escape many errors. If the two versions are compared, perhaps the result would be, that Dryden leads the reader forward by his general vigour and sprightliness, and Pitt often stops him to contemplate the excellence of a single couplet ; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal ; that Pitt pleases the critics, and Dryden the people ; that Pitt is quoted, and Dryden read."

Besides the translations already noticed, we will just advert to several partial poetick versions of our author.

Phaer translated nine books of the Eneid, and part of the tenth, about the year 1550 ; but in a manner, which would be in no degree interesting to modern readers. We give the following lines, as an example of his measure.

" When Asia's state was overthrown, and Priam's kingdom stout,
 All guiltless, by the power of gods above was rooted out."

ENEID iii. l. 1.

Warton, wishing to publish a complete edition of Virgil in English poetry, translated the Pastorals and Georgicks, and adopted the Eneid of Pitt. The monthly reviewers* gave him the credit of "surpassing all that went before him in the same task, in rendering his author's sense with exactness and perspicuity." His version is not destitute of poetick beauties, and does no discredit to the classick taste of its author.

Among the works of Addison we find a version of the fourth Georgick. The production is hardly worthy of Addison, and the

* See the Monthly Review for March, 1753, Art. 1.

reader is not left to regret, that his labours, as a translator, were thus limited.

Not many years since, a new translation of the *Georgicks* was published by William Sotheby, Esq. a gentleman of literary and classical taste. We shall not compare this version with any preceding, but remark generally, that it is an acquisition to this species of literature. He has been censured in a foreign journal for casting his verses in the *Darwinian* mould; but even if this has some foundation in truth, his version, on the whole, is a very finished performance, and no one probably will soon offer himself to the publick as his competitor.

The prose translations of Virgil scarcely deserve notice in this memoir; because they are intended merely for school books, and are unfit for what they were intended. They are productions unworthy the labours of a scholar, and they injure those, whom, we charitably hope, they were designed to benefit.

Davidson, though his translation is too literal, has paid some deference to the genius of our own language. But they, who relish Virgil, will give him no thanks; and they, who are incapable of enjoying the original, will find little to admire in what Davidson intended for a resemblance.

Not content with this perverse effort at prose translation, Mr. Alexander has ushered into the world, what he calls a "literal translation;" and lays violent claims to patronage, because it is American. This indeed is the only claim it has. In phraseology it is barbarous; and as a translation it is puerile and metaphrastick. It is neither English nor Latin; it bears a kind of verbal analogy to the former, and an idiomatical resemblance to the latter language. The production admits no apology. It is no compliment to teachers, and among pupils its use, though commonly clandestine, is a disgrace to those who are detected. It is below criticism, and therefore we shall not quote it; it is not held in publick estimation, and therefore our censures reach only the author and the few who adopt it. If such methods of corrupting our language are continued, some serious remedy must be applied. The remedy, it is to be hoped, will be found in the correct taste of our most distinguished scholars. They will no doubt be able to counteract vicious translations, and bring them into the neglect which they deserve.

We now take leave of the translators of Virgil. To render with a tolerable degree of spirit even the sentiments of a poet so ancient and so eminent into our own language, is difficult. To clothe these sentiments in the rich garb of poetry requires much genius and more diligence. We have probably still to look for new adventurers in this perilous enterprise. As yet it must be the voice of every genuine scholar, even with regard to the best versions of our author; "though I always read them with pleasure, I read Virgil with more."

FOR THE ANTHELOGY.

INDIAN SPEECH.

[In the summer of 1805, a number of the principal Chiefs and Warriors of the Six Nations of Indians, principally Senecas, assembled at Buffalo Creek, in the State of New York, at the particular request of a gentleman Missionary from the State of Massachusetts.* The Missionary being furnished with an Interpreter, and accompanied by the Agent of the United States for Indian affairs, met the Indians in Council, when the following talk took place.]

FIRST, BY THE AGENT.

"*Brothers of the Six Nations*; I rejoice to meet you at this time, and thank the Great Spirit, that he has preserved you in health, and given me another opportunity of taking you by the hand.

"*Brothers*; The person who sits by me, is a friend who has come a great distance to hold a talk with you. He will inform you what his business is, and it is my request that you would listen with attention to his words."

MISSIONARY. "*My Friends*; I am thankful for the opportunity afforded us of uniting together at this time. I had a great desire to see you, and inquire into your state and welfare; for this purpose I have travelled a great distance, being sent by your old friends, the Boston Missionary Society. You will recollect they formerly sent missionaries among you, to instruct you in religion, and labour for your good. Although they have not heard from you for a long time, yet they have not forgotten their brothers the Six Nations, and are still anxious to do you good.

"*Brothers*; I have not come to get your lands or your money, but to enlighten your minds, and to instruct you how to worship the Great Spirit agreeably to his mind and will, and to preach to you the gospel of his son Jesus Christ. There is but one religion, and but one way to serve God, and if you do not embrace the right way, you cannot be happy hereafter. You have never worshipped the Great Spirit in a manner acceptable to him; but have, all your lives, been in great errors and darkness. To endeavour to remove these errors, and open your eyes, so that you might see clearly, is my business with you.

"*Brothers*; I wish to talk with you as one friend talks with another; and, if you have any objections to receive the religion which I preach, I wish you to state them; and I will endeavour to satisfy your minds, and remove the objections.

"*Brothers*; I want you to speak your minds freely; for I wish to reason with you on the subject, and, if possible, remove all doubts, if there be any on your minds. The subject is an important one, and it is of consequence that you give it an early attention while the offer is made you. Your friends, the Boston Missionary Society,

* Rev. Mr. Cram.

will continue to send you good and faithful ministers, to instruct and strengthen you in religion, if, on your part, you are willing to receive them.

"*Brothers*; Since I have been in this part of the country, I have visited some of your small villages, and talked with your people. They appear willing to receive instruction, but, as they look up to you as their older brothers in council, they want first to know your opinion on the subject.

"You have now heard what I have to propose at present. I hope you will take it into consideration, and give me an answer before we part."

[After about two hours consultation amongst themselves, the Chief equanimously called, by the white people, Red Jacket,* rose and spoke as follows;]

"*Friend and Brother*; It was the will of the Great Spirit that we should meet together this day. HE orders all things, and has given us a fine day for our Council. HE has taken his garment from before the sun, and caused it to shine with brightness upon us. Our eyes are opened, that we see clearly; our ears are unstopped, that we have been able to hear distinctly the words you have spoken. For all these favours we thank the Great Spirit; and HIM only.

"*Brother*; This council fire was kindled by you. It was at your request that we came together at this time. We have listened with attention to what you have said. You requested us to speak our minds freely. This gives us great joy; for we now consider that we stand upright before you, and can speak what we think. All have heard your voice, and all speak to you now as one man. Our minds are agreed.

"*Brother*; You say you want an answer to your talk before you leave this place. It is right you should have one, as you are a great distance from home, and we do not wish to detain you. But we will first look back a little, and tell you what our fathers have told us, and what we have heard from the white people.

"*Brother*; Listen to what we say.

"There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. HE had created the buffalo, the deer, and other animals for food. HE had made the bear and the beaver. Their skins served us for clothing. HE had scattered them over the country, and taught us how to take them. HE had caused the earth to produce corn for bread. All this HE had done for his red children, because HE loved them. If we had some disputes about our hunting ground, they were generally settled without the shedding of much blood. But an evil day came upon us. Your forefathers crossed the great water, and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men, and had come here to enjoy their religion. They asked for a small seat. We took pity on them, granted their

* His Indian name is, Sagu-yu-what-hah; which interpreted is, *Keeper awake*.

request; and they sat down amongst us. We gave them corn and meat, they gave us poison (aluding, it is supposed, to ardent spirits) in return.

"The white people had now found our country. Tidings were carried back, and more came amongst us. Yet we did not fear them. We took them to be friends. They called us brothers. We believed them, and gave them a larger seat. At length their numbers had greatly increased. They wanted more land; they wanted our country. Our eyes were opened, and our minds became uneasy. Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquor amongst us. It was strong and powerful, and has slain thousands.

"*Brother*; Our seats were once large and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied; you want to force your religion upon us.

"*Brother*; Continue to listen.

"You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and, if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us, and not only to us, but why did he not give to our forefathers the knowledge of that book, with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?

"*Brother*; You say there is but one way to worship and serve the Great Spirit. If there is but one religion; why do you white people differ so much about it? Why not all agreed, as you can all read the book?

"*Brother*; We do not understand these things.

"We are told that your religion was given to your forefathers, and has been handed down from father to son. We also have a religion, which was given to our forefathers, and has been handed down to us their children. We worship in that way. It teaches us to be thankful for all the favours we receive; to love each other, and to be united. We never quarrel about religion.

"*Brother*; The Great Spirit has made us all, but he has made a great difference between his white and red children. HE has given us different complexions and different customs. To you HE has given the arts. To these HE has not opened our eyes. We know these things to be true. Since HE has made so great a difference between us in other things; why may we not conclude that HE has given us a different religion according to our understanding? The Great Spirit does right. HE knows what is best for his children; we are satisfied.

"*Brother*; We do not wish to destroy your religion, or take it from you. We only want to enjoy our own.

"*Brother* ; We are told that you have been preaching to the white people in this place. These people are our neighbours. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians ; we will then consider again of what you have said.

"*Brother* ; You have now heard our answer to your talk, and this is all we have to say at present.

"As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends."

As the Indians began to approach the missionary, he rose hastily from his seat and replied, that he could not take them by the hand ; that there was no fellowship between the religion of God and the works of the devil.

This being interpreted to the Indians, they smiled, and retired in a peaceable manner.

It being afterwards suggested to the missionary that his reply to the Indians was rather indiscreet ; he observed, that he supposed the ceremony of shaking hands would be received by them as a token that he assented to what they had said. Being otherwise informed, he said he was sorry for the expressions.

FOR THE ANTHOLOGY.

ORIGINAL LETTERS

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN THIS COUNTRY.

LETTER TWENTY EIGHTH.

ROME, NOVEMBER 23, 1804.

DEAR R.....,

IN my last from Marseilles I promised you a detailed letter from Italy, and although immersed as you are in business or pleasure, you may receive it rather as an unwelcome interruption than as an agreeable relaxation, I think however I owe it to you as a testimony of that warm and sincere friendship, which a thousand events, in addition to the ties of kindred, have contributed to establish.

You see by the date, that I am now surrounded with objects highly interesting to a mind in any degree acquainted with the writings of the classicks ; and although fourteen years active and laborious pursuit of our profession had in a great measure effaced those strong impressions, which the fine writers of Greece and Rome must necessarily have made upon a character so easily and so strongly impressible as mine, yet I have found those impressions very easily and forcibly renewed by the presence of the objects themselves.

In Italy, without enthusiasm I say it, in Italy every thing bears the marks of that august power, which the Romans, of all the nations of antiquity alone, were enabled to acquire, and of that refined taste for which they were in a certain and the most brilliant part of their history distinguished.

There certainly must be something in the climate of Italy peculiarly favourable to the exertions of human genius. It is impossible that you can attribute the superiour progress and state of the fine-arts to the encouragement given by the emperours; because no country has been in a more wretched political situation than Italy, since the revival of letters; always either convulsed by intestine divisions, or a prey to the ambition of other powers. Yet it has been almost as superiour to other nations of late years, as it was in ancient times. The highest pretensions that any painter of England or France can make, is to be a tolerably successful imitator of Raphael, of Corregio, of Guido, or of fifty other masters, all of whom have been excellent in their respective styles. In sculpture, there have been no attempts to equal Michael Angelo or Bernini, and even at the present day the magick powers of the chisel are perceived only at Rome.

In architecture, it is still more true that the Italians have preserved their superiority, and Italy is still the school, as Greece formerly was to Rome, for all the Europeans who would excel in this most excellent and useful art. Perhaps the fine specimens of ancient architecture and sculpture which have escaped the ravages of the Goths, or the more destructive fury of modern Vandals, together with the inheritance of the reputation of their ancestors, may have excited the Italians to imitate and to attempt to equal the glory of their predecessors.

You will be anxious to inquire whether there are *still existing* such specimens of Roman art as would serve to excite emulation, and form taste.

There are innumerable specimens of this nature, and so multiplied, that if you cannot see perfection in any one relick, you are sure to find it in several. Every order of architecture, from the hands of the first Grecian or Roman artists, still exists in a perfect state, and if you do not find them all united in the same building, you can with very little pains combine them from several. The same remark may be applied to sculpture. A small proportion of the fine models of Rome are left, yet there are specimens of each sort; of the colossal, and of miniature; of the strong, and of the beautiful; of Hercules and of Venus; of the gods and of men; of their Jupiters, Pallases, Mercuries, Apollos; and of their Senecas, Caesars, Ciceros, Homers, and distinguished men. You can see the manner in which they made the passions live in marble; you can shudder at the agonizing horrors of the Laocoon; you can weep with Niobe; and can laugh with Bacchus, and can almost riot with the Fauns.

I have said above, that the specimens of ancient art have suffered from the ravages of *modern Vandals*. Too much cannot be said upon this subject, nor the disgrace attached to such conduct be spread too far.

After the barbarians had exhausted all their fury upon these works of fine taste, there still remained enough to admire, and to excite a spirit of emulation and a taste for perfection. Long after the revival of letters, and when these ancient relicks became valuable, the popes and their nephews, who had an unlimited control over this country, began to take great liberties with the remains of antiquity; some they robbed to build palaces; others they stripped to ornament churches; and even the accomplished family of the Medicis, the Maecenas of modern Italy, are accused of having cut off the fine heads from the statues in bas relief on the arch of Constantine!!!

One hardly knows which most to admire, the savage and barbarous disregard of the fine arts, or the want of policy which this conduct betrayed.

Italy, no longer admired for her power, for her heroes, or great men, will be an object of attraction so long only as she preserves these precious vestiges of former and more splendid times. I cannot refrain giving you one example of that destroying spirit which has, I dare say, often excited the indignation of strangers of taste. The Colisoeum, as it is vulgarly called, *in reality* the theatre of Vespasian, was the noblest and most perfect monument of antiquity, which the Goths and time had spared. It is yet a very elegant and august edifice. Yet Popes Paul II. and III. destroyed a moiety of this incomparable edifice to erect two sumptuous palaces of bad taste, and in no degree a reparation for the loss which taste and science have sustained by the demolition of the ancient edifice.

Enough, however, of ancient edifices; I dare say you are tired of them. I know no man who took a livelier interest than you did in the campaigns of Bonaparte in Italy. I have been over the ground which the French have signalized so much, and with no common interest, and I dare say, you will choose to hear a word or two from me upon this subject. Objects, my dear friend, viewed at a distance, appear in a very different, and generally a grander light than they will bear upon approach. Heroes and great men (and the remark may be equally applied to their actions) appear more perfect when viewed only through the medium of their own pompous accounts, or the descriptions of their parasites, than they do to the eye of an observer who approaches them, and procures his information through less partial channels. I will suppose that your geographical knowledge of Italy was as limited as my own. I hope you will pardon the supposition. I had an idea that the ground on which the French fought was very difficult of passage; that there was something almost above human powers in passing the Alps with an army; and when I heard of fording or crossing the rivers of Italy, I fancied rivers and torrents like the Merrimack, the Connecticut, and the Hudson. The Tyrol, in particular, I believed to be a rough, mountainous country, in which an army could act but with great difficulty.

These ideas were generally erroneous. No country is more indefensible in its nature than the plains of Lombardy, in which Bonaparte reaped his chief laurels. Its surface is flat, without

hills, without dangerous passages ; its rivers, *in general*, but large brooks. It has been in all ages easily conquered ; Charlemagne conquered it ; the Spaniards possessed it ; the Austrians, too, have held the sovereignty ; in all cases it has been an easy, and of course an inglorious prey. But it may be said, that Bonaparte did not merely oppose the enervated Italians ; he fought and defeated the veteran troops of Austria. And what did Charles V. ? Did he not conquer, on the plains of Pavia, on the same spot, the French army, composed of the bravest and finest troops of France ? Did he not annihilate the French power in Italy, and make a prisoner of their gallant monarch, Francis I. ?

But Bonaparte has twice passed the Alps with an army. Is not this a wonderful exploit ? The Alps are not defended by a single fortress, nor did one soldier oppose his march ; at least, I never heard of any opposition. It is not so difficult nor so dangerous an expedition for any army to pass the Alps without cannon, as Bonaparte did, as for a private gentleman to pass them with ladies. In what consists the danger ? If the best mode of passing them is on foot, as it certainly is, and if one person can pass them without difficulty, it is as easy for forty thousand to do it, if no enemy opposes. When he arrived in Italy, Bonaparte met with a people already subdued ; a poor, degenerate, dejected race of men, oppressed by their lords and priests ; he offered them the phantom of liberty, and they flew to his standard. But he fought some hard battles with the Austrians. Admit it ; but take with that concession the known fact, that the same spirit of liberty pervaded the Austrian ranks, and paralyzed their force ; and also the assertion of some respectable writers, that bribery and treachery had no small share in these splendid victories.

But the bridge of Lodi !! That is the dazzling point of the history of this hero, and no doubt you had, like myself, formed the idea of an extensive river, and a very respectable bridge. The river itself is small and shallow, and the bridge a despicable one ; and the inhabitants of Lodi represent the French heroes as staggering about the streets in a state of intoxication immediately before the battle. When therefore we consider that all the reputation of the new emperor rests upon his victories in Italy ; that his Egyptian expedition has added not one sprig to the laurels he had before won ; that he never gained a battle in any other station ; and that the battle of *Marengo* was gained by chance, as all *Frenchmen* allow, the day having been completely lost, and finally retrieved by Gen. Dessaix, only through an error of the Austrians ; when we reflect also that Italy has been conquered by the *Romans*, for they too were invaders, by the Goths, by the French, by the Spaniards, and lastly by the Austrians, and often under circumstances more honourable to the victors, than those of the late conquests by the French, it appears to me that impartial history, in its account of these campaigns, will place the French in the rank of other conquerors only, and will not, as some of us have done, consider them as prodigies of the present age only, sent by heaven to shew us what brave men are, and what can be achieved by a nation of heroes. This language is gratifying

enough to French pride ; but I have always thought, and now fully believe, that they are not, nor have ever been superiour to the rest of mankind, stimulated by the same love of plunder, and the same false ideas of superiority.

But I presume I have already been sufficiently tedious ; so I will bid you adieu, repeating only that we soon hope to set our faces homeward ; to enjoy again the pleasures of our native country, dearer to us than any which Europe can boast.

FOR THE ANTHOLOGY.

REMARKER, No. 43.

Quid tibi nunc prodest melles colubæ capillos,
 Sæpeque mutatas disposuisse comas ?
 Quid fucò splendente genas ornasse / Quid unguæ
 Artificis docta subsecuisse manu ?
 Frustra jam vestes, frustra mutantur amictus
 Ausaque compressos colligat arcta pedes.

TRIBUL. Lib. 1. Et. 8.

THE Remarker has generally preferred the publick investigation of literary or scientifick topicks to the discussion of the *fictives morales* of female customs and deportment. Let it not be supposed, however, that those important and intricate subjects have never been the objects of his attention. It would be inconsistent both with his office and inclination to neglect them. Many a time when his fair readers, if fair readers he has had the good fortune to obtain, have supposed him peeping at the constellations or the rainbow, he has been scrutinizing the colours of their dress ; and often, perhaps, when they thought him busy in the examination of some elegant painting, he has been speculating on the tints of their complexion. At the theatre he has sometimes observed their decent tears and snowy cambricks, called forth by a stroke of pathos ; and to lay aside the gravity of the third person, which is more suited to an ambassador's despatches, than to a free and candid address to the ladies, I have often found in the publick walks opportunities of judging on their taste and manners.

My illustrious predecessor, the Spectator, in one of his lucubrations, has taken notice of an alarming change in the female appearance, occasioned by the assumption of riding habits, very similar to those of the men. He relates, that in one of his equestrian excursions he came up with a young gentleman of a very fair complexion and graceful ringlets waving round his cheeks ; his face seemed rather effeminate ; and looking down, the cloven foot appeared, he saw a skirt peeping out from under the riding dress. The seasonable admonition of our ancestor checked the progress of the evil at that time, but the disposition was not eradicated, and last summer

there was an alarming tendency in this town to a similar confusion of sexes. As the season is fast approaching, when this epidemick may probably revive, I had prepared a few words of caution as to prevention and remedy, but on further reflection there seems to be another mischief, which, as it lies deeper, and threatens more serious consequences, ought to be first attended to.

This is no less than a league between our late philosophick president and his countrywomen to effect an incorporation and consolidation of the people of the United States with their Indian brethren. That such a plot is actually in existence, no one can at present entertain the slightest doubt; as it was without ceremony avowed in that philosopher's message at the opening of the last congress, in which he submitted to their consideration the propriety of admitting Indian representatives as a part of their body. I have sometimes thought, that certain circumstances would imply his intention to extend the plan of union not only to the Indians, but to our African brothers and sisters now dwelling in this country. However this may be, there can be no doubt on the other head; and since the ladies have joined with the president, we may well say,

“*Jungentur jam gryphes equis; aevoque sequenti
Cum canibus timidi venient ad pocula damae.*”

Being a great speculator in causes and effects, and such philosophical matters, our philosopher no doubt perceived at first glance, that the best method of bringing about a union was to produce, in the first place, a similarity of customs, manners, and dresses. Here then we see the developement of a mystery, that has for a long time puzzled thinking men, even unto a derangement of their intellects. What could be the reason, why, in these cold northerly climates, where the sun scarcely peeps over the roofs of our houses from September to April, that female dresses have for a long time been gradually becoming thinner and thinner, till in many cases they have first become transparent, and then vanished. The reason is no other than an excess of complaisance on the part of the ladies in conforming themselves to the customs of the Chippawaws and Cherokees, who think themselves, “when unadorned, adorned the most.” Thus being free from every sinister design in denuding themselves, they feel the innocence of our first parents, and like them are not ashamed,

So pass they naked on, nor fear the sight
Of God, or angel, for they mean no wrong.

No, I venture to affirm, that any thing like a symptom of shame on this account never transpired through the covering of a lady's cheek. As the influence of the mover of this scheme is as great among his red as his white subjects, no doubt there have been equal changes among the former as the latter. I have endeavoured to obtain accounts of the present state of dress among the inhabitants of the western waters, but after a painful search have received but little satisfaction; I have received information, that, with a view of conforming to the prevailing love of spangles, they have employed

an agent to collect a large quantity of four-pence-half-penny pieces with holes in them ; and an intelligent traveller says he saw a beautiful Osage dressed in a gown of muslin or picnick made of interwoven slips of birch bark and cane.

There has long been a striking uniformity in one respect between the natives and European settlers, which perhaps first suggested the idea of a union. I mean the custom of painting the skin. There is indeed a slight difference in the mode of application. The natives diversify their faces, and even their whole bodies, with different colours and figures. Our ladies have hitherto confined themselves to the use of two colours, and the application of them to the face and neck only. But the custom of the natives must be considered as far superior to our own in variety and effect, and will probably in the sequel obtain a decisive preference. The face of a fashionable lady will then exhibit as great a variety of figures as the mounting of a French fan ; and the physiognomy will derive a great increase of significance. We may suppose that a young female of a sentimental and romantick turn will paint with Cupids, darts, flames and arrows, green fields and flowers, and a more practised belle would prefer plumes and shoulder knots ; in fact this invention might supply the purposes of intrigue and assignation ; a posy on a lady's cheek might indicate an appointment with her lover, and her lip might contain an invitation to press his suit.

Persons of reflection will immediately perceive the connection of this secret conspiracy (the developement of which I consider as equally meritorious with the labours of Abbé Barruel and Robinson, or Titus Oates) with the visit made by several Indian emissaries to this town in the winter of 1807—8. They may also possibly recollect, with sensations of terrour that at the time they did not feel, the attention that was paid to them by their wives and daughters. Tea parties were considered as lifeless, without the presence of the agreeable Osages ; the managers of the theatre were necessitated, for the support of their credit, to engage these universal geniuses for several nights ; and the keeper of the Columbian Museum, so fascinating was their appearance, found it profitable to bribe them to take a place amongst his wax-works and stuffed hedgehogs. A taste for their language and its kindred dialects began to gain ground, and a learned and ingenious lady of my acquaintance, who was previously making great progress in French and Italian, informed me that she had relinquished them, and was become a proficient in the Chactaw, or as it is sometimes pronounced, the jackdaw dialect ; and observed that this was prevalent among her female acquaintance. Meantime, the threatened change began to appear in a great fondness for red shawls or blankets, feathers of various kinds and shapes, beads and spangles ; and I am at no loss to assert, that it would have then gone much farther, had not these emissaries been summoned to attend their great father's council fire at Washington. They left the vicinity, but they left the root of their principles behind them.

This developement and discovery will, I trust, be a sufficient check to the progress of the conspiracy ; but lest this should not be

the case, I would suggest a few prudential considerations for the use of its enthusiastick partisans. It is well known that the natives, in their treatment of the "fair sex," are greatly different from our modes of thinking and practice. Will the ladies of New England be willing to assume with new habits, new employments also? They have indeed shown, that they are not unwilling to exercise some laborious offices; but though they might not object to be grooms and jockies to their favourite ponies, will they be anxious to grasp the sword and the pen? Can they surrender hyson and bohea for maize and homony? Is it possible that any arts could prevail upon them to exchange the graceful waltz for the war dance or the death song? No, I am convinced that they have more taste for the arts, and more love for the enjoyments of life.

As the first means then toward showing that repentance which they cannot but feel for having embarked in this enterprise, let them retrace the steps they have taken, and resume the petticoats they have thrown away; let them wash off the fishy dyes that disfigure their cheeks, and let them once more bloom with their native roses.

The Remarker is now stricken in age; the vigour of his youth is faded, and the locks on his brow are strowed with silver. He remembers the time, it was in the days of his youth, when the men were all brave, and the women were all lovely and virtuous.* The manners of his country, though they had not the splendour of the age of chivalry, were marked with all its sincerity, and all its simplicity. It was at that time that the ministers of religion pointed to heaven, and led the way with no other arts but fervent and exemplary devotion; at that time, the politician wrapped himself in the mantle of pure love of country, forgetful of himself; then too he well remembers there was now and then one that had courage enough to neglect more prudential pursuits, and steal a few hours for the culture of the sacred Muses; and he was not for that thought more unworthy of the general eye; but the days of poetry, and inspiration, and friendship, remain no more, or if in any case, it is rather to furnish an exception than a rule. Those days the Remarker can scarcely expect to restore, happy if his influence should induce a semblance where the reality is wanting, and persuade his fair readers to "assume a virtue, if they have it not."

* ἡ γὰρ τοῦ ἡσυχίου
Χρυσίαι παλαιαὶ ἀνδρες, οὐκ ἀντιφιλοῦσι τὸ φιληθῆναι.

THEOC. Id. xi. v. 15.

FOR THE ANTHOLOGY.

OBSERVATIONS ON

LANCASTER'S SYSTEM OF EDUCATION.

ALTHOUGH education has been for ages a subject of discussion, yet it is only of late years that the extension of its benefits to the poorer classes of society has been matter of controversy in England. The disciples of the new school have been anxious to extend its influence to every individual in the community; while the supporters of government, seeing the dreadful consequences which have ensued from some of the wild theories of the same sect, have been deaf to their arguments, and opposed to every attempt to instruct the poor. But while each party was defending its own views of the subject, an important revolution has been proceeding silently in its course. Its effects have not hitherto been very apparent; but the situation of a country must become greatly changed, when a large majority of its inhabitants shall be converted from mere beasts of burden into rational creatures, capable of receiving knowledge.

Although the friends to the education of the poor had been extremely industrious, and it had become fashionable for ladies to patronise Sunday and other charitable schools; yet, under the old mode of instruction, they necessarily proceeded slowly; and the numbers, who thus received the benefit of instruction, bore but a small proportion to the whole community. The new system, lately introduced by Mr. Lancaster, is so extensive in its operation, that it will soon try the experiment; and will fully prove, we hope, to the present generation, that a people are neither less moral nor less obedient for possessing the knowledge of their duties and relations to society. It is the object of the present paper to give a short account of this interesting institution, of which we have seen no notice in any American publication.*

Mr. Lancaster, the author, belongs to the sect of christians denominated quakers; a sect, which, if they may ever excite a smile by their peculiarities, will always, by their active and extensive benevolence, command the highest respect. In the year 1798 he opened a school for instructing children in the first elements of learning, at the low price of four pence per week, and received gratis those, who were unable to pay that sum. But the number of free scholars increased so greatly, that he found he should soon be obliged either to refuse these candidates, or to adopt some new plan, by which he might educate greater numbers at the same expense. His benevolence prompted him to the latter expedient; and although a great part of the experiments that he tried resulted only in expense and disappointment, yet he so far succeeded as to form

* Since writing the above, we have heard that a school has been opened upon this plan at New York, but with what success we cannot learn.

the system he has given to the world, which for economy and comprehensiveness stands unrivalled.

In June, 1801, our author established his free school, to be supported by subscription. One guinea per ann. was to be allowed for every scholar, fifteen shillings of which was charged for tuition, and the other six for books, rewards, &c. An exact account is given of the expenditure of each year. That for 1803—4 we shall insert, as it gives a favourable impression of the institution.

	L.	s.	d.
" Education 12 months for 212 boys, at 15s. each boy	159		
9 silver pens, and 10 silver medals	4	11	
Several excursions, with 180 boys to Clapham, 450 to the Green Park, to Greenwich, &c. &c. with select parties	9	8	
Sundries for the encouragement of the children, as gingerbread, nuts, apples, &c. &c. for serambles	4	6	
Weekly rewards for the monitors, who teach the several classes, varying from 1d. to 6d. according to their stations	15		
25,000 pinions, at 7s. 6d. per 1000	9	7	0
Sundries, as inkstands, nails, penells, &c.	2	10	6
Several thousand toys, as bats, balls, kites, &c. &c.	16	6	0
Repairs, &c. for the school room"	5	10	0

Our author informs us, that, besides the above two hundred and twelve boys, which he charged to the publick, he educated this year from three hundred to five hundred scholars at his own expense, and a number at half price. In 1806, the date of the publication, his scholars amounted to seven hundred, to be increased the following year to one thousand, whom he undertakes to educate for 300l. per annum, equal to \$1 38 cts. for each boy. He was likewise raising subscriptions for increasing the girls' school, under the direction of his sisters, to the number of three hundred.

From the expenses of his institution, Mr. Lancaster passes to its principles. "The predominant feature," he says, "in the youthful disposition, is an almost irresistible propensity to action." "Active youths, when treated as cyphers, will generally shew their consequence by exercising themselves in mischief." "This liveliness should never be repressed, but diverted to useful ends; and I have ever found the surest way to cure a mischievous boy was to make him a monitor." "From successfully cultivating the affections, and studying the dispositions of my senior lads, it is," he again observes, "that I have been able to turn the public spirit of youths in my institution against vice and profaneness."

"The whole school is arranged in classes; a monitor is appointed to each, who is responsible for the cleanliness, order, and improvement of every boy in it. He is assisted by other boys, who perform part of his duties, when the number is more than he can manage himself. The proportion of boys who teach either in reading, writing, or arithmetic, is one to ten."

The monitors for the lower classes are taken from those immediately above, but for the upper they belong to the same classes that they instruct; for it requires nothing more by this plan than to read in order to be able to teach others.

The first class consists of those who are to learn their alphabet. The boys of this class sit before desks, covered with dry sand, on which they are to print the letters at the word of command given

by the monitor. Those boys who know nothing are placed by those who know a little ; and the monitor himself makes the letter before any boy who is entirely ignorant, and he is required to retrace it, till he can make it without assistance. The class is likewise divided into portions of from eight to twelve ; one portion is called out at a time, and stands round an alphabet suspended from the wall. Each boy wears a ticket marked with the number of his place, besides which, the first boy has a leather ticket, gilt, and marked merit. He is always questioned first by the monitor, and, if unable to name the letter pointed to, or answer correctly the question proposed, he forfeits his place and ticket to the first boy below who can.

Those boys who can distinguish and print their letters, are advanced to the second class, and make use of slates instead of sand. They are employed upon words or syllables of two letters in the same manner as the first class is upon single letters. The duties of the other classes are very similar, but extend to larger combinations of letters and syllables. In this manner boys are taught to spell without any trouble ; for, as they have to write down a word after the monitor has spelt and pronounced it once, they must remember the letters of which it is composed, or they will not be able to perform their task ; and the combination of letters is thus associated with the sound in the strongest manner. Another great advantage of this method is, that while one boy is reading, the remainder of his class, however numerous, are all employed in writing the words dictated to them by the monitor. The facility thus acquired in writing, and the saving of pens, paper, &c. are sufficiently obvious. The use of the pen, however, is allowed four times a week to about one hundred and fifty boys, who write each a single copy. A great saving of expense is likewise made, by having the lessons in the spelling book printed on sheets on a large type. A division of eight boys may thus study at once from a single sheet.

Arithmetick is taught upon the same principles as reading and spelling. The school is again divided into classes, each of which has a double duty to perform, to write on their slates, and to assemble in divisions round arithmetical cards, to answer questions proposed to them, and to take precedency according to merit, in the same manner as in spelling. The first class have merely to write what is dictated to them, or to read from the paste board sheet answers to the questions proposed by the monitor. The other classes are employed in a similar manner in the various rules in arithmetick.

To preserve the order of the establishment, there are various arrangements under the superintendance of monitors. Such as taking care of slates, taking notice of absentees, examining the progress of boys for their advance to a higher class, &c.

Emulation and the hope of reward are the principles upon which this whole system is founded, and which pervade every part of it. The first boy in every class, besides his ticket marked merit, wears a picture at his breast, which, when school is over, is exchanged for one that becomes his own. Those boys, who write best, receive tickets, which, after being obtained several times, entitle them to a prize. Those likewise who continue for several lessons at the head

of their classes receive prize tickets. A library belongs to the school, filled with suitable books ; and it is the reward of merit, to be permitted to borrow from this library. As an additional stimulus, there is an order of merit distinguished by a silver medal. "No boys are admitted to this order, but those who distinguish themselves by proficiency in their own studies, or in the improvement of others, and for their endeavours to check vice."

These are some of the incitements to good conduct. But although the great principle of the school is rather to entice the scholars to their duty, than to deter them from not performing it ; yet punishments are sometimes introduced. These are rather whimsical than severe ; and the sole object of them seems to be, to make the offender ashamed, by holding him up to the scorn and derision of his companions.

Mr. Lancaster has likewise made great improvements in female education ; for the detail of which, he refers to a work that he intended to publish on that subject. He here however gives the outlines of his plan, with which we are greatly pleased. The girls are instructed one half the day in precisely the same manner as the boys in his own school, and the other half in various kinds of work ; among which he specifies the colouring of botanical prints, the cutting out and making both men and women's clothes, the manufacture of Leghorn hats, horticulture, and the routine of domestick employments.

The profit of their labour, he thinks, would be sufficient for the children to pay to their parents from it a weekly allowance for their board and clothes ; and to leave something in the master's hands, to accumulate for a marriage portion.

Religious instruction is an essential part of this institution, and forms a portion of the duty of each day. Our author makes use of a scripture catechism, in which the answers are passages from scripture, that are insensibly committed to memory by frequent repetition. The boys are likewise questioned upon every passage that they repeat ; so as to make them fully comprehend it. Every casual circumstance is improved for impressing upon the children's minds the goodness of God and some of his other attributes. The publick spirit of the school is directed against every species of vice and immorality ; and so far has this been carried, that the boys have brought in a new comer as a culprit, because he had used profane language when at play.

We have thus endeavoured to give our readers an abstract of Mr. Lancaster's system. Commenced at first without patronage, it depended alone upon the author's individual exertions. By his unwearied assiduity he has gradually brought it into notice ; and can now boast among its patrons his majesty, the royal family, and many of the nobility, clergy, and gentry of the kingdom. Anxious to extend the benefits of his system, he has with this support undertaken to educate young men for the profession of school-masters upon his own plan. He has made journies likewise into the country, and at suitable places delivered lectures upon his system, at the same time collecting subscriptions for the establishment of new schools. In this he has been very successful, and in a pamphlet, dated Nov. 1807,

he informs us, that, besides having educated upwards of four thousand children in his own school, he had already established schools under the superintendance of masters of his own educating in many of the principal towns in the kingdom.

We had intended to point out what parts of this system we think might be adopted with success in this country; but we have already exceeded our limits. We must therefore conclude with recommending this work to the attentive perusal of benevolent persons; for although the means of education are provided by our laws for the children of all our citizens, yet every one who is acquainted with these establishments, must know that they greatly need improvement.

TO THE EDITORS OF THE ANTHOLOGY.

LECTURES ON CHYMISTRY.

BY DR. GORHAM.

KNOWING your disposition to encourage every effort in our country to disseminate useful knowledge, I think it cannot be unacceptable to you to receive some account of the course of lectures lately delivered in this town by Dr. John Gorham. Among the sciences which have been successfully cultivated within the last century, that of chymistry, whether considered in relation to its importance and usefulness in the arts, or to its rapid advancement towards perfection, claims the most distinguished rank. In our own country, every attempt to introduce and encourage a taste for this valuable branch of science merits the highest praise. It cannot be denied, and it is no derogation from the reputation of a nation as yet so young as ours, and whose progress towards perfection in the higher branches of science has hitherto been so feeble, to say, that chymistry has been till this time in its infancy. The time, expense, and labour requisite to the investigation of chymical subjects, the difficulty of procuring the necessary apparatus, have been almost insurmountable barriers to the successful prosecution of this interesting study.

Dr. Gorham has the merit of having overleaped these great obstacles. With a mind extremely well adapted to analytical, and synthetical investigation, with a zeal, a love, and indeed an ardour for this branch of natural science, he has devoted with a generous spirit the force of no ordinary powers to the acquisition of such a portion of chymical knowledge as promises the happiest fruits for the honour and interests of his country.

In the early part of the last winter, he announced his intention to deliver a course of chymical lectures in the town of Boston. Although the subject was a novel one, and though few persons in this metropolis had cultivated a taste for it, yet his lectures were as fully

and constantly attended, as the scale upon which his modesty had induced him to commence them could admit.

It is not my intention, indeed it would not be in my power to give a description of this instructive course. But it is due to him to remark, that in a series of forty lectures he exhibited a very correct, interesting, and profound view of this science. His style was perspicuous, and often eloquent. His experiments were extremely well conducted, and perfectly illustrative of his propositions. The extent, variety, and number of his mineralogical specimens proved the industry and zeal with which his investigations had been pursued, at the same time, that they afford us the most well grounded hopes of his future eminence.

We presume, that we shall offend the feelings of no person in saying, that Dr. Gorham has entered a path almost new in this state, that he has proceeded with boldness and enterprise, regardless of the obstacles which the introduction of a branch of knowledge almost *new*, presented to him; and that his subscribers anticipate with pleasure, the repetition of his interesting course, and the introduction of a general taste for the cultivation of this delightful, interesting, and most useful science.

A SUBSCRIBER.



SILVA, No. 50.

Ejectis mendicat silva Cæmœnis.....Juv. 3. Sat. 16.

INVOCATIONS.

THE custom of soliciting aid at the commencement of poetical undertakings seems formerly to have been thought indispensable to their success. Horace himself blames the arrogance and selfsufficiency of one who began by pompously recapitulating his intended achievements,

“Fortunam Priami cantabo, et nobile bellum,”

And contrasts with it the more modest introduction of Homer's *Odyssey*. *Dic mihi, musa, virum, &c.* Modesty however is not the motive, with which most invocations have been made; it seems rather to have been thought derogatory to the dignity of a work, that its author, though full of his subject, and big with inspiration, should yet be adequate to its completion without summoning to his assistance the proper complement of supernatural coadjutors. For the performance of this drudgery not only the muses have been conjunctly and separately employed, but the whole pantheon has been put in requisition; the virtues, vices and other abstract entities have been tortured into personifications; and the bodies and souls of persons living and dead have been fervently apostrophized for their aid. It appears as if no one, on ascending the poetical car, had dared to apply the whip till he had secured an Herculean shoulder at the wheel.

A GOTHICK LETTER.

The following letter from an ancient Danish sovereign to one of the popes, if it be not very elegant Latin, contains very pithy sentiments.

WALDEMARUS REX, &c. PONTIFICI SALUTEM.

Vitam habemus a Deo, Regnum ab incolis, divitias a parentibus, fidem autem a tuis predecessoribus, quam, si nobis non faveas, remittimus per presentes. Vale.

The pope remarked on reading this ungracious epistle ; Hoc scripturæ genus nobis videtur valde amarum.

TAVERN KEEPERS.

No class of men in the community are so subject to reprobation, as tavern keepers. The traveller finds, perhaps, his welcome warm enough, but his lodging bad, and his diet worse. The meat is usually poor ; but if good, is spoiled by the cookery, and the bread is beyond endurance. Callidus ut soleat humeris portare viator. To adjust the claim of the passenger and the demand of the host to mutual satisfaction, I know no other mode, than by establishing rates of fare, which are now so uniform, that the fastidious stomach of the gentleman, which can admit nothing, is made to pay as much as the hungry mouth of the boor, that devours every thing on the table.

The landlord should therefore be allowed to charge a shilling for a night's lodging in linen, and only three pence for cotton sheets, and nothing, if his guest is thus shamefully bestowed between the vernal and the autumnal equinox. If the coffee is strong, he might charge six pence for each cup ; but if, as is the case ninety nine times in the hundred, it be of the colour of Lisbon wine, he ought to be hanged for asking more than a penny a quart. A dirty tumbler of musty cider the traveller should throw in his face, and swear there was lime in it ; but for a sparkling glass, which bears no traces of toddy or black strap, two pence should be allowed him. If his daughter, who tends at the table, wear coloured stockings, one third of his whole bill should be abated ; and if she is barefoot, the father should have nothing. For every offence in leaving the door open in cold weather, horresco referens, I shiver at the recollection, deduct a halfpenny from the charge ; and take away the landlord's license, whenever his beef steak is parboiled. If the vinegar is not sour, he should forfeit a penny ; if the Cayenne pepper is kept in an open saltceller, two pence ; and if the table is spread in a bedroom, he should be condemned to the penitentiary.

My system is, to be sure, made up of penalties rather than rewards ; but two circumstances have rendered it necessary. Fear operates much more strongly than hope on our species ; and the mischief to be remedied results more from the thoughtlessness of taverners than from pecuniary inability, more from laziness than ignorance.

TRIFLE.

FROM THE SPANISH.

DIALOGUE BETWEEN CUPID AND THE POET.

POET.

Boy, thy reign is over,
Men no more are ninnies.

CUPID.

Now what art
Gains the heart ?

POET.

Guineas.

MIMICKRY.

Since it will always be despised as the lowest, must necessarily be condemned as the silliest and most contemptible species of buffoonery. However vigorous or versatile his powers of mind, as soon as a man so far forgets the respect due to his own character, as to submit to ape the oddities of another, he consents to become the object of distrust and aversion ; and happy beyond precedent may he think himself, if he does not in time sink below contempt, and present one more melancholy instance of genius neglected and despised, merely because misapplied or perverted.

So far as my acquaintance extends, I know no person capable of representing in full and fascinating imitation, a solitary excellence of a single man eminent for eloquence or dignity. But many there are, I am convinced, who, if they had been his cotemporaries, could have shrugged and stammered like Demosthenes. And who will deny that there are some, who, after long and weary study, might perhaps attain to such unrivalled skill as to hit off, in perfect caricature, the lofty port of Hortensius, or the stately step of Chatham. It is not utterly impossible to speak as broad and faltering Scotch as Dundas ever spoke ; and the false accent and patois pronunciation of Lord Mansfield can hardly be considered as beyond the reach of a well trained and long practised mimick ; but, nil nisi quod prodest charum est.

SPAIN.

A wit of the last century, speaking of Spain, said, drolly enough, " that some years before Adam had come back to the world, and making the tour of Europe, after having gone through France, Germany, England, Holland, &c. he did not recollect them ; but on arriving in Spain, he exclaimed, *Ah ! This country I recognise ; for nothing has been changed since my departure.*"

EQUITATION.

Since the days of the Centaurs and Lapithae the art of horsemanship has been ranked high among the manly and graceful accomplishments. In such repute was this art among the ancients, that the title *ἰπποδάμοις*, *equorum domitor*, &c. terms nearly paramount to horse-breaker and jockey at the present day, were among the greatest honours conferred on their principal heroes. In our age, the dangerous office of subduing the spirit of the high mettled courser, and subjecting him to discipline and servitude, has been consigned to the lower classes of society, as a task too athletic for the delicate fibres of those accustomed to the luxury of high life. The equestrian, who with grace and agility can bestride the steed already tamed and disciplined, is easily excused for the want of the remaining requisites, strength and boldness. Even our gentle belles have been found fully adequate to the exercise of this branch of gymnasticks; and such has been the ardour with which they have engaged in it, that even the Penthesileas and Camillas of antiquity must cease to be objects of our wonder of surprise. It is related of the god Saturn, that he, once, on a disagreeable emergency, transformed himself into a horse, for the sake of greater facility in running away from his wife. Now, had that goddess possessed the same cavalier-like spirit which distinguishes our modern female deities, her husband would have found any shape more suitable to his purpose than that of the saddle palfrey, and might perhaps have paid for his indiscretion by being wife-ridden for life.

On the whole, we ought not to wonder at this recent stride in improvement, but should rather express our surpris, that our ladies have so long submitted to the dullness of humble pedestrian pace, and the uncomfortable limits of close carriages; since it is an acknowledged fact, that to be led, or driven, is a degradation altogether unworthy of the dignity and independence of the sex. They may now be considered as having ascended the very pinnacle of vehicular elevation, that pleasing, elegant, body-shaking, soul-waking, and bone-breaking situation, which has so often been the pride of the warrior, the fortune of the jockey, the safety of the coward, and the convenience of the clown. According to the usual course of improvement we cannot but look forward to the period, when our men shall be forced to trudge on foot, or be dragged about in go-carts; while the sublimer offices of generals and jockies, knights errant and postboys, grooms, fagriers and postillions, shall all be performed by the heroick horse-women of our country. Regiments of female cavalry will no doubt be organized and equipped for the defence of our shores. What will be their arms and uniform we presume not to say, since it does not become us to comment on the colour of the caps, the length of the boots, or the form of the saddles. We only venture to predict, that, as far as possible, they will closely imitate the model of their Amazonian predecessors. The important use of such auxiliaries must be obvious. Every one acquainted with history knows, that Cambyses, king of Persia, previously to an important battle with the Egyptians, placed in front of his army a number of animals, which,

he knew, the superstition of his enemy forbade them to kill. In consequence of this, the Egyptians, fearing to injure their deities, forbore all hostile measures, and became an easy conquest. Precisely in the same manner, by stationing in the van of our forces a rank of female warriors, equipped with the arms of beauty and the artillery of eyes, we could not fail to reduce any civilized foe to a dilemma, which must terminate in his defeat and total extirpation.

CORINNA.

An article in the last *Silva* appears to consider the famous *Improvisatrice*, Corilla, as the character intended to be described in the person of Corinna; there may be some points of resemblance, but on this question I think we should be governed by Madame de Stael herself. In one of the notes, she says; "Il ne faut pas confondre le nom de Corinna avec celui de la Corilla, improvisatrice Italienne, dont tout le monde a entendu parler. Corinna étoit une femme Grecque célèbre par la poésie lyrique. Pindare lui-même avoit reçu des leçons d'elle."

In speaking of this same Corinna, the Abbé Barthelemy, in his *Travels of Anacharsis*, affords an instance of very delicate, refined sarcasm: Quand on lit ses ouvrages, on demande pourquoi dans les combats de poésie, ils furent si souvent préférés à ceux de Pindare; mais quand on voit son portrait, on demande pourquoi ils ne l'ont pas toujours été.

THE ODYSSEY.

There has long been but one opinion of the old Grecian bard; whose universal and transcendent reputation was early and firmly established. The everlasting hills are not more solid. Yet may the gratitude of succeeding ages innocently add testimonials to this well attested record. I should pronounce that man who could read the *Odyssey* and not feel his soul melted into the sweetest mood of harmony, to be dead to the voice of nature and poesy. Like Shakspeare, the author seems not to be the imitator, but the organ of nature. He casts no "gauzy, gossamery" veil over the simple manners of his time; but he viewed them with the eye of a poet. When he relates the adventures of the youthful Telemachus, what simple, beautiful descriptions! When he introduces his hero narrating his travels in the court of Alcinous, how interesting and how artfully diversified is the story! How touching his parting with the princess Nausicaa! When he ushers him to the regions of the dead, how the spirit of the poet rises with the subject, and swells into that majesty, that dressed with such gorgeous splendour the battles of Troy! When the much enduring man is at length restored to his friends, how the native feeling of the description rushes to the heart, and bursts from the eye. Voltaire has said that no man ever wept over the writings of Homer; he, that has read the meeting of Ulysses and Telemachus, and can confirm the saying, is "all unused to the melting mood." Perhaps this general praise may be

styled the old cant of criticks, "pulchré, bene, recté." I care not for those, that feel no interest in the divine poet; and if any one that has read and felt his inspiration has the heart to say it, let him "do it an he will."

FOR THE ANTHOLOGY.

IMITATION.

"IMITATORES servunt pecus," says Horace, and never did the bard bestow a juster epithet. Notwithstanding such unqualified contempt is here expressed for that class of writers, the present age seems solicitous for the honour of it, for many of our authors aspire to nothing further than an imitation of the ancients. Disregarding an entire revolution of life and manners, they endeavour to modernize antiquity; and the composition is what might be expected, a cluster of forced thoughts and artificial conceits. It has neither the masculine strength and simplicity of the ancients, nor the graceful ease of the moderns, but is a discordant and uncouth union of both, and resembles the brawny statue of Hercules dressed in petticoats. By the devotees of antiquity it is thought more criminal than classick (a word of wonderous import) for a writer to pen his own ideas. Homer, Horace, and Virgil are immediately resorted to by our good lords the criticks, and because an idea is not found in them it is thought unworthy to be read. This idolatry of the ancients has done more to repress the exertions of genius than any other circumstance whatever. Juvenal even in his time represents ideas, dwelt upon in the present, as too contemptible for notice.

"Alas! I know not my own house so well,
As the trite threadbare themes on which ye dwell."

During our revolutionary war the French sedulously preserved the rags of their old garments, untwisted the threads, carded and spun them over, and thus compelled them to do double duty in the shape of wearing apparel. Our merciless imitators adopt the same method with the ancients. Our country is abundant in objects for the exercise of pastoral genius; and however inferiour the minds of our countrymen may be to those of the ancients, external nature surely is not abased by the fall of the Grecian and Roman republicks. Our green fields are as pleasant, our cataracts roar as loudly, and our mountains project the same grandeur of shade as those which the pages of Homer or Virgil describe. Notwithstanding facts so notorious, the first thing one of our pastoral writers undertakes to do is to forget his own country. We know that there is ne'er a shepherd in all the United States, but the poor poet is compelled by his severe task-masters, the criticks, to utter more falsehood

than poetry in his pastorals. Corydon and Phillis in this very season, while every jingle of a sleigh bell dispels the enchantment, are simpering by the side of a murmuring stream, and plucking roses that blossom on the snow banks by their side. Is it to be wondered at then that the reader, while he feels the chill of the season between his shoulder blades, is incompetent to participate in the poet's raptures; or is it to be supposed that the page possesses warmth enough to melt the icicles hanging from the windows? Shakespeare tells us different;

“ Oh who can hold a fire in his hand
By thinking on the frozen Caucasus?
Or wallow naked in December's snow
By thinking on fantastick summer's heat?”

A friend who some time since travelled through Andalusia with his brains full of Arcadia informs us, that he was there indulged with a spectacle of the shepherds and shepherdesses of that province. Exulting at the thought of beholding in times so barbarous as the present some relick of the golden age, he expressed uncommon anxiety to become acquainted with Corydon and Phillis. While his mind was anticipating a complete fulfilment of Virgil's prophecy,

“ Jam redit et Virgo, redeunt Saturnia regna;
Jam nova progenies coelo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinit, ac toto surget gens aurea mundo,
Casta fave Lucina.”

his eyes were gratified with the vision. Sun burnt and swarthy cheeks, instead of those which poets tell us of, where the rose and the lilly hold divided empire, and garlands, not of flowers indeed, but of dirty rags quite banished from his mind all thoughts of Arcadia, and produced an involuntary solicitude for the safety of his pocket book. They are the most noted thieves in all Andalusia; and the inhabitants of that province had rather meet the devil than Amaryllis. All that these gentle swains know of the golden age is the gold they pilfer from travellers; and that the property of other people is common amongst them, many can testify to their sorrow.

Thus have our poets forsaken nature for antiquity, given us cold and uninteresting pictures of life, and where we search expecting to find the original of spotless faith and primitive innocence, we find them amongst candidates for the gallows.

We do not protest, as Addison somewhere does, against the use of heathen mythology, because, where supernatural agency is required, it prevents the poet from substituting christianity, and from tampering with sacred things. That graceful writer apprehends, that our creed is endangered by such indulgence, but it appears evident to us, that this is one means of preserving its integrity. Mr. Pope would have been guilty of an offence little short of blasphemy, had angels been substituted for sylphs in the guardianship of a lock of hair; and whether it was Cupid or a sylph who was appointed to that office is of little moment, as both of them are conceded to be fabulous. Yes, Cupid may still remain the tutelary deity of a sonnet, the dryads may sport in the groves, and the paja

in the rivers, with very little offence to our faith; and if Bacchus still claims his ancient empire over a bumper, it seems fastidious and cruel to deny him a jurisdiction which he only holds by the courtesy of poetick fable. Where a thing is by common consent fiction, and only used as such, no danger can be seriously apprehended from its exercise. An admission of this kind cannot be fairly considered to embrace the objections we have made to pastoral writers. They profess to keep the reader in the company of skin and bone; and nothing surely is more natural than for him to cast his eyes about him, and to inquire where such gentle portions of humanity reside? The impropriety of this is so obvious (if poetry does, at it must, appeal to the heart, as well as to the fancy, for decision) as almost to defy all comment. Suppose a poet should give a representation of the perfectibility of human nature, and should cite the tenants of Newgate as instances in confirmation of such doctrine, the cat o' nine tails is decisive evidence of such falsehood, and it may be a question for casuists to solve whether the poet himself would not deserve its application for his indulgence of fiction so far exceeding the "licentia poetica."

Not merely in pastoral, but likewise in the other departments of the muse, has she so rigidly cultivated antiquity. A recent English writer, in a poem entitled "Sleep," professedly modelled on the manner of the ancients, has proved by marginal quotations from Virgil, Lucretius, Horace, &c. that sleep is actually a refreshment to the body; to the truth of which every one of his readers yields a cordial assent, after his patience has been duly exercised by the poem. Somnus seems to roost over every page, and it is difficult for any one who has ever tried the potency of the book even to look at the cover without yawning. The words of Shakespeare apply with peculiar emphasis to every one of his readers,

"Not poppy, nor mandragora,
Nor all the drowsy syrups of the East
Shall ever med'cine thee to that sweet sleep,
Which thou qu'est yesterday."

Genius is always on the scout for novelty, and may be known by this appropriate quality; for if the path has been beaten by another foot, and the vestiges are visible, he turns aside with disgust and seeks one unfrequented. In such attempts, if unsuccessful, the mortification is punishment enough. Criticks however will not coincide in this doctrine; they dictate the route of the poet, and it is not enough for him to tread in frequented footsteps, but he must loiter by the way side, and collect and preserve whatever his predecessors have left behind. Such severe penance imposed on those who wish and whose efforts are to please the publick, by those who have determined he shall not, is really too much to be endured. We may admire a man's character, conversation, and deportment, but to follow him into every recess when he shuns the publick eye, to have secret occasions of his own, is an excess of humility indeed.

Another class of criticks have graciously condescended to relax the rigour of this decree, so far as to substitute modern writers for the ancient. Each of these gentlemen has some favourite author,

whose style, because it captivates his fancy, he recommends for the adoption of every one else. Between opinions so contrary and hostile are publick writers thus placed, and in a condition little better than that of Regulus in his "teizing tub."

It may be laid down as a general principle, and the admission of it will be a full answer to those who recommend imitation so much, that every man of genius has certain bold traits of character peculiarly and exclusively his own. They constitute the fascination of his page, and if he forsakes them (which he must do, if he imitates) he loses the prerogative which nature has conferred on him over the minds of his readers. We may illustrate this principle by examples of two contemporary writers. Goldsmith's genius was light, versatile, delicate, and airy. Thus qualified by nature, he hit off his various characters with so much success, that we feel almost persuaded, his soul was endowed with the privilege of residing in whatever body he wished to inhabit. He wears either breeches, or petticoats with equal ease, and is equally graceful in both. He seems the humming bird of literature, that first touches with his bill every floweret, and sinks and vanishes in the glory excited by his wings. Nature is abundant in sweets, and honoured Goldsmith with a perpetual invitation to her banquets. He smiles; we smile; he weeps; we weep, unconscious all the while whose dominion we are under. Johnson's genius was comparatively grave, unmalleable, and saturnine. Accustomed to severe meditation, the light and evanescent gaieties of the world made little impression on a mind too deeply tinctured with constitutional gloom to render their society pleasant. Destitute of that versatility that accomodates itself to all changes and persons, and is equally delighted with all, he is *semper idem*. Dignity was his forte, and so conscious was he of it, that his private letters, his conversation, and his publick writings all bear the same imposing stamp; his grandeur of paragraph never deserts him, no not in a single instance. Whenever he wears a petticoat, we still see the formidable wig of the censor. There is a certain awe in his page which the reader feels the moment he takes up the book; he expects a hearty scolding for his sins, and is never disappointed. His attempts to please resemble Milton's description of the elephant,

*"The unwieldy elephant
To make them mirth us'd all his might, and wretched
His lithe proboscis."*

To this animal nature has denied comeliness and grace; he is too formidable to sport with, and we have no assurance that his freak of good humour will continue. Goldsmith enters, takes us by the hand, "bids us good morrow with a modest smile, and calls us brothers, friends, and countrymen." He laughs with us, or at us, and receives a cordial welcome at all times. Johnson enters, but does not knock for admission, takes the armed chair without an invitation; after severely reprimanding us, he leaves us without an adieu, and it is well if the door is not flung to with uncommon violence at his departure.

Now is it credible, that either of these authors, with points of character so opposite, could have imitated the other to advantage? Manifestly not. They chose a wiser course; both of them followed the direction of nature, and both of them secured the applause of posterity by so doing. Every author of eminence has such discriminating points of character, irrecoverably lost, if he makes imitation his standard. Let it not be supposed, that we wish to disparage authors ancient, or modern, if we do not hold imitation in that reverence which many others do. Whatever in such writers corresponds with the bias of our own minds, they will receive as naturally as our lungs do the atmosphere by which we are surrounded. Let an author give less attention to his criticks and more to his own talents, if he would wish the applause of his readers.

February, 1809.

R.

ORIGINAL POETRY.

TRANSLATION OF HORACE, LIB. 1, ODE 22.

INTEGER VITAE, &c.

THE man of upright life and heart
Nor needs the Moorish bow nor dart,
Nor poison'd arrows for defence;
His surest shield is innocence;
Whether his vent'rous course he bends
Where dreary Caucasus ascends,
Or where the quicksand heaves its tides,
Or fabulous Hydaspes glides.

From me, amid the Sabine wood
Defenceless lost in careless mood,
While charming Lalage I sung,
A savage wolf in terrour sprung.
So fell a monster never roves
Through martial Daunia's beechen groves;
Nor yet o'er Juba's scorched plains,
Where, nur'd in blood, the lion reigns.

Place me, where ne'er the leafless trees
Revive with summer's genial breeze,
Mid polar skies, and storms of snow,
Still, warm'd with love, my heart shall glow;
Or place me, where with furious blaze
The sun pours vertical his rays;
Though all around me faints with heat,
With love my pulse shall vig'rous beat,
If thou, my Lalage, the while
But sweetly speak, and sweetly smile:

C.

VERSES.

[WRITTEN FOR A COLLEGE EXERCISE IN 1804.]

WHENCE springs true pleasure in the heart of man,
 Unfading pleasure, lasting as the mind,

That age cannot impair,
 That time cannot destroy ?

Does purple greatness crown the ardent wish ?
 The throne of empire, or the mine of wealth ?
 Ah no, the spectre care
 Still haunts the regal dome.

Does beauty's smile confer the blissful boon,
 The eye's mild radiance, or the form of grace ?
 Too soon must beauty fade,
 A sweet, but short liv'd flower.

Can wreaths of rosebuds,* or the blushing wine,
 Bestow true pleasure on the sons of mirth ?
 Their boisterous joys declare
 Their folly and their vice.

To give true pleasure to the heart of man,
 Unfading pleasure, lasting as the mind,
 The charms of power are weak,
 The joys of sense are vain.

What then shall cheer the wanderer's weary way ?
 Must ceaseless sorrow waste the hours of life ?
 Must no faint ray of hope
 Gleam through the general gloom ?

Far purer joys than wealth or power bestows,
 Diffuse their healthful influence o'er his mind,
 To whom fair science spreads
 Her bright and ample page.

But chief religion soothes the drooping soul,
 Teaches to bow before the throne of GOD,
 And points to purer joys
 In brighter realms on high.

Hence springs true pleasure in the heart of man,
 Unfading pleasure, lasting as the mind,
 That age cannot impair,
 That time cannot destroy.

H.

* "Let us crown ourselves with rosebuds before they be withered."

 HORACE, LIB. 2, ODE 6.

SEPTIMI, GADES ADITURE MECUM.

O, my Septimius, who with me
 Wilt soon remotest Gades see ;
 And fierce Cantabria's fury dare,
 As yet untaught our yoke to bear ;
 And the tumultuous quicksands brave,
 Loud raging with the Moorish wave ;
 At Tibur your exhausted friend
 The evening of his days would spend,
 Fatigu'd with the tempestuous main,
 With marches, and the embattled plain,
 There may I find a safe retreat,
 Of calm repose the happy seat.

If this the cruel fates deny,
 Next to Phalantus' realms I'll fly ;
 Where, as Galesus' waters flow,
 With winding current, smooth and slow,
 The sportive, fleecy flocks are seen,
 Along its banks to crop the green.
 Ah ! Happy spot, how smile your fields,
 Such olives not Venafrum yields ;
 The bees, that sip Hymettus' flowers,
 No sweeter honey make than yours.
 E'en your mild wisters soon recede,
 And early springs revive the mead,
 And lofty Aulon's fertile vize,
 Rich as Falernian, yields you wine.
 Those plains both you and me invite,
 Those hills thus towering on the sight,
 Then, when at last thy poet's fire
 Is quench'd in death, and mute his lyre,
 O'er his warm ashes drop the tear
 Due to a friendship so sincere.

c.

THE LORD'S PRAYER.

- 1 O Thou, enthron'd in worlds above,
 Our Father, and our Friend,
 Lo, at the footstool of thy love
 Thy children humbly bend.
- 2 All rev'ence to thy name be giv'n,
 Thy kingdom wide display'd ;
 And, as thy will is done in heav'n,
 Be it on earth obey'd.
- 3 Our table may thy bounty spread,
 From thine exhaustless store,
 From day to day with daily bread,
 Nor would we ask for more.
- 4 That pardon, we to others give,
 Do thou to us extend ;
 From all temptation, O, relieve,
 From ev'ry ill defend.
- 5 And now to thee belong, Most High,
 The kingdom, glory, power,
 Through the broad earth and spacious sky,
 Till they shall be no more.

c.

THE BOSTON REVIEW.

FOR

APRIL, 1809.

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 17.

An Historical View of Heresies, and Vindication of the primitive Faith.
By Asa M^r Farland, A. M. minister of the gospel in Concord,
New Hampshire. Concord; George Hough, and Thomas and
Whipple, Newburyport. 1806. 12mo. pp. 273.

WE read this book on its first appearance; and could not help forming an opinion at once of its character and tendency. As a native production on a subject often mentioned in ecclesiastical history, and professed to be thought very important by some persons, this treatise might seem to claim our early notice. To those who have desired or expected we should undertake before this time to give a judgment on the merits or demerits of this performance, we could always offer what appeared to us good reasons for declining the task. We said we are not willing, and we have no right, without necessity to occasion offence, uneasiness, or pain to any individual or class of our christian brethren. We dislike the noise and trampling of theological combatants. We would not be the objects or the excitors of the "odium theologicum;" and much as we desire to promote earnest and serious inquiry upon the subject of religion, that "truth and error may not be confounded," we think religious controversy, though sometimes a necessary, yet always a great evil. But we cannot say what we must and shall, if we say any thing on this View of Heresies, without some sacrifice of our pacifick, conciliatory maxims respecting ecclesiastical differences. If we do justice to our sentiments on the spirit and character of this book, of small size indeed, but great design, some will be offended perhaps even to anger, and some grieved; whilst others will feel or profess a deep sentiment of reprobation. What we shall say to counteract, may possibly serve to increase a spirit of contention in religion; a spirit, which, to use a quaint saying, may die, but can hardly be killed. Without meaning

to question the benevolence of the worthy author's temper, or to intimate that he can possibly be suspected of any degree of that malignity which can find pleasure in hard thoughts of others, we shall be obliged to say, that his book contains a crimination and proscription of the greatest part of the christian world, in our view unjust and unnecessary. It consigns them to final ruin, or to the forfeiture of all the benefits of the christian covenant, on account of opinions, as we apprehend, chiefly speculative, and alleged errors of the understanding, not necessarily implying any pravity of will. We presume the author values christian unity, and wishes good men, or men that have no other prejudices or mistakes than may pertain to fair and honest minds, to treat each other as good men. But we cannot speak of his work without saying, that its principles are sectarian, exclusive, intolerant, tending to separate those who may safely be united, and incite those to condemn and hereticate who may lawfully forbear and embrace each other as members of one universal church. "The fruits of unity," says Lord Bacon, "(next unto the well pleasing of God, which is all in all) are towards those, that are without the church, and those that are within." In regard to the former, it is certain that "heresies and schisms are of all others the greatest scandals." "They make those, who are apt to contemn holy things, to sit down in the chair of the scorners." "As for the fruit towards those that are within, it is peace, which containeth infinite blessings; it establisheth faith; it kindleth charity; the outward peace of the church distilleth into peace of conscience; and it turneth the labours of writing and reading controversies into treatises of devotion and mortification." The principles on which this scheme of heresy is framed make any such unity absolutely unattainable. Those who advance impracticable terms of communion may, if they please, profess to seek the end, but this profession is of little value so long as they admit none of the means by which the end can be effected. Unity of affection, as they assert, is founded on unity of sentiment; and yet this unity of sentiment in the points which they make essential can never happen. They will go to the place proposed, but not in any one of the roads in which it can be reached.

Our taking the liberty to call the principles of this work narrow, will be pronounced narrowness, and we shall perhaps be charged with being bigots against bigotry. For it is the part of catholicism to tolerate the intolerant, and have charity for the uncharitable. Indeed, those who call themselves orthodox seem to think the catholick christian is bound to allow them to make conscience of forbidding him to be conscientious, and to concede to them the liberty of invading his freedom. On the other hand, as our censure of what we think intolerance will be considered as showing a spirit of bigotry, so a plea for moderation and candour, which we shall of course make, will be liable to be placed to the account of indifference. For antisectarianism in the estimation of zealots constitutes the most offensive kind of sect; and to take no part, is to be in their view of the worst party. We shall intimate perhaps that there is no occasion for this fierce contention about distinctive doctrines or expressions; that much of the dispute relates to points uncertain or unimportant, not capable

of being understood, or not affecting practical religion. Now this language shows how little we care for the truth ; and is next to affrontive. It is saying, that the orthodox keep the world disturbed and divided about questions of mere speculation, which ought not to be made essential, if they are important ; on which wise and good men of equal reverence for the scriptures, and equal probity, have widely differed ; and many of which may be determined one way or the other, and the world be neither better nor worse. This will be thought disrespectful and censorious. For it implies that the professors of orthodoxy may not have a proper sense of their fallibility, that they mistake in their judgment of the value of truths, or that something besides the clearness and importance of what they assert and make fundamental, enters into the composition of their zeal.

Considerations of this kind, with many others which might be mentioned, would naturally dispose us to let this *View of Heresies* do its best and worst, unmolested by our strictures. If we inquired for a countervailing motive to this forbearance, in the occasion there might be of an examination of its principles and statements, in order to make it harmless to the good temper of christians, and the prosperity of our churches, there was room for scruple and hesitation on this head. We said the book makes no pretensions to a skill in execution, that invites readers. The undisguised extravagance of its theory seems to make all comment unnecessary. Through the indifference of some, the spirit of moderation and charity, and the predilection for plain practical religion in others, the "pedantick wranglings of theologues" are not considered with much respect or interest. The spirit of party, indeed, will live on meagre fare. A word, which nobody understands, a distinction which puzzles the inventors, is sufficient to keep those divided who are determined not to agree. But we imagine the religious community in general is not so excitable as it may have been by dogmas and phrases struck out in the heat of ancient controversies. If we are mistaken in this idea, and the churches among us who have forgotten or disregarded the polemick differences that have perplexed the understandings, or inflamed the passions of men at various periods, are weary of being at rest ; if the imposing and judging spirit that has slept a little, is so deep in human nature, that it will never sleep long, and is ready to awake and run to its odious work at the call of misguided piety, or designing ambition, information and reasoning will then be of little avail. It is not want of truth, but want of its influence, which makes such a crisis. What will instruction and warning do to avert the evil ? "In some places which Valesius knew, and in some places which he knew not, the 'odium theologicum,' like a poisonous tree, has reared its head and spread its arms ; and the neighbouring plants, instead of receiving shelter and protection, have sickened and withered beneath its baleful influence ; yet was it a friendly covering to weeds and nettles ; and the fox lodged safely at its root, and birds of ill omen screamed in its branches."

With the impressions that have been mentioned, we desired to let alone such publications as the *View of Heresies* ; since it was

printed, however, some progress has been made in the separating scheme, which it is calculated to favour. A theological publication goes its monthly round uttering a louder and louder cry against heresy; and recently a fortress has been erected at great expense, to maintain an unceasing and perpetual fire upon this supposed redoubtable enemy of the truth. A book on heresy, appearing to have had the countenance of those who mean to be watchmen of the true faith, and presumed to explain what they intend by the sin called heresy, and to show us what we must believe or do to escape their denunciation, is therefore entitled to notice.

The author observes, "that such is at present the state of religious opinions among us, it has become important for even plain, unlearned, though sincere christians, to see distinctly where lies the point of difference between that scheme of doctrine which is called orthodox, and those, which under different names depart essentially from that scheme; and this has been one object in the ensuing work." Very good; if those who mean to be orthodox are not furnished with some palpable criterion of the faith they purpose to entertain, the simple ones, amid the various opinions which may happen to surround them, may, by believing according to the light they find, be sad hereticks, and know nothing of the matter. We have heard of a sensible and worthy professor of christianity, who said innocently, that he always supposed he belonged to the Calvinian school, and claimed the reputation of it till he read in H. Adams the account of Arminianism, which agreed so much with the views he had always entertained, that it quite destroyed his pretensions, and deprived him of his imagined distinction. If the distinct idea, the accurate measure proposed by our author, can be placed in possession of every common christian, he will be able not only to determine at once who is a christian to himself, but who is a christian to another; and thus he may not only insure a round faith of his own, but have the science and art of hereticating others, and be prevented from communion with erroneous teachers and brethren, whom, without this ready test, he might mistake for members of the same body. "Distinguendum est" is the word. To show what opinions amount to a forfeiture of the christian character, and require exclusion from the benefits and courtesies included in christian communion, is an object of this evangelical directory, occasionally avowed and evidently always implied in the *View of Heresies*.

We shall endeavour to make some estimate of this performance with reference to the use it may answer to the plain unlearned christian in trying his own faith and the faith of others.

We will suppose, christian friend, that though unlearned, you are not uninformed, and have a belief that considerable differences of opinion on polemick divinity may consist with love of truth, probity of mind, and the christian spirit. Under this impression you have indulged your benevolent feelings with an extensive range. Desirous to include as many as possible in a fraternal share in the favour of the common parent, you have supposed that there are good men and good christians who are not Calvinists, or who decline expressing their religious ideas in the distinctive phraseology of that sect; that being or not being of that mode of faith is generally a mere

accident of situation, certainly not a criterion of the moral state. Know then, that your charity must narrow her walk. For if we do not mistake the author's doctrine, the conclusion must be, that, with the exception of a person who may want information or time to get the better of errors, that is who has no bible, or no capacity or opportunity to read it, or hear it read, with such an exception, and perhaps a few other possible not probable and ordinary cases, all who have teachable and humble minds and are candidates for the society of christians in this world or the next, receive the doctrines called Calvinism along with the catholick or orthodox account of the person of Christ and the Holy Spirit. Know then, good natured friend, that your catholicism is only a disguised infidelity. So repent and reform. You must submit to hold the Doddriges, and Wattses, and Ortons, the Tillotsons, the Seekers, and Sherlocks in very moderate estimation; the Clarkes, and Whitbys, and Peirces you must place still lower in the scale of piety; and as to the Sir Isaac Newtons, the Lockes, the Lardners, and the Lowmans, they stand unchristianized beyond all question. And yet these are men of whom might say with the ever memorable John Hales, "for truth I have forsaken all hopes, all friends, all desires, which might bias or hinder me from driving right at what I aimed. For this I have spent my monies, my means, my youth, my age, and all I have. If with all this cost and pains my purchase is error, I may safely say, to err hath cost me more than it has many to find the truth." How much of the world of christians, be their practice as pure as it may, tried by this rule, must be thought in a case little short of desperate through defect of faith. You may be in serious doubt about the possibility of salvation to the members of the Greek church, as her symbol of faith does not in every great point answer to the meaning of what the orthodox profess. The Nestonian christians who are spread over so much of the east believe two persons as well as two natures in Christ, and are at best an equivocal sort of trinitarians. The Roman catholick church, besides all her spots of another sort, is not satisfactory on the doctrines of grace, some of her articles being charged by protestants with a *designed uncertainty* that no party may be offended, and that those who *really* differ about grace, predestination and the like, may *seem* to agree. But as this church honours St. Augustine, the doctor of grace, and comprises a large sect who speak of doctrines like calvanists, a judgment of charity may be accorded to a portion at least of her disciples. No modern Lutheran can be more than half a christian at most, since his church makes him believe that our "salvation is partly of ourselves," and that grace may be resisted, whereas orthodoxy teaches that "salvation is wholly of God," so says our author.

The English church and the Scotch, with all every where who adopt the articles of the church of England and the Westminster confession, are ostensibly within the pale and contain faith enough to pass among the faithful. But as the most distinguished members and perhaps the major part of the English church are known to interpret the articles in a sense consistent with their ideas of reason and scripture, and contrary to the calvinistick glosses; and as a great portion of the Scotch church, to say nothing of the American

congregationalists and presbyterians, have an Armenian or Pelagian hankering, the number of true believers and candidates for divine favour in these respective communions is lamentably small. It is true that those who call themselves orthodox claim for their party some of the character who might seem to be excluded by the standard of faith or criterion of orthodoxy, ostensibly adopted by Calvinists, and in this treatise recommended as a guide to the judgment of the "plain unlearned christian." But this extension of the *name* to many, who are more or less destitute of the *thing* is to be viewed rather as a matter of policy or courtesy than of obligation. It is denied in theory and on book, though admitted in fact. The rule is absolute, but the application is often qualified. The advantage, whether intended or not, of putting in a claim to more than is actually required, is obvious; it serves at once to save the pretensions of orthodoxy and to make its adherents seem numerous. To allow in speculation that any considerable part, aye any part of the creed relating to alleged essentials may be rejected, is giving up the principle on which the creed is defended; to confine in fact the character of soundness to those who are known to adopt the whole, is thinning the ranks of orthodoxy more than it can bear.

A learned and pious man sees in Calvinism little or nothing intelligible, true or useful, but what it has in common with several other "isms" or denominations of christianity. What is insisted on by this sect as peculiar and distinctive, in their formularies he doubts or denies, or which is the same thing, scruples to admit as it is expressed in their terminology. Yet when such a one uses the common language of religion or of the scriptures, with a few perhaps ambiguous phrases to which they have a great regard, and does not formally disclaim the Calvinistical sense, it is in their power, if they please, to interpret his discourse or writing in their own favour, and assert that his words mean what they may mean; and that he is of the same sentiment with them. How far a person must go in maintaining the *appearance*, in order to have them willing or desirous he should have the credit of the *reality*, and be enrolled among the orthodox; what pretext he must afford for its being said or imagined that he is among the faithful, varies with circumstances. It depends on the conscience of the individual or body who may undertake to define the measure of his belief, the decision is found liable to be affected by the popularity of the character on trial; the degree of credit to be derived from his being thought of the party; the greater or less necessity there may be of having the number of the reputed orthodox seem respectable; the declining or flourishing state of the cause; the bearing of political questions and interests; the zeal or bigotry of particular individuals; and the immediate purposes to be answered by a rigorous or indulgent construction of the rule of faith, by a lax or strict application of it to the case in hand. The system under review does not appear to allow any exception of consequence to the obligation of assenting to the whole and every part of the received compends of Calvinism; it does not mention that saving clause "for substance" which has been sometimes conceded to those, who were to purge themselves from the charge of heresy by allowing the Westminster

divines to be in the right. We must consider the rule or criterion of heresy in this work to mean nothing, or to mean every thing that it purports. If the latter, we think we are right in warning those for whom it is intended, to what result they may be brought. We think upon the principles of our author, that the number of those in the christian world who fatally mistake the doctrines of the gospel, and are involved in speculative heresies that endanger or destroy the soul, must be all, or nearly all who fail to embrace strict Calvinistick orthodoxy, as explained in the received compends. Here is the great moral test. This and other features of the work, with its arguments and criticisms, will be the subject of future examination.

[TO BE CONTINUED.]

ART. 18.

Considerations on the Executive Government of the United States of America. By Augustus B. Woodward, Chief Justice of the territory of Michigan. Flatbush, N. Y. printed and published by Isaac Riley, 1809. pp. 87.

A French traveller who had visited the United States, published on his return to France, that when an American was tired of the situation in which his house was placed, he put it upon wheels, and moved it to some spot which suited him better. But this practice is comparatively much less common with private citizens than with our government. The officers, offices, and records of the latter were first established at New York, then moved to Philadelphia, and then to Washington; attempts have been frequently made since to return them to Philadelphia, but if the question of removal is once resolved on, we think it as likely they may be carried to Chillicothe.

All this exercise however has been insufficient to preserve the constitution in a proper state of health, and various remedies have been at different times proposed, and many of them adopted. These have generally originated either in congress, or in the different state legislatures. About a year since reflecting men were alarmed and surprised at the propositions of an individual, and this individual a grave and enlightened senator from a state proverbial for its *steady habits*. We hope these propositions may be soon forgotten, for, though we can agree with the Edinburgh reviewers, that Mr. Hillhouse had not found the remedy he sought, we can by no means agree with them in thinking that such kind of discussions are entirely harmless. The example of Mr. H. has probably emboldened the chief justice of Michigan, and if the publick do not treat such attempts in individuals however respectable, as they should be treated, the time is not far distant when the parchment of our constitution will be only valuable to light a cigar, or to preserve pastry from scorching.

When a man has philosophy the natural way he is wholly incurable; when he has it by inoculation, his cure is often difficult, and the danger of a relapse very considerable. In the former case,

facts, events, history, and experience are all lost upon him; and a genius of this kind will speculate for you most ingeniously upon the properties of heat, while the fire is kindling to roast him and his family;

“ Pleas'd to the last he crops the flowery food,
And licks the hand just rais'd to shed his blood.”

We are fully convinced that Mr. Woodward has the disorder naturally; and whether the late president found him or made him a *chief justice*, he ought to be one of his favourite disciples. He is entitled to this rank both from his notions and his style; from his notions, because he has sprung at once from the remote fens of Michigan to propose a radical change in the executive of the United States, which evinces the boldness, the selfpossession, and the ardent love of experiment that characterize modern philosophy; and as to his style, his claim will be fully established by such words as “ *ineducable, succumb, response, mutations, avidly, ascertainment, sortitions, protermission,*” and by such phrases as “ *talent put in exaction,*” and “ *a plural depository of political authority,*” all of which we have selected from among others in the first forty pages.

Mr. Woodward thinks the executive in its present form too powerful, and that it may become dangerous, he therefore proposes a *presidency*, to be composed of a president, and a first, second, third, and fourth counsellor who are to hold their offices during five years. One of these goes out every year, and for this purpose they are at the first election to be chosen for different periods, so that it will be five years before the system will get into complete operation. This would probably last as long as the first, second, and third consuls, in another country, whose five headed executive, though different in construction, was in our opinion full as wise, to speak negatively, as Mr. Woodward's. Of all schemes and plans of government that in which the executive, to use the language of Mr. W. consists of “ *a plural depository of authority,*” is the most baneful and absurd. If the influence and power of our executive cannot be balanced, and corrected by the senate and representatives, it is because the nation is deficient in virtue and intelligence; and choose men who justly represent them. Composing the executive of five persons instead of one will only be productive of rather more complicated intrigue, disgrace the nation by a few more scandalous quarrels, and rapidly hasten the moment of publick anarchy and individual usurpation.

The author is a Virginian, and appears to possess all the characteristics of a certain class of politicians, which that state has liberally furnished. Gentlemen there, being in the habit of electioneering for themselves, indulge in their own praises with a degree of complaisency that shocks the prudery and diffidence of our feelings. Mr. W. speaking of himself, says, “ *in pure patriotism yielding to none.*” Now as patriotism is esteemed here one of our most sacred virtues, a man who boasts of it among us either excites disgust or incurs suspicion. That boyish sort of elevation, that want of knowledge of the world, and of human nature, that miserable egotism and vanity, more clearly shewn by awkward mingling attempts

to conceal it, betray the school in which the author has been bred ; a school, which, if it should flourish for a century to come, in the manner it has done a few years past, will leave liberty no existence but in description, and render it necessary for our posterity to read Addison, Swift, and Sir William Temple with a glossary.

This pamphlet contains unlimited admiration of the Chinese, who are held up as a model for our imitation, and this is the third work in which we have noticed this within a few months. We take our leave of the author with saying, that we found one rational idea in his book, that the salaries of our publick officers are equally below our dignity and resources ; and though the propriety of their being raised is not avowed in a very manly way, it is strongly implied.

ART. 19.

Review of Bowden's Letters.....concluded.

Having already spent more time in reviewing this work, than the importance of the subject will be thought, by most readers, to deserve, we shall briefly state the contents of the remaining letters, and close our review with quoting from Dr. Bowden the mistatements, misrepresentations, and omissions of his adversary. We have dwelt most on the testimony of the fathers, as we conceive, that on this basis the cause must chiefly rest.

The conclusion of the 9th. and the four succeeding letters contain the testimony of scripture, the 14th. and 15th. the testimony of the reformers ; the 16th. the testimony of other witnesses of the truth ; the 17th. the concessions of Episcopalians ; the three following, the rise and progress of Episcopacy, and practical influence of prelacy ; and the 21st. concludes the work, with some heavy charges against Dr. Miller.

“ Mistatements of Facts.

“ 1. You say, that *Dionysius*, Bishop of *Alexandria*, attended the council of *Antioch*, in the year 260. *Eusebius* says that he was not there ; being detained by age and infirmities. Letter vi. p. 81.

“ 2. You say, that *Dalmatius*, who assisted at the general council of *Ephesus*, in the fifth century, told the Emperour, that ‘ there were 6000 Bishops in the council.’ You quote no ancient author for this, for a very good reason..... you could not. Indeed, it carries absurdity upon the face of it ; and it contradicts *Du Pin*, and *Cave*, who say that about 200 attended. Letter iv. p. 81, 85, 86.

“ 3. You say, that *St. Patrick* planted congregational Episcopacy in *Ireland*. This is absolutely incredible. A Bishop, acting under the Pope of *Rome*, planting parity in the churches he founded, is too ridiculous. *Mosheim* gives such an account of the matter as every man would expect ; *Patrick* planted Episcopacy. *Dr. Maurice* gives the same account. Letter iv. p. 87, 88, 89, 90.

“ 4. You assert, that the Bishop lived in the same house with his Presbyters. This also is too ridiculous for any man to believe. It is a gross mistatement, as will be seen. Letter iv. p. 91, 92.

“ 5. You say, that ‘ *Ireneus* was Bishop of *Lyons*, when he was sent with a letter from that church to *Eleutherus*, Bishop of *Rome*.’ This contradicts *Eusebius*, who says that *Ireneus* was but a Presbyter at that time, and that he was not Bishop of *Lyons* till after his return. Letter vii. p. 169.

“ 6. You assert, that the business of the *Questions* and *Answers* occurred in the year 1548 ; whereas it is evident from *Burnet*, that it took place in the year 1540, before the death of *Henry* the eighth, when the Reformation had made but little progress. Letter xii. p. 11, 12.

"7. You inform us, 'that several foreign divines, who had only Presbyterian ordination, were allowed to hold benefices in England.' Of this you give no proof; nor do you so much as name the foreign divines. I have, however, supplied the omission. They were *P. Martyr*, *M. Bucer*, and *P. Fagius*. The two last were never admitted to any Ecclesiastical benefice, but only to academical preferments. The first held a benefice, but he was previously ordained by a Bishop. Letter xv. p. 40.

"8. You assert, that '*Bancroft* was the first man who preached up the divine right of Episcopacy.' This is contrary to fact. *Cranmer* preached it long before *Bancroft*. So did the other Reformers, and sometime after them, *Whitgift* preached it. The ordination offices also maintain that doctrine. Letter xv. p. 57, 58, 59.

"9. You say, that the constitution of the church of *Scotland* was founded on the Presbyterian plan. On the contrary, I have proved from the most respectable historians, that the Reformers of that church adopted the *Lutheran* plan of *Superintendents*; and that *parity* of ministers was not admitted till twenty years after the Reformation. Letter xv. p. 60, 61.

"10. You maintain, that the *Swedish* Bishops are no more than *Superintendents*. This is in direct contradiction to *Mosheim*. Letter xvi. p. 70.

"11. You adduce the *Waldenses* as witnesses to ministerial parity; and assert 'that their Ecclesiastical organization was Presbyterian in its form.' This has been proved to be a gross error. The proofs are taken from *Mosheim*, *Allic*, *Comenius*, and the *Bohemian* church, in its preface to the book called *Ratio Disciplinae*, &c. Letter xvi. p. 78, 79, 80.

"12. You mistake the times when infant communion, the power of *Metropolitans*, and the *Papacy* took their rise. Letter xviii. p. 136 to 150.

"13. You assert, that the people elected their Bishops in the first three centuries. This is certainly contrary to fact, during by far the greater part of that period. Letter xviii. p. 150, 151, 153. These are but a part of your misstatements.

"Misrepresentation of Authors.

"1. You have misrepresented *Jerome*. Several pointed, decisive testimonies have been adduced from this author. When he is not obscure, no writer of antiquity bears stronger testimony to the Apostolick institution of Episcopacy. Letter i. passive.

"2. *Hilary* is misrepresented. He says, 'In the absence of the Bishop, the Presbyters *consignant*;' or, more probably, *consecrant*—consecrate the Eucharist. At any rate, it does not signify *ordain*. Letter ii. p. 33, 34, 85, 86.

"3. You grossly misrepresent *Chrysostom* and *Theodoret*. They most pointedly and unequivocally assert the Apostolic institution of Episcopacy. Letter ii. p. 33, 39, 40, 41.

"4. You give an unfair view of the testimonies of *Primasius* and *Sedulius*. They do no more than assert the community of names; to which Episcopalian readily subscribe. Letter ii. p. 42.

"5. Your view of the condemnation of *Aerius*, is utterly inconsistent with the accounts of *Epiphanius* and *St. Augustine*. Letter ii. p. 42, 43, 44.

"6. You misrepresent the address of *Cyprian's* 59th. Epistle. To make it comport with your order of Ruling Elders, you insert the word *Elders*, which is not in the address. Letter iii. p. 67.

"7. You make *Numidicus* a Ruling Elder, when *Cyprian* says, he joined him with his Clergy, that their number might be recruited with such illustrious Priests—*gloriosis sacerdotibus*. Letter iii. p. 69.

"8. You have vilified the *Apostolick Canons*, which Bishop *Beveridge* has amply proved to be the decrees of Synods in the second and third centuries, collected at different times, and by different persons. *Blondel* acknowledges that they are as ancient as the third century. Letter v. p. 114, 115, 116, 117.

"9. You have misrepresented *Dodwell* in what he says with respect to *Peter*. Letter v. p. 128, 129.

"10. You have most egregiously misrepresented *Cyprian* in the few quotations you give us from his writings, and particularly when you say, that he calls Presbyters his *colleagues*. He never once calls them so. Letter v. p. 135.

"11. You have given a ridiculous account of *Tertullian's* High Priest, who, you suppose, 'might have been the *standing Moderator* of the Presbytery.' Letter vi. p. 142, 143.

"12. You misrepresent *Clemens Alexandrinus*, who distinctly enumerates the orders of Bishop, Presbyter and Deacon; and asserts that there are pre-

cepts in the holy scriptures relating to each of them ; consequently, that they are of divine institution. Letter vi. p. 175.

" 13. You have given an unfair view to the testimony of *Irenæus*. Nothing can be more explicit than his assertion, that Bishops succeeded to the pre-eminence of the Apostles. Letter vii. p. 163, 164, 165.

" 14. You have, even to a degree of ridiculousness, misrepresented *Ignatius*. His *Epistles* are such a powerful support to the Episcopal cause, that the most learned advocates of Presbytery have never attempted to bend them in favour of the hypothesis. Letter vii. p. 182, 183, 184, 185.

" 15. You have entirely perverted the meaning of *Origen* and *Hilary*, in order to make them give a favourable look towards *Ruling Elders*. They do not give that order the slightest support. Letter viii. p. 204, 207, 208.

" 16. You have given an explication of the various texts of scripture adduced in the course of the discussion, which is at utter variance with the explication of the Fathers. As the point in dispute is a matter of fact, they must be infinitely better judges of the evidence of that fact than any moderns can be. Letters ix. x.

" 17. You have greatly misrepresented *Barrow*, *Dodwell*, and *Houdly*, on the subject of *uninterrupted succession*. The latter is misrepresented on the supposition that you had reference to his *Reasonableness of Conformity*. Letter xi. p. 296, 297, 300, 301, 302.

" 18. You have totally misrepresented the nature of the *Jewish Synagogue* ; and, in consequence, have erroneously made it the exemplar of the Christian church. Letter xii.

" 19. You have given an erroneous view of the *Institution of a Christian man*. It maintains a *parity* of Bishops in opposition to Papal supremacy ; but not a *parity* among all the ministers of the Gospel. Letter xiv. vol. ii. p. 3.

" 20. You have misrepresented the principle upon which *Cranmer* took out a new commission for the exercise of his office. He did not thereby acknowledge any spiritual authority in the King ; as is evident from *Burnet's* history of the Reformation. Letter xiv. p. 15, 16.

" 21. You have given a very false representation of the *old Ordinal*. Letter xiv. p. 19—27.

" 22. You have grossly misrepresented the canons of *Elfric*. They bear a direct testimony to Episcopal pre-eminence. Letter xvi. p. 94, 95.

" 23. You have ascribed to Archbishop *Anselme*, a work which *Cave* says is *spurious*. Your quotation therefore is good for nothing. Letter xvi. p. 96.

" 24. You have given a very improper view of *Whitgift*, *Bilson*, *Jewel*, *Stillingfleet*, *Burnet*, and several other writers. Letter xvii. *passim*.

" 25. Your view of the *Rise and Progress of Episcopacy* is nothing but misrepresentation from first to last. It is in direct contradiction to the nature of the human mind, to notorious facts, to the circumstances of the church, and to the testimony of all antiquity. Letters xviii. xix. *passim*.

" These, Sir, are but a part of your misrepresentations. They are, however, enough for a specimen.

" 3. *Unfounded Assertions.*

" 1. All your mistatements of facts, and misrepresentation of authors, are so many unfounded assertions. To these I will add a few more.

" 2. You assert that *Jerome* informs us, that the Presbyters ordained their Bishop at *Alexandria*. This is without foundation. He says no such thing. Letter i. p. 19.

" 3. Your caution to your readers to beware of the writers of the third century, cannot be justified by facts. None of your observations can be supported. Letter iii. p. 59, 60, 61, 62.

" 4. You assert, that there was but one congregation at *Carthage*. This has been proved to be groundless. Letter iii. p. 70, 71.

" 5. You say, 'That the church of which a Bishop had the care, is represented in the *Epistles of Ignatius*, as coming together to one place.' This is without foundation. Letter vii. p. 187.

" 6. You say, that 'the Fathers are not unanimous, but contradict one another.' This is totally unfounded. They all make Episcopacy an Apostolical institution. Letter viii. p. 220, 221.

" 7. You assert that *Timothy* and *Titus* acted as Evangelists at *Ephesus* and *Crete*. This assertion is unfounded. It has been shown that they could not possibly have acted as Evangelists, if we regard the etymology of the word ;

for the Gospel had been preached in both places before *Timothy* and *Titus* were sent to preside over them. Letter ix. p. 255, 256.

"8. You assert, that the Reformers of the Church of England were Presbyterians in principle. This has been proved by abundant evidence to have no foundation. Letter xiv. *passim*.

"9. Your assertion that ignorance prevailed in the second and third centuries, is groundless. It was very far from being the case. Letter xviii. p. 166, 167, 168, 169.

"10. I have noticed in this letter your unfounded assertion, that *imparity* is a Popish doctrine, p. 278.

"11. The summary in your last letter of the evidence contained in your book is nothing but a string of unfounded assertions. Not one of the nine particulars which you enumerate has been proved, p. 280—285.

"This I believe will be a sufficient sample of unfounded assertions.

" *Contradictions.*

"1. You contradict yourself. Letter xiii. p. 381.

"2. You contradict your own *Confession of Faith*. *Ibid.*

"3. You contradict the Westminster Divines, Dr. *Mason*, and Mr. *M'Leod*. *Ibid.*

"4. You contradict the scriptures. *Ibid.* p. 379.

" *Omissions.*

"You have omitted several direct, positive testimonies from *Jerome*, several from *Hilary*, two from *Isidore*, two from *Optatus*, one from *Athanasius*, one from *Theodore*, two from *Epiphanius*, several from *Chrysostom*, and several from *Eusebius*; besides the testimonies of hundreds of Bishops met in General and Provincial Councils in the fourth century.

"2. In the third century you have omitted the testimonies of *Alexander*, Bishop of *Jerusalem*, of *Cornelius*, and the Presbyters of the church of *Rome*, of *Origen*, and a volume of testimonies from *Cyprian*, and the Bishops of *Africa*; besides the testimony given to Episcopacy by the *Apostolical canons*.

"3. In the second century, you have omitted the testimony of *Dionysius*, of *Polycrates*, and of *Hegesippus*.

"4. In the first century you have omitted to notice the church of *Jerusalem*, which, from the scripture account, and the testimonies of the ancients, affords Episcopacy strong support.

"I have now, sir, said all that I think necessary to be said upon the question relating to the government of Christ's church. The subject will admit of a much ampler discussion, and it would be an easy matter to fill another volume with testimonies, and reasonings upon them; but I think enough has been done to convince those who will weigh with candour and impartiality the evidence adduced, that Episcopacy is an Apostolick and divine institution.

"Although my patience has been severely tried by your manner of quoting authors, by several provoking hints and expressions, and by a management strikingly partial and unfair; yet I hope that I have not been hurried into any transgression of decorum. I certainly wished, while I spoke plainly, to avoid every thing that would unnecessarily hurt your feelings. When error is exposed, it must unavoidably have an unpleasant effect upon the mind of him who has fallen into it; but if, when exposing error, the manner of doing it be so harsh as to irritate the feeling of an opponent, it is censurable. That I am faulty in this respect, I am not conscious; but if you, sir, perceive any thing of the kind, point it out, and it shall be immediately retracted. Or if I have done you injustice in any respect whatever, you have but to name it, and if it be really injustice, I will readily acknowledge it to be so. To err degrades no man; but obstinately to persevere in error, is really disgraceful."

ART. 20.

Letters from the Mountains; being the real Correspondence of a Lady, between the years 1773 and 1807. In two volumes. Boston; Greenough and Stebbins.

The judgment of the publick has anticipated the voice of the critick, and almost made it needless for him to speak concerning the merits of these volumes. In Great Britain they passed rapidly through three editions, without other patronage than that which intrinsic merit and the respect they inspired for their author created in their behalf. In this part of the United States they have excited an uncommon degree of interest, which has not evaporated in empty exclamations and in the utterance of fruitless applause. An ample subscription in this city encouraged the present edition, and the product has been remitted to the author; a tribute to worth and to misfortune, from distant strangers, not less honourable to those who yielded, than to her who has been the object of it.

We consider the popularity, which this work has acquired, as a proof of the existence both here, and in England, of a high degree of purity in moral feeling, and of correctness in intellectual estimate. There is nothing in its texture, or in its colouring, to attract the vulgar gaze, or to fascinate a fastidious fancy. It excites no false hopes concerning human condition. It paints nothing to the imagination which sound mind and virtuous endeavour may not realize. All its lessons of wisdom, and they are many, are drawn from the humble vale; amid scenes forgotten or despised by the giddy herd, which calls itself "the world;" among recesses which no ray of prosperity ever visited, except, indeed, when, like the sun on the distant hill tops burnishing the lot of others, it cast, by its reflection, into melancholy contrast the abode of sorrow, and sickness, and obscurity. The work exhibits an artless picture of real life, passed under circumstances in which the mind usually grows callous to praise, and indifferent to improvement, sinking under the cares of ordinary duty and dispirited by the burdens it imposes. But the author of these letters, superiour to her fortunes, ever active in the fulfilment of the humble obligations of her station, seems never to lose sight of a high standard of moral and mental attainment. They were written, not for the eye of the publick, but for the gratification of one or two solitary friends, who had sense to distinguish, and sentiment to cherish worth, concealed beneath a humble destiny. Adversity drew them before the world, where they have been honoured more for the useful virtues, of which they afford an example, than for the taste, or reading they display; although for these qualities they are, in no slight degree, distinguished. The character of the writer, as discovered in these letters, is rare and admirable; an ardent lover of nature, and pursuing its beauties with an enraptured fancy, yet a stern judge of duty, and following its suggestions with an undeviating firmness; feelings exquisitely tender, yet ever under the dominion of a judgment equally correct and delicate; a high and cultivated intellect, condemned to the fatiguing round of ordinary occupation, yet neither oppressed nor repining, but elevated

by moral sense and religious faith above that despondence and not infrequent despair, to which minds of an elegant fabric are apt to be reduced by the cares and pursuits, which are ever in the train of poverty and seclusion. The work inculcates by a simple example more forcible than any precept, "the love of artless manners and cheap pleasures," how happiness follows the discharge of daily duties by the exercise of "that common and useful sense, which hourly discerns the proper and expedient in ordinary life," and how precious is "that hour of leisure, which is sweetened by reflecting that we have all the day been doing some service, or procuring some pleasure for those we dearly love." Chastened affections, rational piety, just views of nature and duty, ensure to this work a solid celebrity and a usefulness, which genius and learning do not always attain for their labours.

If we do not over-rate the taste of our fair countrywomen, these volumes will become the companions of every polished fire-side, and excite a noble emulation for the attainment of that cultivated purity of life and correctness of thought, which are among the firmest foundations of virtue and happiness. We shall present the following extract as a specimen of the style and character of the work.

"I have seen Mary Wolstoncraft's book, which is so run after here, that there is no keeping it long enough to read it leisurely, though one had leisure. It has produced no other conviction in my mind, but that of the author's possessing considerable abilities, and greatly misapplying them. To refute her arguments would be to write another and a larger book; for there is more pains and skill required to refute ill founded assertions, than to make them. Nothing can be more specious and plausible, for nothing can delight Misses more than to tell them they are as wise as their masters. Though, after all, they will in every emergency be like Trinculo in the storm, when he crept under Caliban's gaberdine for shelter. I consider this work as every way dangerous. First, because the author to considerable powers adds feeling, and I dare say a degree of rectitude of intention. She speaks from conviction on her own part, and has completely imposed on herself before she attempts to mislead you. Then because she speaks in such a strain of seeming piety, and quotes Scripture in a manner so applicable and emphatick, that you are thrown off your guard, and surprised into partial acquiescence, before you observe that the deduction to be drawn from her position, is in direct contradiction, not only to Scripture, reason, the common sense and universal custom of the world, but even to parts of her own system, and many of her own assertions. Some women of a good capacity, with the advantage of a superiour education, have no doubt acted and reasoned more consequentially and judiciously than some weak men; but take the whole sex, through this seldom happens; and were the principal departments, where strong thinking and acting become necessary, allotted to females, it would evidently happen so much the more rarely, that there would be little room for triumph, and less for inverting the common order of things, to give room for the exercise of female intellect. It sometimes happens, especially in our climate, that a gloomy, dismal winter day, when all without and within is comfortless, is succeeded by a beautiful starlight evening, embellished with aurora borealis, as quick, as splendid, and as transient, as the play of the brightest female imagination; of these bad days succeeded by good nights, there may, perhaps, be a dozen in the season. What should we think of a projector, that, to enjoy the benefit of the one, and avoid the oppression of the other, should insist that people should sleep all day and work all night, the whole year round? I think the great advantage that women, taken upon the whole, have over men, is, that they are more gentle, benevolent, and virtuous. Much of this only superiority they owe to living secure and protected in the shade. Let them loose, to go impudently through all the jostling paths of politicks and business, and they will encounter all the corruptions that men are subject to, without the same powers either of resistance or recovery; for, the delicacy of the

female mind is like other fine things; in attempting to rub out a stain, you destroy the texture. I am sorry to tell you, *in a very low whisper*, that this intellectual equality that the Misses make such a rout about, has no real existence. The ladies of talents would not feel so overburthened, and at a loss what to do with them, if they were not quite out of the common course of things. Mary W. and some others put me in mind of a kitten we had last winter, who, finding a small teapot without a lid, put in its head, but not finding it so easy to take it out again, she broke the pot in the struggle; her head however still remained in the opening, and she retained as much of the broken utensil about her neck, as made a kind of moveable pillory. She ran about the house in alarm and astonishment. She did not know what was the matter; felt she was not like other cats, but had acquired a greater power of making disturbance, which she was resolved to use to the very utmost, and so would neither be quiet herself, or suffer any one else to remain so. I leave the application to you. Our powers are extremely well adapted to the purposes for which they are intended; and if now and then faculties of a superiour order are bestowed upon us, they too are, no doubt, given for good and wise purposes, and we have as good a right to use them as a linnnet to sing; but this so seldom happens, and it is of so little consequence whether it happens or not, that there is no reason why Scripture, custom, and nature, should be set at defiance, to erect up a system of education for qualifying women to act parts which Providence has not assigned to the sex. Where a woman has those superiour powers of mind to which we give the name of genius, she will exert them under all disadvantages; Jean Jacques says truly, genius will educate itself, and, like flame, burst through all obstructions. Certainly in the present state of society, when knowledge is so very attainable, a strong and vigorous intellect may soon find its level. Creating hotbeds for female genius, is merely another way of forcing exotick productions, which, after all, are mere luxuries, indifferent in their kind, and cost more time and expense than they are worth. As to superiority of mental powers, Mrs. W. is doubtless the empress of female philosophers; yet what has she done for philosophy, or for the sex, but closed a ditch, to open a gulf? There is a degree of boldness in her conceptions, and masculine energy in her style that is very imposing. There is a gloomy grandeur in her imagination, while she explores the regions of intellect without chart or compass, which gives one the idea of genius wandering through chaos. Yet her continual self contradiction, and quoting, with such seeming reverence, that very Scripture, one of whose first and clearest principles it is the avowed object of her work to controvert; her considering religion as an adjunct to virtue, so far and no farther than suits her hypothesis; the taking up and laying down of revelation with the same facility; make me think of a line in an old song,

*“ One foot on sea and one on shore,
To one thing constant never.”*

“ What, as I said before, has she done? Shewed us all the miseries of our condition; robbed us of the only sure remedy for the evils of life, the sure hope of a blessed immortality; and left for our comfort the rudiments of crude, unfinished systems, that crumble to nothing whenever you begin to examine the materials of which they are constructed. Come, let us for a moment shut the Bible, and listen to Mary. Let us suppose intellect equally divided between the sexes. We may deceive the understanding, but it would be a very bold effort of sophistry to attempt to impose on the senses.”

ART. 21.

Considerations on the Abolition of the Common Law in the United States. Philadelphia; Fry and Kammerer. 1809. pp. 71.

This is a very sensible pamphlet, written in a neat, perspicuous, and forcible style; and did we suffer from the same fearful apprehensions, as the inhabitants of Pennsylvania must, we should offer a review of it, and an expansion of its principles at great length. We hope and believe, that such a question will never be agitated among us; and we have every year cause for rejoicing, that our legisla-

tors, whether of the federal or antifederal parties, considered the common law as a system, which in some of its minor parts might indeed be amended and adapted to the political changes we had undergone, but for which, if wholly rejected and abandoned, all the genius of the present age could not afford a substitute.

Some foolish changes were made even in Massachusetts, but experience soon convinced us, that all plans for "simplifying" the operations of law by men wholly ignorant of the system, increased litigation, and caused more mischief, than they remedied.

Pennsylvania has suffered more than any one of the United States by experiments on the forms and principles of her jurisprudence. Within a few weeks the legislature of that state, whom any really philosophick statesman would call "the architects of ruin," have abolished, it is said, the right of trial by jury in civil cases. No measure could have been devised so effectually to lessen the commercial credit of her citizens abroad, and to destroy all confidence at home. As personal liberty seems to us wholly dependent on the writ of *habeas corpus*, so we conceive all modes of security of property impracticable without the trial by jury.

One of the principal arguments of those, who wish the destruction of the common law is, that the subject cannot easily become acquainted with its provisions, and must therefore act without knowledge of his duty, and may involuntarily violate the law. But this compulsory arbitration (the substitute for trial by jury) will render all rule uncertain. The most difficult questions in mercantile jurisprudence, as well as the accounts of petty traders, the complicated disputes of land titles, and the quantum meruit of an artizan, must all be decided by a tribunal, perpetually changing, which may be ignorant of all rules of equity and maxims of law, which will be chosen by the party rather on account of friendship than capacity, and over which no grave and learned men shall extend their jurisdiction.

RETROSPECTIVE REVIEW.

ART. 4.

Mémoire sur les relations commerciales des Etats-Unis avec l'Angleterre. Par TALLEYRAND. Lu à l'Institut National, le 15 Germinal, An. 5. Suivi d'un Essai sur les avantages à retirer de Colonies Nouvelles dans les Circonstances présentes. Par le même auteur. Lu à l'Institut, le 15 Messidor, An. 5. Seconde Edition. A' Londres : de l'imprimerie de J. Dean, 57, Wardour Street, Soho. Se vend chez J. de Boffe, Libraire, Nassau Street, Soho, et chez tous les autres libraires, 1808.

Memoir concerning the Commercial Relations of the United States with England, by Citizen TALLEYRAND. Read at the National Institute, 15th. Germinal, in the year 5. To which is added, an Essay upon the advantages to be derived from New Colonies in the existing circumstances, by the same author. Read at the Institute the 15th Messidor, in the year 5, 1796. London, 1806. pp. 87.

NOTHING is more rare than to be able to obtain contemporaneous documents, which develop the private opinions and views of those who sustain an eminent rank in the management of human affairs. The motives are various to prevent such an exposure ; and as we can only see their sentiments in the disguise of official papers, we may be often mistaken in regard to the individual feelings of a minister, as we may misapprehend the real views of a government. Every thing therefore which escapes from the *private* pen of a statesman, is of great importance to the politician ; and a single sentence has sometimes roused a languid court or an infatuated nation to timely exertions. What would have been the value of half as many hints, as are contained in the present pamphlet, on their own affairs, from the same quarter, to the court of Spain eighteen months ago ?

The commercial relations of the United States with England, is a very interesting subject, and would draw attention to any writer who should discuss it....our curiosity would be more excited if this were done by a Frenchman....what value then must it not possess in the hands of Talleyrand himself ? We confess indeed, if we could have chosen a task for this wary minister, this should have been the one. It is the more important, because of its sincerity ; as it was read to the Institute before he came into office, when the opinions of the individual were not modified or concealed by the policy of the minister. A striking instance of the effect produced by his being in power, will be noticed hereafter, and which we regret he should have shewn, as it derogates by its meanness, from a work which we consider, in other respects, distinguished for its fairness.

The author is one of the most remarkable men, in this wonderful era. Placed in high, though very different stations, under the

old monarchy, during the short-lived, mob-created oligarchy called a republick, and since, under his Imperial master, new-modelling and changing the face of Europe, every thing he writes should be read, by one half the world to know how they fell, and by the other half to learn how they rose. The Bishop of Autun, Citizen Talleyrand, and Prince of Benevento, is not only a consummate statesman, but a man of wit, and in some respects a philosopher. Whatever comes from his pen, therefore, cannot fail to possess an interest from various considerations; and it is hardly necessary to say, that the present performance has not lost any it ever contained, but perhaps has more now than when it was written. Such a man, addressing such an assembly, on such a subject, after personal observation in the country itself, can say nothing of a fleeting, temporary nature. His thoughts too are conveyed in a style of great elegance, though they are deformed by some Gallicisms in this translation.

He introduces his subject by some general observations, which contain valuable maxims, respecting the manner of conducting such inquiries. We shall quote only one short paragraph from this part, and that for the purpose of shewing the refined politeness, which modestly offers the memoir before us, and with seeming diffidence claims for it some notice among the more important dissertations on the size of butterflies eggs, or the relative quantities of A. B. C. D. and E. F.

“I have persuaded myself that some of these observations, verified through the whole extent of a country, still in its early infancy, might be arranged amongst the facts of political economy, and be received there with the same interest which in natural history is granted to the most simple of the productions collected by a traveller.”

The object of the memoir is thus stated :

“It is said, proverbially, that facts cannot be disputed. If this proverb should ever prove true, there will remain very few disputes amongst men.

“A remarkable fact in the history of commercial relations, and which it has fallen to my lot to observe nearly, has served to convince me fully to how great a degree we ought to be attentive observers of what is, at the time that we occupy ourselves with the consideration of what will be, and of what must be. This fact is the constantly increasing activity of the commercial relations betwixt the United States and England; an activity, which, on account of its causes and its consequences, has an equal relation to political economy, and to the philosophick history of nations.”

He proceeds to give the reasons which had been calculated upon to prevent the activity of the commercial intercourse between the two countries. All these reasons are moral ones, and are stated apparently out of civility to visionary theories, though in reality to overthrow them; because Talleyrand was too wise, too practical a statesman to be blinded by reveries which had turned the heads of half his countrymen. After enumerating them, he adds; “Observation, close observation alone can prevent these false conclusions.” This is followed by a description of the real state of things.

“Whoever has well observed America, cannot doubt, that still she remains altogether English in the greater part of her habits; that her ancient commerce with England has increased, rather than declined in activity, since the epoch of the independence of the United States; and that, consequently, that

independence, far from being of disadvantage to England, has benefited her in many respects."

He thinks however that this effect was aided by the impolitical conduct of the ancient government of France, and the prompt and wise measures of England. With respect to the latter, we believe, more was done by natural causes, than by the foresight of that nation; and it was more owing to their general principles of action, than to particular calculation, that the astonishing commerce between the two countries was suffered to grow up, which has assisted in gradually obliterating the remembrance of a mutually fortunate, though on their side impolitical quarrel, and forced the rankling enmity, and unfounded jealousy of individuals to disappear before the pressing wants and natural relations of the two countries. We are indeed inclined to believe, that the real nature of our commercial relations has not been thoroughly understood till lately;* and if a few sordid, narrow minded politicians are still inimical to enlarged and liberal views of the subject, their influence will not long endure, even with the aid of a certain class of experimental, political philosophers, the effects of whose personal antipathies and shallow theories have been too severely felt, to be much longer tolerated.

"I must, without reserve, affirm, that the inconsiderate conduct of the ancient government of France laid, in a greater degree than is imagined, the foundation of the success of England. If, after the peace which secured the independence of America, France had been sensible of the full advantage of her position, she would have continued, and would have sought to multiply the relations which, during the war, had been so happily established betwixt her and her allies, and which had been broken off with Great Britain; and thus, the ancient habits being almost forgotten, we might at least have contended with some advantage against every thing which had a tendency to recal them. But what did France do at that period? She was fearful that the same principles of independence, which she had protected by her arms in America, should introduce themselves amongst her own people; and, at the conclusion of peace, she discontinued and discouraged all connection with that country. What did England do? She forgot her resentment; she reopened speedily her ancient communications, and rendered them still more active. From that moment it was decided that America should serve the interests of England. In fact, what was wanting for that? That she should wish it, and that she should be able to do it. Now the will and the power were united in this instance."

This is followed by an able and eloquent enumeration of the motives, independent of interested ones, which attract the people of the United States towards England. We shall refrain from quoting it; though we cannot help noticing the grave sarcasms, which he has aimed at some politicians among his countrymen, but which were applicable to a much more numerous class among us; we trust we are right, with very few exceptions, in saying *were*. Speaking of persons who embarked in the revolution, and who according to him, "are now unconsciously brought back to England, by an involuntary feeling of respect," he says;

"They cannot dissemble, that without France they should never have succeeded in shaking off the yoke of England; but, unfortunately, they think that the good offices of nations are the result of calculation only, and not of attach-

* By this we mean previous to the famous Berlin decree, which by itself and its consequences has confounded every thing connected with commerce.

ment; they even say that the ancient government of France, at the very time that it made sacrifices in their favour, did more for their independence, than for their liberty; that, after having assisted them in separating from England, it intrigued to keep them disunited amongst themselves, in order that they might become emancipated, without having either wisdom to conduct, or power to protect themselves."

We shall quote what he says, about religion, which we think generally true. The example of some ambitious, turbulent dogmatists, is only an exception to a general rule; and we think their efforts in a rational tranquil community, will not be able to extend further, than to produce some clattering and jarring among the weaker vessels. The note attached to it, was prophetick of some recent addresses, which we have seen from a groveling sect.

"Thus inclination, or, if you please, habit, incessantly attracts the Americans towards England; interest does so still more; for the first and most important consideration in a new country is, without doubt, to increase its riches. The proof of such a general disposition manifests itself every where in America; we find evidence of it in every part of their conduct. The customs, with regard to religion, are themselves strongly tinctured with it. I will mention the result of what I have observed in this respect; its connection with my subject cannot fail to be perceived.

"We know that, in England, religion has preserved a powerful influence over the mind; that even the most independent philosophy has not there dared to divest itself of religious ideas; that, from the time of Luther, all sects have found their way thither; that all have maintained themselves, and that many have there taken their rise. We know the share which they have had in the great political changes; in short, that all have been transplanted to America, and that some of the states owe their origin to them.

"It appears, at first, as if these sects would, after their transmigration, preserve their original state, and it is natural to conclude that they might likewise agitate America. But how great is the surprise of the traveller, when he sees them all coexist in that perfect calm which, as it would seem, can never be ruffled; when, in the very same house, the father, the mother, the children, each follows peaceably, and without opposition, that mode of worship which he prefers! I have been more than once a witness of this spectacle, which nothing that I had ever seen in Europe could have prepared me to expect. On the days consecrated to religion, all the individuals of the same family set out together; each went to the minister of his own sect; and they afterwards returned home, to employ themselves in common in their domestick concerns. This diversity of opinion did not produce any in their feelings, or in their other habits; there were no disputes, not even a question on the subject. Religion there seems to be an individual secret, which no one thinks that he has a right to doubt or to investigate. Thus, when there arrives in America, from any country of Europe, an ambitious sectary, eager to afford a triumph to his doctrine, by inflaming the minds of men, far from finding, as in other places, persons disposed to enlist under his banner, he is scarcely even perceived by his neighbours; his enthusiasm is neither attractive nor interesting; he inspires neither hatred nor curiosity; in short, every one perseveres steadfastly in his own religious opinions, and uninterruptedly prosecutes his temporal concerns."

"This apathy, which cannot be roused by the most furious spirit of proselytism, and which it is our present business to point out, not to account for, certainly takes its immediate rise from the perfect toleration of the different sects of religion. In America no form of worship is proscribed, no one established by law; and, therefore, there are no disturbances about religion. But this perfect toleration has itself a principle; which is, that religion, although

* "In a time of political factions this would cease to be the case; for then every sect would necessarily wish to be an auxiliary of such or such a party, as we have already seen; but when these factions were once calmed, religion would immediately become in the United States what it is at this day; which is as much as to say, that it has there no fanaticism as a constituent part of its composition; and that is an important thing.

"(Note of Citizen Talleyrand, in the month of Ventose, year 7.)"

it is there every where a real sentiment, is more especially a sentiment of habit; all the ardour of the moment is employed about the means of speedily improving worldly prosperity; and hence results the chief cause of the entire calm of the Americans, respecting every thing which is not, according to this constitution of their minds, either a medium or an obstacle."

The next pages are occupied in stating very accurately the kind of connection between the English and American merchants, the reasons of the preference given by the latter to the former, and the extreme difficulty of interrupting or dissolving relations of this nature, when once contracted. He takes care however to put his hearers upon their guard against supposing us under the political domination of England, and is led to make some remarks on our national character. Here we must indulge ourselves with a long extract.

"Let us take care, however, in thus considering the Americans in a single point of view, not to judge of them individually with too much severity. As individuals, we may find amongst them the seeds of every social quality; but as a people newly constituted, and formed of different elements, their national character is not yet decided. Doubtless they remain English from ancient habit; but perhaps also because they have not yet had time to become completely Americans. It has been observed that their climate is not yet formed; their character is still less so.

"If we consider those populous cities filled with English, Germans, Irish, and Dutch, as well as with their indigenous inhabitants; those remote towns, so distant from one another; those vast uncultivated tracts of soil, traversed rather than inhabited by men who belong to no country; what common bond can we conceive in the midst of so many incongruities? It is a novel sight to the traveller, who, setting out from a principal city, where society is in perfection, passes in succession through all the degrees of civilization and industry, which he finds constantly growing weaker and weaker, until in a few days he arrive at a misshapen and rude cabin, formed of the trunks of trees lately cut down. Such a journey is a sort of practical and living analysis of the origin of people and states; we set out from the most compounded mixture, to arrive at the most simple ingredients; at the end of every day we lose sight of some of those inventions which our wants, as they have increased, have rendered necessary; and it appears as if we travelled backwards in the history of the progress of the human mind. If such a sight lays a strong hold upon the imagination; if we please ourselves by finding in the succession of space what appears to belong only to the succession of time, we must make up our minds to behold but few social connections, and no common character, amongst men who appear so little to belong to the same association.

"In many districts the sea and the woods have formed fishermen, and woodcutters. Now such men, properly speaking, have no country; and their social morality is reduced within a very small compass. It has long ago been said that man is the disciple of that which surrounds him; and it is true. Hence he whose bounds are circumscribed by nothing but deserts, cannot receive lessons with regard to the social comforts of life. The idea of the need which men have one of another does not exist in him; and it is merely by decomposing the trade which he exercises, that one can find out the principles of his affections, and the sum of his morality.

"The American woodcutter does not interest himself in any thing; every sensible idea is remote from him. Those branches so agreeably disposed by nature; beautiful foliage; the bright colour which enlivens one part of the wood; the darker green which gives a melancholy shade to another; these things are nothing to him; he pays them no attention; the number of strokes of his axe required to fell a tree fills all his thoughts. He never planted; he knows not the pleasures of it. A tree of his own planting would be good for nothing, in his estimation; for it would never, during his life, be large enough to fell. It is by destruction that he lives; he is a destroyer wherever he goes. Thus every place is equally good in his eyes; he has no attachment to the spot on which he has spent his labour; for his labour is only fatigue, and is unconnected with any idea of pleasure. In the effects of his toil he has not witnessed those gradual increases of growth, so captivating to the planter; he

regards not the destination of his productions ; he knows not the charm of new attempts ; and if, in quitting the abode of many years, he does not by chance forget his axe, he leaves no regret behind him.

“ The vocation of an American fisherman begets an apathy, almost equal to that of the woodcutter. His affections, his interest, his life, are on the side of that society to which it is thought that he belongs. But it would be a prejudice to suppose that he is a very useful member of it. For we must not compare these fishermen to those of Europe, and think that the fisheries, here are, like them, a nursery for seamen. In America, with the exception of the inhabitants of Nantucket, who fish for whales, fishing is an idle employment. Two leagues from the coast, when they have no dread of foul weather, a single mile when the weather is uncertain, is the sum of the courage which they display ; and the line is the only instrument with whose use they are practically acquainted. Thus their knowledge is but a trifling trick ; and their action, which consists in constantly hanging one arm over the side of the boat, is little short of idleness. They are attached to no place ; their only connection with the land is by means of a wretched house which they inhabit. It is the sea that affords them nourishment ; hence a few codfish, more or less, determine their country. If the number of these seems to diminish in any particular quarter, they emigrate, in search of another country, where they are more abundant. When it was remarked, by some political writers, that fishing was a sort of agriculture, the remark was brilliant, but not solid. All the qualities, all the virtues, which are attached to agriculture, are wanting in the man who lives by fishing. Agriculture produces a patriot in the truest acceptation of the word ; fishing can alone succeed in forming a cosmopolite.

“ I have, perhaps, dwelt too long on a sketch of these manners ; it may seem foreign to this memoir ; and yet it completes the object of it ; for I had to prove that it was not merely by reason of their origin, of their language, and of their interest, that the Americans so constantly find themselves to be Englishmen ; an observation which applies more especially to the inhabitants of the cities. When I cast my eyes upon those people wandering amongst the woods, upon the shores of the sea, and by the banks of the rivers, my general observation was strengthened, with regard to them, by that indolence and want of a native character, which renders this class of Americans more ready to receive and to preserve the impression of a foreign one. Doubtless the latter of these causes will grow weaker, and even disappear altogether, when the constantly increasing population shall, by the cultivation of so many desert lands, have brought the inhabitants nearer together. As for the other causes, they have taken such deep root, that it would, perhaps, require a French establishment in America to counteract their ascendancy with any hopes of success. Undoubtedly such a political project should not be overlooked ; but it does not belong to the subject of this memoir.”

The brilliancy of this description prevents us from cavilling at all the inaccuracies it contains. The portrait of the *woodcutter* has just exaggeration enough to make it picturesque ; and it is applicable to that intermediate class of people between savage and civilized life, that regularly precedes the permanent settlements on our frontiers. But the description of the American *fisherman*, which was intended as a *companion picture* to the woodcutter, is so totally devoid of truth, that even the brilliance of the colouring will not prevent us from considering it a mere fancy piece. It forms a remarkable instance of the caution necessary to all travellers, when so intelligent an observer as Talleyrand has been so grossly mistaken.

The great abundance of fish on our shores makes it unnecessary to resort to many of the modes adopted by European fishermen to catch their prey for the daily consumption of their luxurious cities. The small boats which are occupied in the fishery along the shores of Massachusetts Bay, he appears to have thought comprehended the whole of our efforts ; and that the great capital of men and vessels, employed on the banks of Newfoundland, in a life of almost

unequaled hardship, does not furnish a school for seamen, though in fact it is one of the most valuable nurseries in the world. This error becomes the more remarkable, since, if he had been writing on the subject in his cabinet, without ever having visited our shores, by recurring to the records of his own department he would naturally have inferred the great importance of the Newfoundland fishery, by the earnest, though unavailing efforts his government made to deprive us of it.

That hardy class of citizens, of whom so many generations have adhered to the rocks of Marblehead, or the sands of Cape Cod, would be surprised at being called cosmopolites, and told "that a few codfish, more or less, determine their country." We should almost be willing to suspect, that the prince of Benevento had penned this description from sheer vexation at being deprived of his favourite turbot, by the negligence of our fishermen; and as we have heard it asserted that this fish really exists on our shores, we are willing to admit the truth of his picture, if he will confine it to those fishermen who supply our daily markets.

We are here told, that "all the qualities, all the virtues, which are attached to agriculture, are wanting in the man who lives by fishing. Agriculture produces a patriot in the truest sense of the word; fishing can alone succeed in forming a cosmopolite." These sentiments are fashionable, and, coming from a man like our author, merit attention. It is not our object to inquire into the motives of those who use this kind of cant about the virtues exclusively attached to the pursuit of agriculture; whether, like the descriptions of spring, it was borrowed from the ancients, who inhabited a different climate, and flourished in a different state of society; or whether it is not a remnant of common place language, very just before the invention of the mariner's compass, and the discovery of America, when society was composed of soldiers and peasants? A discussion of these points would lead us into a wide digression, equally beyond our limits and the patience of our readers; but we cannot omit a few of the most prominent reflections that present themselves.

It is quite natural in France, where all the occupations connected with commerce are held in contempt, to consider the holders of land as a superiour class, and the cultivators of it as the most useful body to the state. A despotick government occupies the landed interest in various posts and places of a civil and military capacity, and others have them under their control; while the peasantry are the never failing source of recruits for the army. This state of things was only a modification of the feudal establishment; for the proud, barbarous, tyrannical spirit of that ancient system of Europe, looked down with contempt and distrust upon those occupations created by commerce, whose superiour wealth and activity were continually tending to make individuals independent of its power.

This feeling has been considerably modified in every part of Europe, but no where so remarkably as in England. Still there is a conflict between old modes of thinking and expression, and the modern state of things. The time was, when the landed interest in every nation, was every thing, and all other interests nothing. Commerce has changed the face of society in this respect, and must con-

tinue to produce most beneficial changes. The state of the world, as now modified, will not admit, except in despotick countries, that every occupation but that of tiller of the earth shall be held in contempt. Look at the actual situation of prosperous countries, to what do they owe their wealth, their prosperity, and their independence? What was Florence, when she was governed by merchants? What was Holland, when her commerce was flourishing? What is Great Britain now? In civilization and refinement, in all the arts and charities that embellish and support society, are our commercial states inferior to our agricultural ones? We dislike the practice, we deprecate the effects of establishing one class of citizens above another. In a free country they have all equal claims to respect, and equal incitements to obtain it. When sacrifices are to be made to the publick good, and national burthens to be borne, we should calculate with as much certainty on the publick spirit of the merchant, as on that of the planter; and when our country is to be defended, he who will not confide as much in the fisherman to encounter the invader before he reaches the shore, as on the ploughman to meet him after he has landed, is ignorant of the character of the former. "As for the other causes, they have taken such deep root, that it would, perhaps, require a French establishment in America to counteract their ascendancy with any hopes of success. Undoubtedly such a political project should not be overlooked; but it does not belong to the subject of this memoir."

When this natural, unguarded, and, in the author, perhaps laudable sentiment was delivered, he could not foresee, that he was destined to be the prime minister of the most able, the most ambitious sovereign that ever disturbed society; and that he should afterwards be tranquilly occupied in putting the new plan of Europe together as he pleased, after his master had cut the old map to pieces with his sword. He could not foresee, that he should serve a monarch with views so much more gigantick than his own; that he should follow him at a distance with hesitation; a man who would not talk about counteracting by another establishment, but promptly manoeuvre to take possession of the obnoxious citadel itself.

A French establishment in America to counteract.....what? A state of things which the author has so ably shewn to be natural and useful; to counteract these.....in what manner? It is not our object to say whether it be better to crouch to, or stand erect against menacing events, nor can our opinion be doubted; but, were all other acts and events overlooked, if our statesmen from perusing this pamphlet, will not believe what they would have to contend with, if the British navy were removed, then would they not believe though one should rise from the dead.

At the commencement of this review, we spoke of what we considered a meanness, it is in the note to the following sentence..... "Parties, factions, hatreds, have all disappeared." The note was written after he became minister.

"This was literally true when the present memoir was read to the Institute. If, since that time, parties have been formed afresh; if there is one of them which, to its shame be it spoken, labours to replace America under the yoke of Great Britain; this would confirm but too clearly what I have esta-

blished in the course of this memoir, viz. that the Americans are still English. But every thing leads me to believe that that party will not triumph; and that the wisdom of the French government has disconcerted its hopes; and I shall not have to retract the good which I have here said of a people, of whom I have a pleasure in recollecting that they are English only by habits which affect not their political independence, and not by a sentiment that would cause them to regret the having effected that independence.

“(Note of Citizen Talleyrand, in the month of Ventose, year vii.)”

This came appropriately from the bureau of foreign affairs, at the very time France was intriguing to make our government subservient to their politics, but is really unworthy of the author of this memoir.

“The essay on the advantage to be derived from new colonies in the existing circumstances,” though it has not such a direct bearing on our affairs, is hardly less interesting to us; and we could willingly make many quotations from it, if this article were not already so extended. One observation results from the perusal, that the author did not foresee the changes that have since taken place, and which have superceded the necessity of some of the motives he has alleged. We shall extract only the conclusion of it, for the sake of adding a few remarks.

“From all that has been here advanced; it follows, that every consideration urges us to occupy ourselves with new colonies; the example of the most wise people, who have made them one of the greatest means of their tranquillity; the necessity of preparing for the replacing of our present colonies, in order that we may not be found behind hand with events; the convenience of placing the cultivation of our colonial products nearer to their true cultivators; the necessity of forming with the colonies the most natural relations, more easy, no doubt, in new than in old establishments; the advantage of not allowing ourselves to be outdone by a rival nation, for whom every one of our oversights, every instance of our delay in this respect, is a conquest; the opinion of enlightened men, who have bestowed their attention and their researches upon this object. In short, the pleasure of being able to attach to these enterprises so many restless men who have need of projects, so many unfortunate men who have need of hope.”

It is a fruitful, a sublime subject of reflection and delight, the planting of colonies in North America by Great Britain. What were the colonies of the Greeks and Romans, of the French, or even of the Spaniards, compared with these? Colonies that in a few years will equal the mother country in population. What other nation has ever, if I may use the expression, been able thus to give a second edition of itself? And, if states are inevitably destined to decay, made a provision for a second existence, in an enlarged form? What generous mind that does not expand at the idea, that, from the Mississippi to Hudson's bay, the English language, and the immortal works it contains, English laws, and the English spirit of freedom and independence, the inheritance of Americans, will hereafter animate, enlighten, and govern two hundred millions of people? If the present contest be prolonged by England, till the vast military power of France perishes with its illustrious leader, then we may calculate that the descendants of Englishmen will continue to hold this vast territory, then indeed will the French, numerous and powerful as they are, “be found behind hand with events;” then we may believe that the English language will in future times be the predominant language among civilized men.

If any of our readers think that we have dwelt too long upon so small a work, let them reflect who was the author, and that one sentence from Ulysses, was more to be heeded than all the clamours of the Grecian host.

INTELLIGENCE AND MISCELLANEOUS ARTICLES.

FOREIGN.

[Mrs. Grant, the author of *Letters from the Mountains*, has lately published "Memoirs of an American Lady; with sketches of manners and scenery in America, as they existed previous to the revolution," in two volumes 12mo. The following account of this work from the *Eclectic Review* we hope will not be unacceptable to our readers.]

IN common hands, the undertaking to write an account of the dame of a country squire, who lived, half a century since, a couple of hundred miles more or less up the Hudson river, and to do this after the writer has been forty years an entire stranger to the place and the person, and notwithstanding she was perhaps hardly twelve years old at the time of finally quitting them, would have seemed a rather forlorn literary project. The present writer, however, was advised to such an undertaking by her friends; and, in executing it, had produced one of the most interesting books that we have seen for a good while past. A brief notice of the materials composing it, will explain how such a quality could be imparted to such a book, even without any severe labour on the part of the writer. The most enviable perhaps of all qualifications for making interesting books, is to have actually visited scenes little known, and seen, with an observant and reflective mind, uncommon objects and transactions.

The author is well aware that the great distance of time since she quitted America, and the very early period of life at which her observations were made, will not be favourable to the credit of accuracy in her narratives and delineations, especially when it is added that she has not the aid of any written memorials. Under such circumstances, any moderate degree of truth, in the sketches, would imply an extraordinary prematurity of thought and tenacity of memory. But these advantages will be amply and confidently attributed to the writer, by every one that observes the nice shades in her pictures, and the minute facts in some parts of her record; while her character will give the assurance of an uniform concern to preserve truth of representation. After saying thus much, it is fair to observe, that a certain fallacy of colouring is quite inevitable in such a work. It is familiar to every one's knowledge, that there is a double deception in recollecting, in advanced life, the scenes and events of childhood; they presented a descriptive appearance at the time, to a mind opening to the delights of existence, exulting in the joys of novelty, surprise, affection and hope, and too ignorant, and too eagerly welcoming a crowd of new ideas, to have learnt to compare, to discriminate, and to suspect; and again, in the recollections in later life, a second imposition passes on the mind, in that fond sympathy with one's former self, that momentary recovery of juvenile being, by which the delights and the astonishments of the early period are represented as more exquisite and profound than they were actually felt. The deception operates, in a still greater degree, in the recollections of a person who was removed from the scenes and objects of early interest at the very period of the utmost prevalence and enthusiasm of that interest, and who, having never seen them since, did not gradually lose the emphasis of the feeling by familiarity with its objects. To have grown forty years older in the habitual acquaintance with things and persons that delighted or awed us at the age of ten or twelve, or of similar things and persons, would have given a vastly different character to the remembered aspects which those objects presented to us in our youth, from that character with which they would be recalled to our

imagination as the enameling forms of a vision, which in the early morning of our life was shut up from our view for ever. In this latter case, the retrospections of a mind like that of Mrs. Grant inevitably turn in some degree into poetry; and in the work before us it could not depend on her will, or her most conscientious veracity, to avoid a certain fullness of embellishment, especially in delineating the characters of her early friends and neighbours, for which her pencil might not have found colours quite so rich, if her residence had permanently continued, and this work had been written, in the state of Vermont. At the same time we must say, that there are so many lines firmly drawn, and so many things true to general nature in the representation of particulars differing strangely in specific modification from what we have been accustomed to witness, that every reader will be satisfied of the *substantial* fidelity of the whole of this very interesting and original series of delineations.

Notwithstanding the new and striking views of nature and human society unfolded in the book, one of the most interesting portions of its contents is the account, intermingled with them, of the author's early life and feelings. Her father was a Scotch subaltern officer, in a regiment that served many years in America, in the old times of the wars between the British settlements and the French and Indians of Canada. He was accompanied by his wife and daughter, at a time when the latter was too young to retain any remembrance of her native country; and he was stationed a good while about Albany, 170 miles north of New York, and at fort Oswego on lake Ontario. At Albany they were introduced to Mrs. Schuyler, the widow of colonel Schuyler, the son of a gentleman of that name, who induced and accompanied the visit to England of those Indian chiefs, mentioned in the Spectator as one of the principal London shows of that time. Either this elder Mr. Schuyler, or his immediate ancestors, had emigrated from Holland, and ranked among the most wealthy and respectable settlers in the province of New York, and among the most zealously loyal subjects of the British government. As his residence was on the frontier of the country belonging to the Mohawks, or Five Nations, at that time probably the most powerful of all the tribes of the aborigines, he was the principal medium of intercourse between that formidable community and the province, and the principal preservative of peace and amity. When the French in Canada became powerful enough, in conjunction with the Indian tribes in their alliance, to commence a system, and to indicate the most ambitious designs of hostility and encroachment, it was felt to be of the utmost importance to the province to retain the friendship of the Mohawks; among whom the French intriguers, or rather we should say negotiators, had already been assiduous to propagate the notion that the English were a contemptible nation, a company of mere traders, inhabiting an insignificant island. Mr. Schuyler judged that for the best expedient would be for a number of the chiefs to visit England, in order to have immediate evidence of its power and magnificence, and to receive the respectful attentions of its government. It was found very difficult to persuade them to this undertaking; but at length they consented, on the positive condition that their "brother Philip, who never told a lie, nor spoke without thinking," should accompany them, with which he reluctantly complied. The measure had the desired effect; the sachems were kindly and respectfully treated by queen Anne and all her court; on their return to America they called a solemn council of their nation, and made such representations, that the Mohawks continued the firm allies of the British state and settlers; through their intercourse with whom however their numbers and their independence were gradually diminishing, till, by the time that the English power was annihilated, they had sunk into comparative insignificance. In describing the reception of the chiefs in England, the writer makes some very just remarks on the proper mode of treating observant and thoughtful barbarians, such as these were, when they happen to visit a civilized country.

The understanding and the virtues of Mr. Schuyler must have been of a very high order of excellence; and these qualities appear to have been inherited by his son, the husband of the lady who makes so distinguished a figure in this work. He became, in his turn, the chief manager and conciliator between the province, and the race who saw their ancient empire of woods suffering an unceasing and progressive invasion by the multiplying colony of strangers. In these and all his other benevolent employments, he had a most able coadjutor in his wife; who was his cousin, and had in a great measure been educated by his father, whose fond partiality she had early engaged by extraordinary indications of intelligence and worth. It was not very long after this lady became a widow, and when she was past the age of sixty, that our author was intro-

duced into her house, where her reflective disposition, her passion for reading, and the interest she took in listening to the conversation of elder people, soon rendered her a great favourite. She attained to such a degree of intimacy and confidence, that Mrs. Schuyler, when not engaged in important affairs, would spend hours in conversing with her, and instructing her, and in some of these conversations would relate to her many particulars of her own history, of that of her deceased relatives, and that of the colony; hence the writer became qualified to relate various transactions in the family, and in the province, of a period antecedent to her personal knowledge.

The first part of the work is an ample description of the town of Albany and its vicinity; the site, the surrounding country, the romantic recesses between the hills, the banks of the great river Hudson, the manners of the inhabitants, and their whole social economy, as all these things appeared to the author, are exhibited in the most lively and picturesque manner; and the whole forms, to us, a surprisingly outlandish scene. It is impossible for us to give any just idea of this most interesting description; but the following are some of its prominent features. The children and young people, beginning as early as the age of six or seven, were formed, by themselves as it should seem (it does not appear that they were allotted by their parents) into a number of little classes or companies for the mere purposes of friendship and cooperation in pursuits and amusements; each company consisting of an equal number of boys and girls, acknowledging one of their number of each sex, as leaders, and holding a kind of convivial meeting at particular times in the year. Within these companies began very early those attachments which commonly led to marriage, and it was regarded as not very honourable to marry out of the company. In a new and rising settlement, the marriages were of course very early, often when the parties had not passed the age of sixteen or seventeen. When a youth was anxious to attain this object, the usual expedient for providing the requisite resources was to go on a trading adventure among the Indian nations; his father furnishing him with a canoe, and money for lading it with the articles most in request among those tribes. A most entertaining account is given of the usual severe toils and hazards of this enterprise; and of the strange transformation of the boy into the gravity, the prudence, and the dignified deportment of the man, which is often effected by the care, the foresight, the self command, and the courage which he has been compelled to exert during even one expedition of this kind. When the young people rashly married before any provision had been made, the parents of both the parties very composedly met in consultation, and the family that happened to have the more property took the young pair home; the young man then commenced his trading expeditions, and the young people and the old people often continued to live together with mutual satisfaction many years after they had ample means for a separate competency, the ancients being as fond of their grandchildren as they had ever been of their own. All the families had negroes, but these slaves were treated with as much kindness as if they had been equals; they were bred up in the house, and their mothers had very great influence, not to say authority, in the family, and over their master's children. When a negro child was a few years old, it was formally given to one of the children of the family, who was thenceforth considered as its master or mistress, and its patron and friend; the two children grew up in the most affectionate habits, and there were innumerable instances of the negro young men braving the most extreme perils to defend or assist their young masters. Yet all his time there was, in the whites, an invariable perfect conviction of a vast and insuperable barrier being placed by nature between them and the African race; this feeling operated so powerfully, that, before the arrival of British troops in Albany, only one mulatto was remembered to have been born there, and he was regarded as an anomalous and almost a monstrous creature. Almost the whole of the inhabitants are represented to have been orderly, industrious, friendly, and in short exceedingly pure in their general morals; the correctness of the description, as to one branch of morals at least, is strongly supported by the very curious account of the astonishment, the general mortification, and the alarm, caused in the town by a single instance of seduction in one of the middling families, and this was effected by a British officer who was entertained there. As an odd exception to the general character of virtue and good order, the writer honestly mentions a custom similar to one that prevailed in Sparta, a licensed practice of petty thefts among the young men. It was requisite to take the utmost care of pigs and poultry, while all other things might be left exposed with entire safety. It was thought fair to belabour the thief, if caught in the fact;

but no real criminality seems to have been imputed to it; it was considered as an established privilege of the youth, and all but the gravest part of the community were too willing to applaud the most dexterous performer for such ingenious tricks as those of which our author relates one or two. The young men were not allowed to join in these frolics, as they were called, after they were married, which to some of them is said to have been no small mortification.

The young people, though brought up to acquire so early a spirit of enterprise and independence, practised the greatest deference to their parents. Law or punishment was scarcely ever heard of in the town. In the rare case of a negro proving incorrigibly refractory, he was sold to Jamaica; and this transaction excited a far more melancholy emotion in the whole population, than the execution of a dozen criminals at once excites in our metropolis. The description of the summer excursions of the people of Albany, leads us into the most delightful scenes of wildness and simplicity, and displays that romantic mixture of cultivated and uncivilized life, though with a preponderance of the former, and that contrast of garden with boundless forest, which must be a transient state of moral and physical nature in any country.

A sufficient number of specific facts are given, to attest the truth, in substance, of our author's representation of the virtuous and happy condition of this community; but there are also some other facts tending to prove that their praises are a little indebted to the rekindling glow of the writer's primal fancy and sensibility. For at the period to which the description relates, the settlement had been a good while infested by something beyond all comparison more pernicious than the wolves of the desert; by the military from Europe, whose officers had taken indefatigable pains to deprave the notions, manners, and morals of the young people; a much more easy exploit than to vanquish the French and the Indians on the lakes. By a varnish of eloquence and a froth of gaiety, by ridicule of the primitive habits of the old sober-sided settlers, and an ostentation of knowing the world, and at last by the introduction of balls and plays, they created a mania in the young people, which drove them to rush into dissipation like a torrent, in scorn of the authority and remonstrances of the elder inhabitants, and reduced their zealous, affectionate, but too sensitive and self important minister, to a melancholy which was believed to have betrayed him to a voluntary death. All this had taken place before the time of our authors residence; and though the phrenzy had in a good measure subsided, it is impossible to suppose it could have left a state of manners altogether so unsophisticated as our author would represent.

In describing the comfortable situation of the negroes in this settlement, she by no means aims at raising any plea for the slave trade or slavery; she means merely to state the fact, that in Albany they were kindly treated and comparatively happy. We must notice the striking inconsistency between the sentence (I. 48.) in which she says that "two or three slaves were the greatest number that each family ever possessed," and her mention in another place that Mrs. Schuyler had eleven, and her information that each child of a family had an appropriated negro.

It would be in vain for us to attempt any abstract of the history of Mrs. Schuyler. She was evidently an extraordinary and a most estimable person; and though so few of us ever heard of her before, her fame, during her time, was spread over the northern provinces of America, and far among the savage tribes; nor should we have ventured to gainsay, if her biographer had asserted that the queen of Sheba, even after her visit to Jerusalem, was less qualified to counsel or govern than this lady. She was consulted by traders, planters, governours, and generals; she was revered by soldiers, by Indians, by missionaries, and even by the most depraved persons that ever came within the sphere of her acquaintance. Perhaps the only man that ever offered her an insult was General Lee, at that time a captain in the English service, who, in marching past her estates towards Ticonderoga, hastily and harshly demanded certain supplies for the troops, which she would have been of all persons the readiest to furnish voluntarily; but when he was brought back wounded from the fatal attack on that fortress, and kindly accommodated and attended in her house till his recovery, "he swore, in his vehement manner, that he was sure there would be a place reserved for madame in heaven, though no other woman should be there, and that he should wish for nothing better than to share her final destiny." Both during the colonel's life, and after she was left alone, her house was the grand centre of attraction to all persons in the province who were devising any thing for the publick welfare, or had even difficult private

affairs of importance on their hands; nor can we refuse to believe that it was well worth their while to travel very many leagues, even over snow and ice, to take the benefit of so much cool and comprehensive prudence as our author, though so young an observer when residing there, has given us the means of being assured they would find in that house.

A great number of pleasing details, some of them very curious, are given of the domestick system, the hospitalities, the young inmates entertained and educated in the family, the manners of the negroes, and the agricultural arrangements. Every thing relating to Mrs. Schuyler's personal character and habits, is extremely interesting; and we do not believe that any of her friends could have given a more lively description of her manners, or a stronger exhibition of the leading principles of her character, her eminently sound judgment, her incessantly active beneficence, and it is very gratifying to add, her habitual piety. Her literary attainments were, for such a state of society, respectable; she could speak several of the European languages, and had read the best English authors of the popular class; she always continued to read as much as the very active economy of her life would permit. But the wisdom which commanded such general respect was chiefly the result of a long exercise of a vigorous understanding on practical affairs and real characters, aided too, as we must have it, and as Mrs. Grant indeed represents, by the stronger of her enlightened husband; who was considerably her senior, and was also strenuously occupied, during his whole life, in promoting the publick good. They are described as having been congenial in a very uncommon degree; their long union was eminently happy, and the manner in which the survivor at once evinced, and endeavoured to conceal, the excesses of her grief for the loss, was more allied to poetry than probably any thing that happened before or after in the back settlements of New York.

Having no children of her own, this lady in effect adopted a great number of children, in succession, partly those of her relations; but in directing their education she did not, like divers sensible ladies that we have heard of, suffer her whole time and attention to be engrossed by it, and exalt the error into a merit. She knew that a matron lessens her importance in the estimate of children, by appearing to be always at their service; she felt that a constant course of intellectual and religious discipline was due to her own mind; and that a person of sense and property has also duties of a more general nature, than those relating exclusively to her own immediate circle.

What we should deem perhaps the principal fault of the book, is too much length of detail concerning the numerous collateral relations of Mr. and Mrs. Schuyler. Except in the instance of the widow of that gentleman's brother; it is impossible to take much interest in a long and perplexing enumeration of persons and personal histories, of no importance in themselves, and serving only to spread out, but to spread out by interrupting and dispersing, the memoir of the principal character; the accident of their being related to her, forming the sole claim of most of them to be so much as mentioned.

Before the contest between the American States and the Mother Country had taken a very serious turn, Mrs. S. with many other intelligent colonists, felt a perfect conviction that the connection could not continue long, and would be utterly useless to both countries while it lasted. She retained however much of the ancient attachment to England; but was too highly respected by both parties to experience any indignity, or material inconvenience, in the military competition of which she lived to see the commencement, but not the close; she died in 1788 or 1789, not much short of the age of eighty.

The house of this distinguished family having been frequented by the principal commanders in the Canadian wars, short sketches are given of some of their characters, together with narratives of some of the most remarkable of their proceedings; especially of the fatal attempt on Tiouderoga, in which the author's father was present, and of the bold and intelligent schemes executed at fort Oswego by Colonel Duncan, a brother of the late Admiral Lord Duncan.

A very large proportion of these volumes relates to the Indian tribes, and affords many most interesting descriptions and observations. The author used often to visit some detached families of the Mohawks, which denomination she seems, in one or two instances, to apply to the whole of the Five Nations; though the Mohawks were only one tribe of that league, that encamped in the neighbourhood of Albany during the summer, and kept up a friendly and intimate intercourse with the settlers. Some of these Indians were Christians; and a very pleasing account is given of the benevolent efforts which had long been made by some of the families, especially the female part of them, to

insinuate Christian knowledge and habits among these wild but not unreflecting tribes.

In the course of a journey to lake Ontario, our author was *presented* at the court, or at least in the *palace*, of the most famous warrior of the Five Nations; and she gives a most amusing account of his manners, and of her feelings on the occasion. In addition to what she saw of the Indians herself, she eagerly listened to the innumerable accounts of them given by the traders and the military men who had been among them. From the impression made by the boldness and the wildness of the Indian character on her young imagination, we do not wonder to see a strong tincture of favourable partiality in her representations and reasonings concerning those nations; yet we rather wonder to see, in a lady's description, the epithets "high souled and generous" applied to these heroes, just two pages after the account of the most miserable state of slavery and oppression in which their wives are uniformly held. No one is disposed to deny that there are certain modifications of the savage character analogous to virtue in some tribes, especially perhaps the Mohawks; but it is now quite too late in the day for us to accept any estimate of the condition of *any* savage people whatever, as, *on the whole*, otherwise than profoundly depraved and miserable.

Our author gives a very striking view of the process by which the American tribes have lost their independence; and are very fast losing even their existence, in consequence of their intercourse with their civilized neighbours. Her explanation of this point is introduced by some general speculations on the progress of civilization in Europe, which should rather have been reserved to be rendered more simple and precise by maturer consideration.

The roguery of the American citizens, in the district now called Vermont, deprived the author's father of a valuable portion of land, several years previously to the period at which he would have been certain to lose it, as a loyalist. Nothing to be sure can be much more odious and disgusting than that system of deception, chicanery, and rascality, which she describes as having overspread that part of the country, and driven her father to desert his plantation, and return to Europe, even before he had lost all hope of supporting his claims. We have not much to object to, in her many spirited observations on the American character and government. But we cannot very well comprehend the reasonableness of those animadversions on the assumption of independence by the American States, which seem to proceed on the principle that either they should always have continued dependent, or should have waited till England should voluntarily set them free. The former is obviously absurd; and how many thousand years must they have waited to realize the latter? Nor can we work ourselves into any thing like an animated sympathy with certain high flown sentiments of patriotism, which, in remonstrance against the desire to emigrate from a land of taxes, would seem to go far towards telling a man who is anxiously considering how his family are to live, that the "proud recollection that he is in the country that has produced Milton and Newton," is a much better thing than to have plenty of good corn, bacon, cabbage, &c. &c. in such a low minded place as America.

There is one passage relative to the puritan settlers in the northern provinces, which we read with surprise.

"The people of New England left the mother country as banished from it by what they considered oppression; came over foaming with religious and political fury, and narrowly missed having the most artful and able of demagogues, Cromwell himself, for their leader and guide. They might be compared to lava, discharged by the fury of internal combustion, from the bosom of the commonwealth, while inflamed by contending elements. This lava, every one acquainted with the convulsions of nature must know, takes a long time to cool; and when at length it is cooled, turns to a substance hard and barren, that long resists the kindly influence of the elements, before its surface resumes the appearance of beauty and fertility. Such were the almost literal effects of political convulsions, aggravated by a fiery and intolerant zeal for their own mode of worship, on these self righteous colonists." Vol. 1. p. 197.

Is it possible that some idle partiality to the house of Stuart can have had the influence to prompt this strange piece of absurdity? Whatever has prompted, it does, really seem very foolish not to know, that the emigrants in question were the most devout and virtuous part of the English nation, and were glad

to escape to a melancholy desert from the pillories and prisons of such tutelary spirits of Britain as Laud.

While noticing faults, we may apprise the reader that these volumes, apparently from haste, are written with much carelessness and incorrectness of expression. But he will find every where great animation, and ease, and variety; and in many places elegance and energy. The descriptions are beautiful, and various, and new, in the highest degree; we will for conclusion transcribe one of them; we might transcribe a third part of the book.

"In one place, where we were surrounded by hills, with swamps lying between them, there seemed to be a general congress of wolves, who answered each other from opposite hills, in sounds the most terrific. Probably the terror which all savage animals have at fire was exalted into fury, by seeing so many enemies, whom they durst not attack. The bullfrogs, the harmless, and hideous inhabitants of the swamps, seemed determined not to be outdone, and roared a tremendous bass to this bravura accompaniment. This was almost too much for my love of the terrible sublime; some women, who were our fellow travellers, shrieked with terror; and finally, the horrors of that night were ever after held in awful remembrance by all who shared them. pp. 117, 118.

[Extract of the researches lately made in England and France, on the decomposition of the alkalis, translated from the *Mercure de France* for September, 1808.]

TRANSLATED FOR THE ANTHOLOGY.

Till lately, the science of chymistry has been considered as an occult art, cultivated by a small number of adepts, by whom its mysterious actions were made the foundation of deceptive promises or of visionary pursuits. Since then, however, in consequence of its more general cultivation, and the discoveries equally important and extraordinary, which have flowed from its investigation, it has become a subject of universal interest, and all are eager to acquire at least a superficial knowledge of its objects, and the laws by which they are governed. Hence the prejudices, conceived against this interesting science have been gradually removed by the influence of popular curiosity. In fact no science is more calculated to excite the astonishment of the pupil, from the singular changes and the unexpected results, which are effected by the operation of its laws on material substances; hence, therefore, if it be not considered as necessary to study it profoundly, it is certainly interesting to become acquainted with its general phenomena, and the laws by which they are regulated. On this principle I have hoped that a succinct account of the curious experiments lately instituted by chymists on the decomposition of the alkalis, would be received with pleasure.

The foundation of these discoveries was effected by the genius of Mr. Davy, an English chymist of extraordinary talents, whose name is already enrolled among the most illustrious and successful chymists of his age. He undertook the decomposition of several substances by the action of the electric pile of Volta, improperly denominated the Galvanic apparatus. It is well known that this admirable instrument is capable of decomposing the most intimate combinations, in consequence of the two electricities it possesses at its two extremities, the opposing forces of which, when applied to the particles of the bodies by a peculiar arrangement, operate with great energy in reducing them to their elementary substances. Small fragments of potassa and of soda, two bodies denominated by chymists alkalis, whose decomposition had as yet never been effected, were exposed to this action by Mr. Davy. The effects resulting from this management were remarkable. Their temperature in a few minutes was augmented, they flowed like liquids, or more correctly, were changed into drops of a new substance, susceptible of spontaneous inflammation on exposure to the air, or immersion in water; but affording a metallic brilliancy, and all the other characters of metals when plunged under the surface of oil of naphtha. The product of the decomposition of potassa was solid at a low temperature; at that of the 16th. deg. of the centigrade thermometer it assumed the appearance of metallic mercury, and was completely liquefied at 38 deg.; the new substance from soda lost its cohesion at 50 deg. and became liquid at 77 deg. The specific gravity of the former was about 6; that of the latter 9.

It was remarked by Mr. Davy that these effects were invariably produced at the negative end of the pile, which possesses the property of evolving oxygen; hence he concluded that the metals thus produced were simply the two alkalis deprived of oxygen and that thus these substances, as usually presented to us, are true metallic oxides susceptible of decomposition by the action of the galvanic fluid. On this principle it is easy to account for the production of hydrogen on the immersion of these metals in water. In consequence of a superior attraction the water is decomposed, its oxygen enters into combination with the metals, and reproduces alkalis, while its other principle, the hydrogen, is evolved in the form of gas.

When these brilliant experiments were first known in France, it excited a lively interest among the chymists, and they were soon repeated by M. M. Gay Lussac and Thenard. The experiments of these chymists confirmed the discovery of Mr. Davy, but in pursuing the principle, on which it was founded, they thought it probable that new substances might be obtained by subjecting the alkalis to an high temperature, and in that state presenting to them some substance capable of exciting a strong affinity for oxygen. The substance, which appeared to them best calculated to produce that effect was iron, the action of which was well known in the celebrated experiment of the decomposition of water by its passage in a state of vapour over the surface of this metal heated to ignition. The alkali in vapour was made to pass over the surface of iron filings heated to redness in a gun barrel, and the metal was found to flow in abundance from the inferior extremity of the tube. In consequence of this experiment a mode has been discovered of obtaining these metals in quantities sufficient to allow of an extensive investigation of their properties and modes of action. This interesting experiment however of Gay Lussac and Thenard, as might be inferred, was a natural consequence of the discovery of Mr. Davy. But in the investigation of physical truth, it is not sufficient barely to institute a certain number of experiments, and sit down contented with their general description; it is necessary that they should be established by demonstration, and to show that the cause to which their phenomena have been ascribed, is the only one capable of producing those effects; hence when it is obviously impossible to procure positive proofs, experiments are to be multiplied and theories invented, till the probability of the principle is inferior only to demonstration.

In this case, the first kind of demonstration was evidently impracticable. It would have been necessary to have combined a given weight of the new metal, with a determinate weight of oxygen, and to obtain as the result a quantity of alkali equal at least to one of the substances employed in the experiment. But in this instance, the nature of the apparatus, and the high temperature, to which it was necessary to raise the alkalies, rendered this mode of proof impossible. Hence it remained only to recur to the second mode of demonstration, to investigate with care the properties of the new substances, to multiply their relations, and trace their modes of action on other bodies.

This has been effected by M. M. Gay Lussac and Thenard, and they have been successively directed to a multitude of curious experiments and unexpected results, by the application of a reagent before unknown, endowed with the most powerful actions, and directed by the most skillful chymists. In the course of these experiments, they examined the relations of the newly discovered metals with ammoniacal gas, which by the accurate analysis of Berthollet has been proved to be a compound of azotick and hydrogen gases. An union was effected between the metal and the ammonia; the product was a solid of a peculiar appearance, and there was found in the receiver in which the experiment was conducted a quantity of hydrogen, nearly equal to two fifths of the original volume of the ammonia. Whence came this hydrogen? On the principles of the theory already inferred, it is obvious, it must have been derived from the ammonia, and the new substance produced in consequence of the combination of the metal with the azoto, the other constituent principle of the alkaline gas. But in the prosecution of the experiment this theory was proved incorrect. When this new combination was exposed to heat, it was decomposed, and its products were the metal and an uniform fluid, which, on examination was found not to be azotick, but pure ammoniacal gas. Hence it appeared that the ammonia had not, as was supposed, been decomposed in the first experiment; and the observation was confirmed by the introduction of a new portion of the metal to the ammonia thus evolved by heat from its first combination, in consequence of which hydrogen was again produced, and the

solid compound again gave by heat pure ammonia. It is thus possible from a given portion of ammonia to produce an indefinite quantity of hydrogen. This gas then does not, as was supposed, derive its origin from the ammonia, but from the metal, and consequently, the latter is not to be considered as alkali independent of oxygen, but as alkali combined with hydrogen. Hence we must have recourse to a different principle to explain the disengagement of hydrogen when these alkaline metals are immersed in water, or in any fluid containing water. It is the combination of the alkali and hydrogen, not the water which is decomposed in this experiment. When deprived of water by its exposure to an high temperature, the attraction between the alkali and that fluid is very powerful; and hence, when presented to each other they combine, and the hydrogen, previously united with the metal, is disengaged.

(Signed)

BIOT.

Mr. Park's edition of Warton's History of English Poetry is in a state of great forwardness. The editor's pen is not only to revise both text and notes, and free the extracts from the charge of inaccuracy, to which they have hitherto been subjected, but also to supply a continuation in furtherance of Mr. Warton's plan. The very copious Annotations on Warton's History, by the late learned antiquary, the Rev. George Ashby, together with various MS. Observations, left by that acute critick, Mr. Ritson, are in the hands of the present editor, and so far as the purposes of correction and illustration can be served, will be appended to the notes of Mr. Warton.

Mr. Campbell's new poem, Gertrude of Wyoming, or the Pennsylvanian Cottages, is on the eve of publication.

A History of the Germanick Empire, from the pen of Mr. Smith, of Dublin, will shortly be given to the publick. *Athenacum.*

DOMESTICK.

NO printers in the United States have exhibited so much enterprise as Farrand, Mallory and Co. of Philadelphia. Their publications are for the most part law works, which require great fidelity, and the expense of their premium editions shows how well they obey the requisitions of the publick. Five or six years ago we were obliged to import all our books in that science from England; and if an American printed a small volume, its pages were even in worse credit than the Irish editions. Now two thirds of our standard books of reports and the treatises on particular branches of jurisprudence are from our own press, and many more are in a state of preparation. Riley and Co. of New York, printed with much spirit, at one time, but seem now to have relinquished this department in a great measure to their brethren at Philadelphia. In the year 1807, Farrand, Mallory and Co. published Tidd's Practice, Douglas's Reports, Roberts on Fraudulent Conveyances, Harrison's Practice in Chancery, and Selwyn's Nisi Prius. The latter is one of the handsomest works, which ever issued from our press, and is very much superiour to the English edition. During the last year the same publishers gave us Kyd on Awards, Maxwell's Law Dictionary, Newland on Contracts, Butler's Horæ Juridicæ, and Burrow's Reports. They are now engaged on the great works, Bacon's Abridgment, and Comyns's Digest, in which we wish them the success they merit. Such is the high price of paper and other materials in England, that should our former intercourse with that country be renewed, many books, of which the sale would be great, can be reprinted here cheaper than imported. We would recommend to these gentlemen, or any other enterprising printers in our country, a new impression of Coke Littleton, Robinson's Admiralty Reports, Peake's Law of Evidence, from the last English edition, Cowper's Reports, and above all the mass of Lord Coke's learning in his Reports, which are out of print in England. It may also be useful to suggest, that moderation in charges will insure a large sale, and, perhaps, greater profit, than exorbitance will ultimately obtain. Saunders's Reports is one of the best books in the lawyer's library; but how few will give seventeen dollars for the American edition.

[The Charleston City Gazette says, "we are indebted to a friend for the following letter from Dr. Brickell, of this city, to President Meigs, of the University of Athens, in this state, on the subject of the falling of stones from the atmosphere; and invite those possessed of useful scientifick essays to forward them for publication."]

Savannah, 22d. February, 1809.

DEAR SIR,

Your very obliging and scientifick letter, relative to the fall of stones, some in a state of ignition, from the atmosphere in different parts of Connecticut, on the 14th. December, 1808, was handed to me by my friend Mr. Harris. Various opinions relative to this phenomena have delayed my reply.

The descent of stones from our atmosphere, on sea and land, at different times, and in various parts of the world; is attested by history, is no less true than formidable and astonishing. Many instances of this kind, which are not on record, have doubtless occurred.

I recollect reading in Livy, when a boy, of the descent of a shower of stones in Italy, to the no small amazement of myself and classmates. Such a shower fell, not long ago, upon a vessel at sea bound to Charleston (S. C.) from which the terrified seamen took refuge between decks after shutting the hatches. Specimens of these stones are preserved.

A terrible shower of stones is said to have descended in Benares (India) lately; and we have a circumstantial history of a shower of burning stones, which fell in different parts of Parma (Italy) last April. One of these, upon being examined, affected the magnetick needle. Its specifick gravity was more than thrice that of water, and its surface was vetrified, as if it had been acted upon by volcanick or other powerful heat.

It contained silicious earth, oxyd of iron, magnesia, oxyd of nickel, oxyd of manganese, oxyd of chrome, and sulphur; not, however, in equal proportions.

As water cannot ascend spontaneously into the atmosphere, I mean without the agency of whirlwinds, or other adequate force, before its levity is augmented by resolution into constituent gases, the ascent of a body of stone, metals, &c. whose density exceeds that of water, must be impossible, without volcanick or other powerful agency. We may here remark, that the vertical and moving pillars of sand observed in various parts of the world occasionally, appear to be raised as water spouts are, by winds.

Had the ponderous bodies of stone, metal, &c. which have frequently fallen from our atmosphere for ages, descended from the moon or other planets or satellites, the increase of matter in the earth, augmenting the centripetal force, must have drawn it nearer to the sun (Newton's princip. lib. 3, prop. 7.) shortened our year by diminishing the semidiameter of our orbit, and increasing the velocity of the earth's motion (princip. lib. 3, prop. 2.) and increased the solar parallax as we approached him (Euclid. lib. 3, prop. 20.)

Had these meteorick stones come from the moon the loss of matter lessening her gravitation and celerity, must have carried her to a greater distance from us, diminished her parallax, and lessened the number of her annual lunations, by the above cited doctrines.

None of these consequences having occurred, we must infer, the quantity of matter in the earth is unchanged since the creation, and consequently, that these aeroptick stones are thrown from our volcanoes.

Many of these stones, which you have mentioned, are probably from Hecla, which has been in a state of dreadful explosion occasionally of late; and flaming stones from the southward and eastward, are likely to have come from the islands, or from the country between Lima and Quito, which has been in vehement commotion.

The force and direction of the wind acting on these meteorick stone, as well as the state of the air, must have effects; a copious quantity of oxygen gas must give them additional splendour in their passage through it.

When the wind is with or against them, their velocity and the distance they travel will be proportionally affected; a lateral wind must act upon them as the angular bearing and vental impetus (Newton's princip. lex. 3, cor. 1.)

These stones are seen to fall back into the crater generally, in calm weather; but are carried off by wind and finally descend to the earth, after describing a parabola, more or less elevated in the atmosphere, proportionate to their projectile force and centripetal power.

I remain, sir, with highest esteem, your friend and humble servant,

JOHN BRICKELL.

Mr. President Meigs, Franklin College,
Athens, Georgia.

The following translations from the original letters have been handed to us, and appear worthy of publication, as an example of that liberality which the pursuits of science are calculated to inspire.] NAT. INTEL.

To the National Institute of France.

Kalorama, July 20, 1808.

GENTLEMEN,

Accept with your accustomed kindness a copy of my poem, the Columbiad, which I have the honour to present to you, by the hands of one of your members, my excellent friend the senator Bishop Gregoire. I offer it to you only as a specimen of American typography, and not for any intrinsic merit in the work. The paper, the type, the ink, and the impression are of my country; the engravings are from abroad.

The French nation which has done so much for the development of the human mind in all its resources, and is continually astonishing the world with the immensity of its intellectual labours, cannot see without interest the efforts of a distant people, progressing in a like career.

France can fear no rival in any thing; but in the fine arts, as in literature and science, all rivals are friends. True knowledge, whether physical or moral, will teach us more and more that the real interests of all nations are common and reciprocal. It is only a false light that can present them otherwise to the mind.

Receive, gentlemen, the testimony
of my profound respect,

JOEL BARLOW.

Paris, 15th. October, 1808.

TO JOEL BARLOW.

SIR,

The Institute of France receives with the highest interest the splendid copy you have presented them of your poem, the Columbiad. All the friends of the human race desire that your country should reach the high destinies to which Providence seems to have called it. The most enlightened men of France rejoice to see the United States join to the public and private virtues, of which they have given such illustrious examples, the culture of letters, science and arts; which give glory to a nation and happiness to man. You may therefore be well assured that the National Institute will always take pleasure in applauding the success of the literary, the scientific and the artists of your country.

This edition of your poem is a proof of the astonishing progress of typography in the United States. And it is a happy circumstance that one of the finest monuments of this precious art should be a work that does so much honour to the national genius.

All those among us who had the pleasure of knowing you in Paris, rejoice to find you the author of this work. For myself, sir, I esteem it a peculiar felicity to be at this moment the organ of the Institute of France, in offering you their thanks and the expression of their esteem. In these sentiments I have the honour to salute you.

JOACHIM LE BRETON.

Perpetual Secretary of the Institute
for the Class of Fine Arts, and its
general Secretary ad interim.

P. S. I beg you personally to accept a copy of the memoir that I read at our last public session.

Note. By this memoir it appears that the Class is employed, among other things, in compiling a new Dictionary of the Fine Arts, and that within the last year they had discussed and adopted 262 new articles for that dictionary.

Morneveek's Patent Impenetrable Stucco or Cement; a substitute for Slates, Tiles, and Shingles, to cover roofs of houses and other buildings, &c.

Its colour is of a dark and brilliant slate, which is the prevailing taste.

Should a house be on fire, and a brand from it to be lodged on the roof of an adjacent building covered with this Stucco, the brand will not communicate fire to the roof.

There are a variety of valuable trees which are only used for ornament, as for example; "*the Lombury Polar*," which cannot when worked up withstand the changes of weather, and likewise "*the Gum*," (which must always be confined to one element) "*the Willow*," &c. &c. All these might, by the aid of this Stucco, be a substitute in building, where the oak, the pine, the cypress, the juniper, &c. are used. In short it is, as expressed in the patent, "a substitute for shingles, slates and tile, but may be used for other purposes."

The preparation of this composition may be made throughout the year in any town, and on every farm and plantation, and therewith cover any building, at the easy cost of one cent the square foot; but its application can only properly have effect when put on in serene weather from the spring to the fall. The patentee laboured under great disadvantages in the experiments he had the honour to make in the presence of the honourable the Justices of the Supreme Court, as the Stucco was applied to the shingle in a very tempestuous and stormy season, yet did not fail.

Those gentlemen who may be desirous of obtaining the privilege from the patentee for making and using the *Impenetrable Stucco* for any town, county, district, state, plantation or farm, will be pleased to make application to the inventor P. P. Baltimore, or to his agent H. Hiort, Esq. attorney at law, in the city of Washington. Letters post paid will be attended to.

We the undersigned persons have been witnesses to the effect of a *Stucco* or *Cement* intended to be a covering to the roofs of houses, in order to avert the dreadful calamity of *fire*. The inventor has informed us that it is easily prepared, is cheap and durable; and as we have viewed an experiment made on it, as well by aquafortis, as by a coal fire, neither of which seemed to have the complete power of destruction; we are therefore of opinion that the same *Cement* is a very useful invention. It appears to be nearly incombustible, and well calculated for the purpose intended, particularly when it is applied on the roofs of buildings which are shingled. The inventor, Mr. Morneveck, has stated to us that it is equally secure against the heaviest rains; he therefore deserves in our opinion, the patronage of the publick for so useful a discovery.

Given under our hands at the City of Washington, this 28th. of Feb. 1809.

(Signed)

JOHN MARSHAL,
BUSH, WASHINGTON,
WM. JOHNSON, JUN.
B. LIVINGSTON.

Interesting Discovery in Virginia.

A copper mine has been discovered on a spur of the Blue Ridge, about two miles from its base, and about eight or nine miles from Stanardsville in the county of Orange. It is nearly the same distance from the south branch of the Rappahannock river.

This mine is situated on the lands of Mr. Zachariah Taylor, of that county; a person not in the most affluent circumstances, to whom this discovery may prove a valuable acquisition. On making this discovery known to the government of the United States, the late secretary of war, general Dearborn, requested an intelligent gentleman of Orange to examine the premises, and make a report upon the situation of the mine, and the richness and abundance of the ore.

This report has just been transmitted to the department of war, accompanied by various specimens of the earth, the ore, and the virgin copper itself. It has not been decided what steps will be taken by the government of the United States, in consequence of this report.

It is discovered that this mine is of considerable dimensions. From the point where it commences, it runs about three quarters of a mile north, and then forms almost a right angle, whence it runs about three quarters of a mile further; being in all about a mile and a half long. It is from twenty five to sixty or seventy yards wide; and though it has been dug down to the depth of ten feet, the earth at that point is as much impregnated with the metal as at its surface.

The soil with which it is incorporated is of a reddish and yellowish cast, interspersed with pieces of rock. Fragments of the virgin metal are found fixed

in the rock, from whence there are sometimes striken very fine fragments of copper. We have now a very beautiful specimen of it in our possession. A mass of nearly two pounds in weight, has been sent to Peale's Museum for preservation.

We have seen some of the specimens of the ore and the earth, which have been lately sent to the war department. No. 1. was the virgin ore extracted from a small rock about fifty yards from the point where it was said that Mr. Grant, now a coproprietor of the mine, obtained the ore which he formerly exhibited in the city. No. 2. was extracted from a different part of the rock, No. 1. of the earth was taken from the bottom of a ditch about nine feet below the surface. No. 2. about eight feet below the surface. A great proportion of the rock, when broken to pieces, does not exhibit any signs of the verdigris, which encrusts a part of the specimen in our possession, nor any signs of this ore. Those pieces of the rock from which the largest pieces of the copper were taken, preserve all the external appearances of the common rock.

It is found on exposing of some of the earth, which exhibits not the least metallic appearance, to the heat of a common furnace, that the metal still separates from its earth and sinks to the bottom. From the size of the bottom thus obtained, the most favourable anticipations have been made by our informant of the quantity of pure copper with which the earth is impregnated. Nature too has done a great deal in facilitating the process of extraction. The whole country abounds in fine woods of chestnut, and the mine is not so far distant from the market as to enhance the price of the metal to any very great degree.

Such a discovery is of immense importance, not only to the private manufacturer of brass ware, but to the government itself, in its foundery for the casting of cannon. It is astonishing, that during the whole course of the last session of the Virginia legislature, not a hint of this discovery was dropt, not a single step taken towards profiting by it. It is surely an object peculiarly worthy of the notice and patronage of the legislature of Virginia.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR APRIL, 1809.

Sunt bona, sunt quedam mediocria, sunt mala plura. MART.

NEW WORKS.

All marked thus (*) may be found at the Boston Athenaeum.

* Fragment of a Journal of a Sentimental Philosopher during his residence in the city of New York. To which is added, a Discourse upon the nature and properties of eloquence as a science, delivered to his disciples previous to his departure. Found among some papers left at his lodgings. New York; E. Sargeant. 8vo. pp. 38.

* The New York Review, or Critical Journal; to be continued as occasion requires. March, 1809. Containing Strictures on a pamphlet entitled Fragments of the Journal of a Sentimental Philosopher. New York; Inskeep and Bradford.

* The American Law Journal, No. I, Vol. 2. Boston; Farrand, Mallory, and Co. 128 pp. 8vo.

Chapters and Dates of the Laws of Massachusetts, numbered in conformity to the resolve of Jan. 20th. 1808. Boston; Munroe, Francis and Parker.

* The Patriotick Proceedings of the Legislature of Massachusetts, during their session, from Jan. 26th. to March 4th. 1809. 8vo. 130 pp. Boston; J. Cushing.

The Trial of John Tyson for Crim. Con. with Mrs. Jeffers, &c. New York; R. Johnson.

The Trial of Alexander M'Dougall for Crim. Con. with Mrs. Parker. New York ; R. Johnson.

* Select Reviews for April, 1809. 8vo. to p. 238. Philadelphia ; Hopkins and Earle.

* The Jewish Polity completely overturned, and the sceptre reserved for Jesus Christ ; a Discourse delivered at Newburyport, Lord's day evening, Jan. 29, 1809. By John Hubbard Church, pastor of the church in Pelham, N. H. Newburyport ; Thomas and Whipple. 8vo. pp. 24.

* The Christian mourning with hope ; a Sermon delivered at Beverly, Nov. 14th. 1808, on occasion of the death of Mrs. Eleanor Emerson, late consort of the Rev. Joseph Emerson. By Samuel Worcester, A. M. minister of the tabernacle in Salem. To which are annexed writings of Mrs. Emerson, with a brief sketch of her life. Boston ; Lincoln and Edmands. 12mo. pp. 96.

* A Sermon delivered at the funeral of Rev. Levi Hart, D. D. of Preston, Con. who died Oct. 27th. 1808, aged 70 years. By Joel Benedict, D. D. pastor of a church in Plainfield. Norwich ; Russell Hubbard.

The Comforts of Religion when they are most needed ; a Discourse delivered on the second Lord's day after the decease of Mrs. Elizabeth Lathrop, by her bereaved consort, John Lathrop, D. D. Boston ; Munroe, Francis and Parker.

* A Sermon delivered at Marlborough, at the Ordination of Rev. Sylvester F. Bucklin, Nov. 2, 1808. By Pitt Clark, A. M. Boston ; J. Belcher.

* A Sermon delivered at the Installation of Rev. Horace Holley to the pastoral care of the church and society in Hollis Street, Boston, March 8, 1809. By Joseph Eckley, D. D. Boston ; J. Belcher.

* Two Sermons addressed to the second congregational society in Newburyport, Fast day, April 6, 1809. By Samuel Spring, D. D. Newburyport ; E. W. Allen.

* A Sermon preached at Cambridge, April 6th. 1809, the day of the Publick Fast. By Abiel Holmes, D. D. Cambridge ; Hilliard and Metcalf.

Major M'Comb's Treatise on Martial Law and Courts Martial in the United States, &c. Charleston ; J. Hoff. Price \$3 50.

The Gospel Star, or, a Systematical Treatise on the leading doctrines of Salvation, &c. By W. C. Davis. Boston ; Farrand, Mallory and Co. Price \$2 75.

Evangeliciana ; or Gospel Treasury, containing a great variety of interesting anecdotes, remarkable providences, and precious fragments. Selected chiefly from the London Evangelical Magazine. By William Collier, A. M. pastor of the Baptist Church in Charlestown. Boston ; Hastings, Etheridge and Bliss. 12mo. pp. 312.

NEW EDITIONS.

Struggles through Life, exemplified in the various Travels and Adventures in Europe, Asia, Africa and America, of Lieut. John Harriot, now resident magistrate of the Thames police. 2 vols. 12mo. pp. 304 and 267. Philadelphia ; James Humphreys.

Romantic Tales by M. G. Lewis. 2 vols. 12mo. pp. 347, 333. New York ; M. and W. Ward.

The Lovers of La Vendee, or Revolutionary Tyranny. From the French of M. Gosse. 2 vols. 12mo. pp. 280. 306. New York ; I. Riley.

* Poems from the Portuguese of Luis de Camoens, &c. By Lord Viscount Strangford. 18mo. pp. 108. Boston ; John West.

* The Geographical, Natural and Civil History of Chili. By Abbe Don I. Ignatius Molina. With notes and an appendix. Translated from the original Italian by an American gentleman. 2 vols. 8vo. New York ; I. Riley.

Bard's Compendium of the Theory and Practice of Midwifery, &c. with numerous engravings. 12mo. New York ; Collins and Perkins. Price \$1 25.

Henry's Epitome of Chymistry, in three parts, with notes by Silliman, and plates. 8vo. pp. 550. New York ; Collins and Perkins. Price \$3.

Burn's Obstetrical Works. 3 vols. in one. 8vo. New York ; Collins and Perkins. Price \$2.

Discourses on secret and Family Worship, &c. By Job Orton. Bridgeport, Con. S. Backus and Co.

The History of the World, from Alexander to Augustus, &c. By John Gillies, L. L. D. 3 vols. 8vo. Boston ; Farrand, Mallory and Co. Price \$7 50.

* Theological Tracts, No. 2. Bell on the Lord's supper. Boston; W. Wells. Price 50 cents.

* Letters from the Mountains; being the real correspondence of a lady, between the years 1771 and 1807. In two volumes. Boston; Greenough and Stebbins.

Thaddeus of Warsaw. By Miss Porter. 2 vols. Price \$2. Boston; O. C. Greenleaf.

WORKS PROPOSED AND IN PRESS.

Levis and Weaver, of Philadelphia, propose to publish, by subscription, a complete History of England, including Hume, Smollet, and Bisset; from the invasion of Julius Caesar to the treaty of Amiens, 1801. In 15 vols. 8vo. with engravings.

Also....A volume of Poems, entitled Pills, poetical, political, and philosophical. Prescribed for the purpose of purging the publick of piddling philosophers, of puny poetasters, of paltry politicians, and petty partisans. By Peter Pepperbox, poet and physician.

Isaac Heister, M. D. proposes to publish, by subscription, memoirs of the state of Pennsylvania, in an octavo of 450 pp.

Collins and Perkins of New York propose to publish, by subscription, John and Charles Bell's Anatomy of the Human Body, illustrated by 125 engravings. 4 vols. in 2. Price \$10.

Also....An Abridgment of John Bell's Principles of Surgery. By John A. Smith. 1 vol. 8vo. with plates. Price \$5.

Also....Wilson's Treatise on Febrile Diseases. 2 vols. 8vo.

Also....Hamilton's Observations on the utility and administration of Purgative Medicines. 12mo. Price \$1 25.

Robert M'Dermut, of New York, proposes to publish, by subscription, the History and Practice of finding the Longitude at sea, &c. with new tables. By Andrew Mackay, L. L. D. 2 vols. 8vo.

John Hagerly and John Kingston, of Baltimore, propose to publish, by subscription, the History of Henry, Earl of Moreland. 2 vols. 8vo. pp. 800. Price \$2 50.

Also....The History of Napoleon Bonaparte. 12mo. 350 pp. Price \$1.

George Bourne, of Baltimore, proposes to publish the History of the United States, from 1801 to 1809. 2 vols. 8vo. pp. 1000. Price \$5.

Johnson and Warner, of Philadelphia, and Hastings, Etheridge and Bliss, of Boston, propose to publish, by subscription, Guthrie's Geography improved.

Wm. Wells, and T. B. Wait and Co. propose to publish, by subscription, a new translation from the original Greek Apostolick Epistles, &c. By James Macknight, D. D.

Proposals are issued for printing a volume of Poems, in 12mo. entitled Minstrelsy of Edward the Wanderer.

Joshua Belcher proposes to publish, by subscription, the Works of Dr. Paley. 5 vols. 8vo. 500 pp. each. Price in boards \$10.

Lincoln and Edmands, of Boston, propose to publish a handsome edition of the complete works of the Rev. John Newton, in 9 vols. 12mo.

Hastings, Etheridge and Bliss, propose to publish The Magdalen Church Yard, from the French of J. J. Regnault Warin, author of Romeo and Juliet, the Castle of Strozzi, &c. translated by Samuel Mackay, A. M. ex professor of the French language in Williams' College. This work will be elegantly printed in 3 vols. 12mo. Price to subscribers \$2.

An Abridgment of the Works of Rev. Robert Fellowes, with additions from various other authors, entitled, a General View of the Doctrines of Christianity.

THE MONTHLY ANTHOLOGY,

FOR

MAY, 1809.

FOR THE ANTHOLOGY.

MEMOIR ON THE PURRING OF CATS.

THE great obscurity in which this most interesting faculty of certain animals has been hitherto involved, has, doubtless, arisen from the invincible difficulties which must confound every inquirer in the first outset of his researches into the subject. Penetrated, however, with its importance, and disregarding all obstacles, when the object is to enlighten society, I resolutely attempted to surmount this difficulty; and after the most patient and laborious investigations, I had the inexpressible felicity of attaining a complete insight into this mysterious habit; and it would be selfish in me now to regret the time and exertions I have employed in prosecuting to a complete development this hitherto almost unassayed, and most intricate inquiry.

The novelty, as well as the importance of the subject, and the great variety of interesting facts, which have occurred in the course of my meditations on the economies of cats, will induce me to prepare a very elaborate memoir, in which the gradual progress and successful termination of my labours will be minutely detailed, and many interesting anecdotes recorded for the satisfaction of the admirers of the feline species. But in the mean time I shall, in the most concise manner possible, and without any pretensions to ornaments of style, state the points most worthy of notice, and an explanation of the manner in which this peculiar sound is produced; and this will give some notions about the manner in which I have conducted the examination.

1. Very important conclusions may be drawn from the manner in which this operation is expressed in different languages; and the facts resulting from it are very intimately connected with the philosophical history of nations. Lest it should savour however of pedantry, and the affectation of too great a display of learning, I shall not here inquire into the terms employed in the ancient and modern oriental languages, the indigenous tongues of America, the Russian, Turkish, &c. &c. but confine myself at present to the Latin,

the Portuguese, Italian, Spanish, German, Dutch, French and English idioms ; and these will be sufficient to shew the very interesting relations, connected with this part of the subject. *Purring* is expressed in Latin by *fetium ad blandientium sonitum edere* ; in Portuguese, by *fazer hum sonido obtuso como fazem os gatos Leopardos, quando thes farem festa* ; in Italian, by *mugolare* or *mugolare*, the same word being appropriated to express the lowing of oxen ; in Spanish, by *maullar de alegria, como el gato* ; in German, by *schnurren* and *swirnen* ; in Dutch, by *ronking*, which also signifies to snore, and *spinnen*, which is to fret ; in French, by *fler*, or *faire le rouet*. It will immediately strike every reader with disgust, that the stagnant amphibious character of the Dutch language should have confounded this amiable modulation of sound, with the horrible trick of snoring, and the pitiful practice of fretting ; while the very imperfect state of society in Italy is no less evident from their blending in the same expression this sweet modulation of voice in the domestick cat, with the noisy, powerful bellowing of oxen. The Romans too, notwithstanding the boasted purity of their writers, had no single expression for this faculty ; which is another proof that though powerful, they were, compared with some modern nations, barbarous ; and corroborates the celebrated Mr. Gibbon's remark on the superiority of modern times, when he says that the great multiplication of glass and linen, procure more comfort to a modern English gentleman, than the massive sideboard of plate, and the plunder of a province, could afford to a luxurious proconsul.

Cleanliness and quiet are two of the principal ingredients of comfort, and in these the cat delights. Wherever then these are found (and where a man's house is his castle and his fireside his home, they always will be found) the cat will be their companion ; and by thus forming a part of fireside society, her significant intonation of contentment will be most frequently heard, and of course the most expressive and appropriate term will be adopted to express it. From whence it follows, that the nation who express this best, are the most secure in their liberties, and the most refined in their comforts. By referring to the languages before mentioned, this will be found to conform remarkably to the existing state of things ; the Portuguese are the most imperfect in their expression of it, next the Spanish, then the Italians, then the Dutch, the French and the German. This latter nation approximates nearly : *schnurren* is a very expressive word, but does not reach the perfection of *purr*, by which the superiour freedom and civilization of the English are undeniably proved.

2. As many of my meditations were occupied by a favourite individual of my own gender, I was struck by a fact in his conduct which seemed to throw great light on the origin of society, and indeed accounts for the primary associations of mankind on very satisfactory grounds. Certain characteristick qualities pervade the different sexes of all animals. The individual in question, after passing his kittenhood, became remarkably disposed to roaming, deserted the house to wander in the fields, and so strong were his propensities to a savage life, that a little ill treatment or neglect at home, would, I think, have completely estranged him from dome-

tick habits. Not so with a she cat of the same litter ; she always courted the protection of the house. What I think may be clearly deduced from this fact is, that women took the lead in the civilization of society, since men were strongly prone to lead a wild, wandering life, which the weakness and tenderness of the other sex led them to counteract ; and as philosophers are generally agreed that society would gradually decline, and in all probability become finally extinct, if women were annihilated, it is extremely interesting to consider them as the first cause of society, as well as of its continuance, and to the existence of which they give all the attractions and embellishments it possesses.

3. To those who have studied the philosophy of sounds, and are familiar with the principles of vibrations, it cannot be necessary to state, that this modulation, which indeed speaks for itself, is only produced when the animal is in a state of contentment, approaching to pleasure, but probably not stronger than satisfaction. That it might be placed nevertheless beyond a doubt, I ascertained from numerous experiments, that cats, in the receiver of an air pump, only partially exhausted, or deprived for an unusual time of their food, or with their feet wet, or harassed with love, never made this noise ; and I am thoroughly convinced that men in any of these situations would never feel in a state of complacency corresponding to the humour of cats when purring, or to abbreviate my expressions by the use of an epithet which has been already introduced with great felicity, they would not feel in a purring humour.

4. Though not immediately connected with the subject, there is a difference between the dog and cat highly worthy of remark. A dog who has been faithful to his master for years, and to whom he is under great obligations, may be cruelly beaten by him, yet will he crouch servilely at his feet and solicit his mercy ; but a cat, after being treated for years with kindness, will, if you accidentally tread on its paw or tail, inflict instant vengeance with its talons. This indicates a proud sense of its rights, and a dignified assertion of them, that presents something truly genuine.

5. The learned Lord Monboddo has supposed that mankind originated from a band of monkeys on the shores of the Mediterranean, who, having by some accident attained the use of a particular muscle of the thumb, gradually improved, wore off their tails, and became men. It is not my intention to discuss his lordship's ingenious theory, but merely to state, that from a great variety of observations, I am fully satisfied that cats, even if they should ever succeed in wearing off their tails, would never be transformed into men.

6. When cats wink, or keep one eye open, while the other is shut, a very common movement of their optical nerves, I have ascertained that it is owing to the great irritability of the iris of their eyes, affected by the rays of light striking too forcibly upon them ; and that it is never with them a significant expression of humour, as it is with individuals among men.

The concatenation of my subject has now brought me to the catastrophe, which is the explanation, hitherto unattempted, of the

mode in which the noise is made, and which I am enabled to state in the most categorical terms. The predisposition of the animal's feelings, occasioned by favourable circumstances, having placed it in a state of contentment; its satisfaction is evinced by a peculiar, stifling arrestation and audible emission of its breath, which in music is expressed by the term *smozzicato*; the vital or respirable gas being inhaled in the ordinary manner, and passing the regular orifices of the lungs, is forced into a sort of spiral convolution in its passage along the epiglottis, and retained in the mouth by a contraction of the lips, that prevent its instantaneous escape, while a contraction of the costal muscles operating upon it with increased vehemence, it is forced, by a repercussion against the internal surface of the teeth and jaws, to move, in a state of compression and partial condensation, along the extremely rough surface of the tongue in a longitudinal direction, till checked by the newly issued respiration from the lungs, it escapes by an eddying movement out of the corners of the mouth, where it plays among the whiskers like the zephyr on the strings of the Eolian harp, but producing a sound incomparably more grateful. I flatter myself that this clear, concise and simple explanation will render this formerly abstruse subject familiar to the meanest capacity.

OBSERVATIONS ON THE CHARACTER AND WRITINGS OF
R. BURNS.

FROM THE EDINBURGH REVIEW.

BURNS is certainly by far the greatest of our poetical prodigies, from Stephen Duck down to Thomas Dermody. They are forgotten already; or only remembered for derision. But the name of Burns, if we are not mistaken, has not yet "gathered all its fame;" and will endure long after those circumstances are forgotten which contributed to its first notoriety. So much indeed are we impressed with a sense of his merits, that we cannot help thinking it a derogation from them to consider him as a prodigy at all; and are convinced that he will never be rightly estimated as a poet, till that vulgar wonder be entirely repressed which was raised on his having been a ploughman. It is true, no doubt, that he was born in an humble station, and that much of his early life was devoted to severe labour, and to the society of his fellow labourers. But he was not himself either uneducated or illiterate; and was placed perhaps in a situation more favourable to the development of great poetical talents, than any other which could have been assigned him. He was taught, at a very early age, to read and write; and soon after acquired a competent knowledge of French, together with the elements of Latin and Geometry. His taste for reading was encouraged by his parents and many of his associates; and, before he had even composed a single stanza, he was not only

familiar with many prose writers, but far more intimately acquainted with Pope, Shakespeare and Thomson, than nine tenths of the youth that leave school for the university. These authors, indeed, with some old collections of songs, and the lives of Hannibal and of Sir William Wallace, were his habitual study from the first days of his childhood ; and, cooperating with the solitude of his rural occupations, were sufficient to rouse his ardent and ambitious mind to the love and the practice of poetry. He had as much scholarship, we imagine, as Shakespeare, and far better models to form his ear to harmony, and train his fancy to graceful invention.

We ventured, on a former occasion,* to say something of the effects of regular education, and of the general diffusion of literature, in repressing the vigour and originality of all kinds of mental exertion. That speculation was perhaps carried somewhat too far ; but if the paradox have proof any where, it is in its application to poetry. Among well educated people, the standard writers of this description are at once so venerated and so familiar, that it is thought equally impossible to rival them, and to write verses without attempting it. If there be one degree of fame which excites emulation, there is another which leads to despair ; nor can we conceive any one less likely to add one to the short list of original poets, than a young man of fine fancy and delicate taste, who has acquired a high relish for poetry, by perusing the most celebrated writers, and conversing with the most intelligent judges. The head of such a person is filled, of course, with all the splendid passages of ancient and modern authors, and with the fine and fastidious remarks which have been made even on these passages. When he turns his eyes, therefore, on his own conceptions, they can scarcely fail to appear rude and contemptible. He is perpetually haunted and depressed by the ideal presence of those great masters and their exacting critics. He is aware to what comparisons his productions will be subjected among his own friends and associates ; and recollects the derision with which so many rash adventurers have been chased back to their obscurity. Thus, the merit of his great predecessors chills, instead of encouraging his ardour ; and the illustrious names which have already reached to the summit of excellence, act like the tall and spreading trees of the forest, which overshadow and strangle the saplings which have struck root in the soil below, and afford shelter to nothing but creepers and parasites.

There is, no doubt, in some few individuals, " that strong divinity of soul," that decided and irresistible vocation to glory, which, in spite of all these obstructions, calls out, perhaps, once or twice in a century, a bold and original poet from the herd of scholars and academical literati. But the natural tendency of their studies, and by far the most common operation, is to repress originality, and discourage enterprise ; and either to change those whom nature meant for poets, into mere readers of poetry, or to bring them out in the form of witty parodists, or ingenious imitators. Independent of the reasons which have been already suggested, it will perhaps be found too, that necessity is the mother of invention in this as well as the more

* Vol. viii. p. 329. Vide Anthology, Vol. 3. p. 661.

vulgar arts ; or, at least, that inventive genius will frequently slumber in inaction, where preceding ingenuity has in part supplied the wants of the owner. A solitary and uninstructed man, with lively feelings and an inflammable imagination, will be easily led to exercise those gifts, and to occupy and relieve his mind in poetical composition ; but if his education, his reading and his society supply him with an abundant store of images and emotions, he will probably think but little of these internal resources, and feed his mind contentedly with what has been provided by the industry of others.

To say nothing, therefore, of the distractions and the dissipation of mind that belong to the commerce of the world, nor of the cares of minute accuracy and high finishing which are imposed on the professed scholar, there seem to be deeper reasons for the separation of originality and accomplishment ; and for the partiality which has led poetry to choose almost all her favourites among the recluse and uninstructed. A youth of quick parts, in short, and creative fancy, with just so much reading as to guide his ambition, and rough hew his notions of excellence ; if his lot be thrown in humble retirement, where he has no reputation to lose, and where he can easily hope to excel all that he sees around him, is much more likely, we think, to give himself up to poetry, and to train himself to habits of invention, than if he had been encumbered by the pretended helps of extended study and literary society.

If these observations should fail to strike of themselves, they may perhaps derive additional weight from considering the very remarkable fact, that almost all the great poets of every country have appeared in an early stage of their history, and in a period comparatively rude and unlettered. Homer went forth like the morning star before the dawn of literature in Greece ; and almost all the great and sublime poets of modern Europe are already between two and three hundred years old. Since that time, although books and readers, and opportunities of reading, are multiplied a thousand fold, we have improved chiefly in point and terseness of expression, in the art of raillery, and in clearness and simplicity of thought. Force, richness and variety of invention, are now at least as rare as ever. But the literature and refinement of the age do not exist at all for a rustick and illiterate individual ; and consequently, the present time is to him what the rude times of old were to the vigorous writers which adorned them.

But though, for these and for other reasons, we can see no propriety in regarding the poetry of Burns chiefly as the wonderful work of a peasant, and thus admiring it much in the same way as if it had been written with his toes ; yet there are peculiarities in his works which remind us of the lowness of his origin, and faults for which the defects of his education afford an obvious cause, if not a legitimate apology. In forming a correct estimate of these works, it is necessary to take into account those peculiarities.

The first is, the undisciplined harshness and acrimony of his invective. The great boast of polished life is the delicacy, and even the generosity of its hostility ; that quality which is still the characteristic, as it is the denomination of a gentleman ; that principle which forbids us to attack the defenceless, to strike the fallen, or to

mangle the slain ; and enjoins us, in forging the shafts of satire, to increase the polish exactly as we add to their keenness or their weight. For this, as well as for other things, we are indebted to chivalry ; and of this Burns had none. His ingenious and amiable biographer has spoken repeatedly in praise of his talents for satire ; we think, with a most unhappy partiality. His epigrams and lampoons appear to us, one and all, unworthy of him ; offensive from their extreme coarseness and violence, and contemptible from their want of wit or brilliancy. They seem to have been written, not out of playful malice or virtuous indignation, but out of fierce and ungovernable anger. His whole raillery consists in railing ; and his satirical vein displays itself chiefly in calling names and in swearing. We say this mainly with reference to his personalities. In many of his more general representations of life and manners, there is no doubt much that may be called satirical, mixed up with admirable humour, and description of inimitable vivacity.

There is a similar want of polish, or at least of respectfulness, in the general tone of his gallantry. He has written with more passion, perhaps, and more variety of natural feeling, on the subject of love, than any other poet whatsoever ; but with a fervour that is sometimes indelicate, and seldom accommodated to the timidity and "sweet austere composure" of women of refinement. He has expressed admirably the feelings of an enamoured peasant, who, however refined or eloquent he may be, always approaches his mistress on a footing of equality ; but has never caught that tone of chivalrous gallantry which uniformly abases itself in the presence of the object of its devotion. Accordingly, instead of suing for a smile, or melting in a tear, his muse deals in nothing but locked embraces and midnight rencontres ; and, even in his complimentary effusions to ladies of the highest rank, is for straining them to the bosom of her impetuous votary. It is easy, accordingly, to see from his correspondence, that many of his female patronesses shrunk from the vehement familiarity of his admiration ; and there are even some traits in the volumes before us, from which we can gather, that he resented the shyness and estrangement to which these feelings gave rise, with at least as little chivalry as he had shown in producing them.

But the leading vice in Burns's character, and the cardinal deformity indeed of all his productions, was his contempt, or affectation of contempt, for prudence, decency and regularity ; and his admiration of thoughtlessness, oddity, and vehement sensibility ; his belief, in short, in the *dispensing power* of genius and social feeling, in all matters of morality and common sense. This is the very slang of the worst German plays, and the lowest of our town-made novels ; nor can any thing be more lamentable, than that it should have found a patron in such a man as Burns, and communicated to a great part of his productions a character of immorality, at once contemptible and hateful. It is but too true, that men of the highest genius have frequently been hurried by their passions into a violation of prudence and duty ; and there is something generous, at least, in the apology which their admirers may make for them, on the score of their keener feelings and habitual want of reflection.

But this apology, which is quite unsatisfactory in the mouth of another, becomes an insult and an absurdity whenever it proceeds from their own. A man may say of his friend, that he is a noble hearted fellow, too generous to be just, and with too much spirit to be always prudent and regular. But he cannot be allowed to say even this of himself; and still less to represent himself as a hairbrained sentimental soul, constantly carried away by fine fancies and visions of love and philanthropy, and born to confound and despise the coldblooded sons of prudence and sobriety. This apology evidently destroys itself; for it shows that conduct to be the result of deliberate system, which it affects at the same time to justify as the fruit of mere thoughtlessness and casual impulse. Such protestations, therefore, will always be treated, as they deserve, not only with contempt, but with incredulity; and their magnanimous authors set down as determined profligates, who seek to disguise their selfishness under a name somewhat less revolting. That profligacy is almost always selfishness, and that the excuse of impetuous feeling can hardly ever be justly pleaded for those who neglect the ordinary duties of life, must be apparent, we think, even to the least reflecting of those sons of fancy and song. It requires no habit of deep thinking, nor any thing more, indeed, than the information of an honest heart, to perceive that it is cruel and base to spend, in vain superfluities, that money which belongs of right to the pale industrious tradesman and his famishing infants; or that it is a vile prostitution of language, to talk of that man's generosity or goodness of heart, who sits raving about friendship and philanthropy in a tavern, while his wife's heart is breaking at her cheerless fireside, and his children pining in solitary poverty.

This pitiful cant of careless feeling and eccentric genius, accordingly, has never found much favour in the eyes of English sense and morality. The most signal effect which it ever produced, was on the muddy brains of some German youth, who left college in a body to rob on the highway, because Schiller had represented the captain of a gang as so very noble a creature. But in this country, we believe, a predilection for that honourable profession must have preceded this admiration of the character. The style we have been speaking of, accordingly, is now the heroicks only of the hulks and the house of correction; and has no chance, we suppose, of being greatly admired, except in the farewell speech of a young gentleman preparing for Botany bay.

It is humiliating to think how deeply Burns has fallen into this debasing error. He is perpetually making a parade of his thoughtlessness, inflammability and imprudence, and talking with much complacency and exultation of the offence he has occasioned to the sober and correct part of mankind. This odious slang infects almost all his prose, and a very great proportion of his poetry; and is, we are persuaded, the chief, if not the only source of the disgust with which, in spite of his genius, we know that he is regarded by many very competent and liberal judges. His apology, too, we are willing to believe, is to be found in the original lowness of his situation, and the slightness of his acquaintance with the world.

With his talents and powers of observation, he could not have seen *much* of the beings who echoed this raving, without feeling for them that distrust and contempt which would have made him blush to think he had ever stretched over them the protecting shield of his genius.

Akin to this most lamentable trait of vulgarity, and indeed in some measure arising out of it, is that perpetual boast of his own independence, which is obtruded upon the readers of Burns in almost every page of his writings. The sentiment itself is noble, and it is often finely expressed; but a gentleman would only have expressed it when he was insulted or provoked; and would never have made it a spontaneous theme to those friends in whose estimation he felt that his honour stood clear. It is mixed up too in Burns with too fierce a tone of defiance; and indicates rather the pride of a sturdy peasant, than the colour and natural elevation of a generous mind.

The last of the symptoms of rusticity which we think it necessary to notice in the works of this extraordinary man, is that frequent mistake of mere exaggeration and violence, for force and sublimity, which has defaced so much of his prose composition, and given an air of heaviness and labour to a good deal of his serious poetry. The truth is, that his *forte* was in humour and in pathos, or rather in tenderness of feeling; and that he has very seldom succeeded, either where mere wit and sprightliness, or where great energy and weight of sentiment were requisite. He had evidently a very false and crude notion of what constituted *strength* of writing; and instead of that simple and brief directness which stamps the character of vigour upon every syllable, has generally had recourse to a mere accumulation of hyperbolical expressions, which incumber the diction instead of exalting it, and show the determination to be impressive, without the power of executing it. This error also we are inclined to ascribe entirely to the defects of his education. The value of simplicity in the expression of passion, is a lesson, we believe, of nature and of genius; but its importance in mere grave and impressive writing, is one of the latest discoveries of rhetorical experience.

With the allowances and exceptions we have now stated, we think Burns entitled to the rank of a great and original genius. He has in all his compositions great force of conception; and great spirit and animation in his expression. He has taken a large range through the region of fancy, and naturalized himself in almost all her climates. He has great humour, great powers of description, great pathos, and great discrimination of character. Almost every thing that he says has spirit and originality; and every thing that he says well, is characterized by a charming facility, which gives a grace even to occasional rudeness, and communicates to the reader a delightful sympathy with the spontaneous soaring and conscious inspiration of the poet.

Considering the reception which these works have met with from the publick, and the long period during which the greater part of them have been in their possession, it may appear superfluous to say any thing as to their characteristick or peculiar merit.

Though the ultimate judgment of the publick, however, be always sound, or at least decisive, as to its general result, it is not always very apparent upon what grounds it has proceeded ; nor in consequence of what, or in spite of what, it has been obtained. In Burns's works there is much to censure, as well as much to praise ; and as time has not yet separated his ore from its dross, it may be worth while to state, in a very general way, what we presume to anticipate as the result of this separation. Without pretending to enter at all into the comparative merit of particular passages, we may venture to lay it down as our opinion, that his poetry is far superiour to his prose ; that his Scottish compositions are greatly to be preferred to his English ones ; and that his songs will probably outlive all his other productions. A very few remarks on each of these subjects will comprehend almost all that we have to say of the volumes now before us.

The prose works of Burns consist almost entirely of his letters. They bear, as well as his poetry, the seal and the impress of his genius ; but they contain much more bad taste, and are written with far more apparent labour. His poetry was almost all written primarily from feeling, and only secondarily from ambition. His letters seem to have been nearly all composed as exercises, and for display. There are few of them written with simplicity or plainness ; and though natural enough as to the sentiment, they are generally very strained and elaborate in the expression. A very great proportion of them, too, relate neither to facts nor feelings peculiarly connected with the author or his correspondent ; but are made up of general declamation, moral reflections, and vague discussions ; all evidently composed for the sake of effect, and frequently introduced with long complaints of having nothing to say, and of the necessity and difficulty of letter-writing.

By far the best of these compositions, are such as we should consider as exceptions from this general character ; such as contain some specifick information as to himself, or are suggested by events or observations directly applicable to his correspondent. One of the best, perhaps, is that addressed to Dr. Moore, containing an account of his early life, of which Dr. Currie has made such a judicious use in his biography. It is written with great clearness and characteristic effect, and contains many touches of easy humour and natural eloquence. We are struck, as we open the book accidentally, with the following original application of a classical image by this unlettered rustick. Talking of the first vague aspirations of his own gigantic mind, he says, we think very finely, " I had felt some early stirrings of ambition ; but they were the blind gropings of Homer's Cyclop round the walls of his cave." Of his other letters, those addressed to Mrs. Dunlop are, in our opinion, by far the best. He appears, from first to last, to have stood somewhat in awe of this excellent lady, and to have been no less sensible of her sound judgment and strict sense of propriety, than of her steady and generous partiality.

One of the most striking letters in the collection, and, to us, one of the most interesting, is the earliest of the whole series ; being addressed to his father in 1781, six or seven years before his name had been heard of out of his own family. The author was then a

common flax dresser, and his father a poor peasant ; yet there is not one trait of vulgarity, either in the thought or the expression ; but, on the contrary, a dignity and elevation of sentiment, which must have been considered as of good omen in a youth of much higher condition.

SILVA, No. 51.

Ille, perosus opes, silvas et rura colebat.
Ov. xi. Met. 146.

HORNE TOOKE.

Torva leaena lupum sequitur, lupus ipse capellam,
Florentem cytisum sequitur lasciva puella.

HORNE TOOKE lashes Johnson, and styles his dictionary a disgrace to the English language ; Johnson brands Junius with every epithet that language affords ; and Junius completes the circle by attacking the philosopher of Purley : Trahit sua quemque voluptas.

Three more adroit champions in the art of invective can scarcely be found than these, and each original and peculiar. In one respect resembling each other, they had all an unconquerable impudence, that was proof against shame. The invective of Junius is nervous, concentrated, and smoothly set ; Tooke is frontless, scurrilous but forcible : these two are both malignant ; the malignancy of Tooke is without mask, and that of Junius is veiled with a texture thinner than a spider's web. The invective of Johnson is neither so pointed nor so malignant as that of his adversaries. To the scurrilous animadversions of Tooke he never replied on paper, and Junius was an antagonist whom he attacked unprovokedly, and who never deigned to take up the gauntlet. The attack of Johnson on Junius is not so pointed as his letter to Chesterfield ; in the latter, without a particle of malignancy, we see keenness mixed with generosity, the noble independence of a great and injured mind. Even Horne Tooke, bitter and scornful as he was toward Johnson, pays an almost involuntary tribute to his genius and virtue, where he says in a note on the Diversions, " I never have read the preface to his Dictionary without shedding a tear."

But separating its political scandal from its practical good sense, the Diversions of Purley is a wonderful work. Some happy chance in the accidental discovery of a few etymologies probably gave the author a clue to that labyrinth ; and he follows it without enthusiasm and without retreating through Saxon barbarity and Gothick darkness. The science of etymology and perhaps of grammar has received more from the exertions of that one man than from all the grammarians and philologists that have written since the days of Aristotle.

A LONG INVITATION.

Mr. Bourgoïn, French minister in Portugal, was removed to Hamburg. On his arrival there he found an invitation to a dinner in Lisbon, which he had forgot to answer, but he had time enough to write by post that it was out of his power to accept it.

Her twilights were more clear than our midday,
She dreamt devoutlier, than most use to pray.

Though I do not recollect, and it is perhaps of little moment to know on what particular person Dr. Donne bestows such high praise, I am ready to confess that the elegance of his encomium does not force upon my mind the conclusion which he intended to extort from every reader. Far from thinking the panegyrick true, because elegant, I deduce a directly opposite inference; and because it is finished to such brilliant elegance, I am obliged to consider it as extravagant, and therefore false. It is a downright absurdity to assert of any woman that she dreams "devoutlier, than most use to pray;" or even to say simply that she dreams devoutly. We know, and from their own lips too, that the sleeping hours of female dreamers are always spent either in the splendour or noise of a ball room, or in the silence and gloom of a churchyard. When they are not ogling with some polite, well scented beau, they are shrieking at the sight, or shrinking with the wildest horror from the foul embrace of a saucy, ill savoured ghost. Nor are the twilights of any woman I ever knew so mighty clear; for what in the world will charm together such a squad of blue, black, grey, white, and in short omnicooured devils, as to see an old maid or, a young one either, in the dumps. And if others are so possessed with the sight, must not the twilight gloom that glimmers about her, who is thus affected, be palpable, Egyptian darkness, the very region and home, the lurking place and revel room of all the devils aforesaid.

LEDYARD.

This celebrated traveller, who was a citizen of Connecticut, was sent by Capt. Cook to explore a river on the coast of Kamscatchka. He embarked in a canoe, with only three companions. These were the Bible, Ovid's Metamorphoses, and a bottle of brandy.

ANTICIPATION OF GREATNESS.

Eminent men are not always gifted with the spirit of prophecy. When the elder Colman, the translator of Terence, heard the rehearsal of Goldsmith's celebrated comedy, he predicted its failure. *THE MISTAKES OF A NIGHT, OR SHE STOOPS TO CONQUER* had, however, an immense run, and is still considered as one of the most pleasing productions of the comick muse. The Pursuits of Literature, a work deservedly esteemed for its correct sentiments on

moral, literary and political subjects, has the following remark on Mr. Canning, unquestionably the ablest man in the present British administration : " As posterity may know little of this young gentleman, I shall add, that Mr. Canning was first sent *an Eton boy*, then wrote a little book of essays, then went to college, was then *made* member of parliament, and after some tuition and instruction from the accomplished George Rose, Esq. &c. &c. &c. *made* one of the under secretaries of State." 1797.

A PRUDENT MAGISTRATE.

A vessel arrived at a port in Portugal from Marseilles. A strict quarantine was imposed on all vessels coming from the Levant, on account of the plague. The *disembargador* ordered the ship into quarantine. " But, sir, I come from Marseilles." " Well, that is in the Levant ; you must go into quarantine." " Why, sir, only look at the map. I will show you that it is not." The map was produced ; the captain pointed out Marseilles, and then shewed him what was called the Levant. The judge, placing his thumb on Marseilles, and stretching his fore finger to the Levant, exclaimed, " Poh ! Poh ! They are close together, it is all the same thing ; you must perform quarantine."

EPITAPH,

On Tiraqueau, member of the parliament of Paris, of whom it was said, " qu'il donnoit tous les ans à l'etat un enfant et un livre."

Hic jacet, qui aquam bibendo viginti liberos susceperit, viginti libros edidit.
Si merum bibisset, totum orbem impleset.

Tiraqueau was famous
For writing and generation ;
Twenty books he unfurled
To the literary world,
And he gave twenty boys to the nation.

Had he drank good wine for water,
'Tis holden by learned Rabbies,
He'd ne'er have stay'd hand
Till he filled the whole land
With his offspring of books and babies.

MR. GRATTAN.

When the history of the Irish parliament was on a certain occasion a subject of conversation, this celebrated orator uttered with great truth the following forcible and happy metaphor : " Sir, you must give me leave to know something of the Irish parliament ; I sat by its cradle, and I followed its hearse."

APOLOGUE.

The Piony said to the Garden Violet : Look how much handsomer I am than you, how I spread out my rich crimson leaves, and almost vie in size and splendour with the sun ; you are not fit to share the same garden, with those pale petals and that downcast look. True, said the Violet, my flower is not so large as yours is, nor so splendid. I have neither such an abundance of leaves, nor such a gaudy colour ; but I am not less beloved by the shepherds ; they call me by many names, and all expressive of attachment ; sometimes Ladies Delight, and Hearts Ease, and Merit Neglected, Love in indolence, and Pansy. I spring up with the first warmth of the year, and soon appear in bloom ; and my flowers never cease to succeed each other till the snow covers them. I see almost all our fellows by turns arise, and bloom, and wither ; and when I reflect how much safer and longer my life is, I do not envy them their brilliancy.

The Piony was about to reply, but it was a week since she opened, and a strong blast of wind scattered her leaves to the air.

Said the Honeysuckle to the Crown Imperial : Your circle of flowers is splendid, but you do not tower above the ground ; rise like me to the house top, and your beauties will be seen : My blossoms, said the other, may be less aspiring, but I support them myself.

DIPLOMATICK CAUTION.

During the time that the Marquis de Pombal governed Portugal, he was much surprised at receiving no despatches from his minister in Sweden, though he had often written to him. At length, sending a courier to St. Petersburg, he ordered him to go to Stockholm, to inquire the reason of the minister. The ambassador was much surprised, said that he had written regularly once a week ; he went in consequence with the courier to the post office, to know why they had not been forwarded. The postmaster knew nothing about it, but said he always sent forward all letters. He told them, however, he had a number of letters, which he had not been able to forward, because he could not discover the direction. Taking them into another room, he shewed the packets, which proved to be the ambassador's, and which for greater security were *directed*, as well as written *in cyphers*.

PHILIP IV.

A man was brought before Philip IVth. of Spain, accused of having slandered his majesty. It was a man whom the king had never known, or held any connection with : " Let him be dismissed," said Philip, " he must be a madman ; no one in his senses would speak ill of a *king* that had done him no injury."

Qu. How many mad men would that monarch have found in the United States ?

FOR THE ANTHOLOGY.

ORIGINAL LETTERS

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN
THIS COUNTRY.

LETTER TWENTY NINTH.

NAPLES, JANUARY 9, 1805.

MY DEAR FRIEND,

ACCORDING to my promise, I resume the description of the restored city of Pompeia, though I much fear that I shall fail to make it interesting to you. To transpose upon paper the vivid colours of nature, or the beauties of art, is the gift of but few. In cases where the objects derive their principal value from the veneration, which their antiquity and the singularity of their history excite, it is still more difficult. The impressions which we feel, when we enter, for example, a subterraneous cemetery, the hallowed and silent repositories of the dead, are of that deep and awful nature, which the liveliest pencil can but faintly trace. The sensations produced by the naked walls of ancient cities, combine those excited by the mansions of the dead, and a still more impressive sentiment of the distance of the age, and of the generations, who have witnessed the same scenes, and who long since have mouldered into dust.

In Pompeia all these ideas are associated with the singular manner of its destruction, and its still more uncommon restoration. I do not recollect any cities but Pompeia and Herculaneum, which have been thus *regenerated*; and indeed Pompeia is the only one to which this observation can fairly be applied, because Herculaneum still remains buried in its dark abode of ages. To go on with the description:

Adjoining to the guard room is a building which they call the little theatre, to distinguish it from a larger one which is near it. This building is nearly perfect in its internal structure. All the Roman theatres; of which I have read the descriptions, or of which I have seen any remains, are of the same form, a form very convenient for the spectators, and extremely beautiful to the eye.

The stage in this theatre is perfect, and is lined and floored with the richest marble. The place behind the scenes, and even some of the apparatus, such as aqueducts, &c. are yet extant, and the ranges of seats are wholly undisturbed. At a little distance from this stands the grand theatre, whose structure was upon the same plan as the other, though the dimensions were more vast, and the seats and other ornaments were of white marble, which gave it a splendour infinitely superiour to the other, and much above any modern buildings. Nothing can equal the beauty of an edifice, in rich Corinthian architecture, whose materials are of white marble.

The frieze and cornices of this theatre, and the capitals of the pillars, were of exquisite and costly workmanship.

This building was too large for a roof, and was designed for performances by daylight. In rainy weather, or when the season was very hot, they erected cloth or canvas shades. The holes in which the poles were placed for the erection of these screens, are still very perceptible. In short, the whole organization, arrangement, and mode of exhibition, are very obvious to an observer at the present day.

This building has been despoiled of much of its marble, but its general structure is as perfect as before the eruption.

There is a temple of Isis, of which I took notice in my last, which had been thrown down and afterwards restored, as appeared from the inscription I quoted. This deity you know was of Egyptian origin, but in the latter times of the Romans, her worship was introduced among them. She was the goddess of debauchery, and occupied a place analogous, though inferior to that of Venus. The evidences of the gross state of sensuality and debauchery, to which the inhabitants of Pompeia had arrived, are innumerable. The utensils collected at the cabinet of Portici, and even the signs upon their houses, one of which I saw, and which to render durable they had made of clay and baked, are proofs, that they gloried in their profligacy. Perhaps it is fortunate for society, that they were thus cut off before they could spread further their contaminating influence. This temple is yet entire in its internal structure; its sanctuary, where the priest officiated, its altars on which the incense was burnt, and just without the temple in the open air, a large altar upon which I suppose they sacrificed the victims.... at least it precisely resembles the altars we see so often described in the Roman bas reliefs.

You want nothing but the high priest in his white robes, and the vestal virgins, to carry you back precisely to the Roman age. I have seen no place, where you are so inevitably forced back to distant times; every thing around you so strongly and impressively recalls the ancient inhabitants. In one place in Pompeia, they have laid open a long and one of the principal streets of the city quite to the Roman pavement.

Neither this street, nor any of the Roman ways, which still subsist, give you any high ideas of the splendour of their cities. Whether from economy or taste, or whether because they made their roads so very thoroughly and expensively, as to render it necessary to make them narrow in order to save additional expense, we know not; but the Roman carriage way was usually fourteen feet only in width, never more than sixteen.

To this carriage way in Pompeia, is added a foot walk on *each* side, about two feet wide, and raised about fourteen inches above the level of the street. These foot walks were, like every thing Roman, calculated for durability. They consist of solid square blocks of stone, laid along with a smooth and even surface.

These side walks, as well as the carriage ways, exhibit proofs either of the antiquity of the city, or of its crowded population.

Both of them are extremely worn. The ruts made by the wheels are in many places several inches deep in the pavement, which is composed of the hardest substance I know, the lava of Vesuvius. This pavement is made of large, irregular, various shaped blocks of lava, about twelve inches square.

Many of the buildings are also built of lava, which puts an end to a question agitated for a long time among the literati, whether the eruption of 79, in which Pompeia was overwhelmed, was not the first which had happened in that place. It is true that there had not been one for several centuries before, and that at that time there remained only an obscure tradition of its having been an ancient volcano; but the discovery of this lava in the buildings of Pompeia, in my judgment, settles the question.

In the buildings of Pompeia there is a surprising uniformity. Their passage ways, rooms, yards, and general structure are the same every where. The taste every where is the same, though, like the fortunes of the proprietors, more or less enlarged or expensive. Generally in the palaces or noble houses, as well as in the common ones, the rooms are small. With the exception of the hall, the rooms in general are not more than *ten or twelve feet square*.

The general, and indeed universal mode of finishing was with stucco or plaister, which they carried to a degree of perfection of which you can form no idea. The surface is almost as smooth as polished marble, and it was painted or stained in water colours, whose brightness is astonishing. No modern artist can give a freshness more perfect than you meet with in some buildings in this city so long buried. The usual colours are yellow of various shades, and red. The borders are painted with flowers of different colours, and the centre is ornamented either with drawings of beasts, landscapes, or human figures in the Grecian and Roman drapery. Generally, however, they are representations of some deity; Apollo with his lyre, Bacchus with his rosy emblems, Hercules contending with some monster, or a naked Venus surrounded by her Cupids.

Two points are very distinguishable; their love of cleanliness, and their taste for statuary. Almost every house of any note has its bathing rooms and baths yet in perfect order, and in some cases they added a vapour bath.

Besides these, every great house which I saw had a hall surrounded with *half pillars*, that I presume were the supports of statues, which have been taken away to enrich the modern publick and private collections. These pillars surrounded a large bason in the centre of which was a fountain; so that in the summer they always enjoyed the two luxuries of bathing, and a cool hall refreshed with running water in the centre of their apartments.

Every considerable house was floored throughout in *mosaick*. This species of ornament was much in the Roman taste, and must have been extremely expensive. It consists of small pieces of black and white and sometimes other coloured marble, so extremely small, that there are four pieces of them to one inch square. I dare say some of these houses had nearly a million of these little pieces, all nicely cut and perfectly polished.

Just out of the city there is a country villa uncovered, which gives you a good idea of the style and magnificence of these country estates. To judge from the size of their cellars for wine, the proprietors must have lived in great luxury; but I confess in other respects I do not think it equal to many modern villas; but it is very possible that it was, like Pompeia itself among the Roman cities, an inferior one among the Roman villas. One remark shall conclude this tedious account. Throughout Italy, whether from imitation or from natural taste, or what is more probable, from the force of custom, you find a striking resemblance between the ancient and modern inhabitants in their edifices, implements of agriculture, and even in some parts of dress, the points of which resemblance I shall notice in a separate letter on this subject.

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ROME, JANUARY 30.

SINCE I last wrote you, we have retraced our steps to this city, and are now as busy as the worst weather will permit us in reviewing the most select and interesting parts of its antiquities and curiosities, or in visiting those which escaped us before. Never, perhaps, at so short a distance, and under the same climate, was a difference so striking in the manners and habits of cities, as that which exists between Naples and Rome.

The former is the most busy, lively, crowded, gay, dissipated city in the world; the latter resembles the still, grand, but interesting solemnity of some ancient but splendid abbey. Every thing in the former exhibits man as he is, a bustling, active, thoughtless being, pursuing phantoms, seeking pleasure which he never can find, and driving away, by the hurry of the present, the thought of the future. All the objects in the latter recal man as he has been; his former greatness; his present humility; his false grandeur; his proud but vain desire of terrestrial immortality; his luxury and his poverty; his power and weakness; the durability of Providence, and the perpetual mutability of man. At Rome every thing is still, quiet, solemn as the sepulchres of the kings and heroes which it incloses. The society at Naples is vastly more interesting, particularly for the English residents. Many English or American families, whose manners correspond to our own, and whose houses are seats of general hospitality, make the time pass off very agreeably. Its climate attracts strangers from every part of Europe, and you meet, on a footing extremely pleasant, gentlemen and ladies of rank and character from almost every nation. Amidst a great variety of characters which one would expect to find in a place so mixed, there were two whose history attracted my notice, and whose biographical sketches were to us extremely interesting.

One is an old octogenarian gentleman, who is still known by a title, which he had, I presume, about fifty years ago, *Governour Ellis*. This title he derived from having been a governour of Georgia, in the United States, under the royal government. He served many years as a naval officer under the grandfather of George III. who, you will recollect, is now turned of sixty. He performed a circumnavigatory voyage before Cook, and that cele-

brated navigator served under him in an inferiour station. His voyages will be found under the name of Ellis's Voyages round the world, in Mavor's collection, and I dare say, that many of us, in reading it, have supposed the man to have been buried for half a century past.

For the last thirty years he has retired to Naples to pass the *residue* of his life ; till within a few years he has passed his summers in journles to Russia and the North, and his winters in the south, preserving by that means a perpetual summer, extremely favourable to longevity. For the last twenty years he has abstained from animal food, but has supplied the want of it by a very strong soup, which, with a single glass of wine, forms his constant diet.

He is extremely fond of society, and whenever there is a ball or *converzazione*, the governour generally passes an hour in it. He retains his faculties fully, which are of a superiour grade ; he is an elegant classick scholar, and his language in common conversation is a perfect model for an accomplished man. He has a great turn for poetry, which he repeats with astonishing memory whenever requested. He did me the favour to lend me a *satire on manners*, which he has just finished. He lived in the house with a Russian princess, whom I shall soon notice. She was no youth, having nearly reached her ninetieth year. The gallant old gentleman wrote a few couplets in compliment to his youthful neighbour, at which she, however, took offence, observing that she did not choose to be the subject of publick notice, even in complimentary canzonets. I heard the old gentleman complain of this failure of return for his gallantry.

This princess was as extraordinary a character as the governour. She like him had retired to milder skies to reinvigorate her decaying fabrick. She was the most hospitable foreigner at Naples ; her house was one of the pleasantest resorts for all strangers of character who visited the city. Her ruling passion was *gay society*, and never did a woman exhibit the truth of Pope's sentiment more truly. Hers was never stronger than in *death*. For many weeks before her death, it was known to herself and every one around her, that she would soon die ; but she expressed a strong wish that she might survive the first day of the new year, *because she was resolved to give a brilliant fête* on that day ; she died, I believe, before ; but as she was in the habit of receiving her friends on certain days, who amused themselves with cards, &c. she insisted that it should be continued during her illness ; and in fact after she was speechless, the night of her death, she had a party who took leave of her, and she died before morning !!! To finish the scene, as it commenced, according to the fashion of great people in this country, her body was exposed in state, as it is termed, for three days, and was there visited by *those friends* whom her living hospitality had contributed to *amuse*.

I met several times in Naples a young German officer, whose history was very interesting to me, not only as it was wonderful in itself, but as it proves that the Austrians did not yield the palm to the French in point of bravery. I have always believed, that numbers, rather than courage or conduct, achieved the victories of

France. This young officer was of the first family in Germany; he is one of the princes of the Lichtenstein family. He commanded a regiment of cavalry in the Austrian service, and as he was of high rank, his regiment was a large one; it consisted of eighteen hundred men. As it suffered in engagements, it was constantly recruited; so that in the course of *that short war* he lost out of that regiment, whose complement was only eighteen hundred men, *nine thousand seven hundred*; I repeat it, nine thousand seven hundred; and he and another officer are the *only ones surviving* in the regiment, who first engaged in it this last war. The prince has received many severe wounds, and is now in Italy for his health. He is not, I think, more than thirty years of age. I think these three characters well worthy of notice; they certainly do not occur at every corner.

TO THE EDITORS OF THE ANTHOLOGY.

BOSTON, 20th. May, 1809.

GENTLEMEN,

In the fourth volume of Dodsley's Collection of Poems, Ed. 1763, page 318, may be found the following verses. If any of your friends or correspondents know who was the author of them, and will be so kind to inform me, through the medium of your excellent magazine, they will very much oblige

A CONSTANT READER.

THE RAKE.

[By a Lady in *New England*.]

.....Video meliora proboque,
Deteriora sequor. HOR.

AN open heart, a generous mind,
But passion's slave, and wild as wind :
In theory, a judge of right ;
Though banish'd from its practice quite :
So loose, so prostitute of soul,
His nobler wit becomes the tool }
Of every importuning fool :
A thousand virtues misapplied ;
While reason floats on passion's tide :
The ruin of the chaste and fair ;
The parent's curse, the virgin's snare :
Whose false examples leads astray
The young, the thoughtless, and the gay :
Yet, left alone to cooler thought,
He knows, he sees, he feels his fault ;
He knows his fault, he feels, he views,
Detesting what he most pursues :
His judgment tells him, all his gains
For fleeting joys, are lasting pains :
Reason with appetite contending,
Repenting still, and still offending :
Abuser of the gifts of nature,
A wretched, self-condemning creature,
He passes o'er life's ill-trod stage ;
And dies, in youth, the prey of age !
The soon, the pity of the wise,
Who love, lament him....and despise !

[The following communication upon Greek literature we have received from the district of Maine, a part of the country, which, in our local pride, we have supposed to be nearer Boeotia than our own; but, after perusing this charming rhapsody, we were forced to suspect, that, in obedience to the call of the motto, *Ἰαμῶν ἢς Ἀθῆνας*, the young author of this piece would have less ground to traverse than some of us, who fancy that we live within sight of Athens.]

ED. ANTH.

 FOR THE ANTHOLOGY.

ON GREEK LITERATURE.

Ἰαμῶν ἢς Ἀθῆνας.....

IN the evening the Grecian exiles used to sing, Let us return to Athens. Let us return to Athens this evening, for we are exiled from Greece by two great seas, and two thousand years.

It is probable that in Greece we shall find a great many memorials of Greece. We shall be able to discover, without any trouble, strong traits of her ancient genius, and some remains of her former greatness.

What if we first search the modern Greeks for some token of their descent? It will take but a moment, and they are living monuments. It will then be in our power to reply to them, who taunt us, as the Corinthians taunted Themistocles, with the ruins of Athens, that though Athens is destroyed, there are Athenians alive.

No. It is hard to discover the son of a Greek in the slave of a Turk. And there is a long time to redeem since the taking of Athens! Yet we are willing, like Caesar, to spare the living Greeks for the sake of the dead. There are vestiges enough, although Greeks are degenerate.

But where are they? At Teios? We knew Anacreon was dead; but* they say the ruins of the city have choaked the vines. Perhaps at Pisa;....Not as long as the olives are withered. The Ilyssus?.... is dry nearly the whole year. Well, the Dirce; the reeds of the Dirce are as still as death; or if they ever sing, it is only to the winds in the night. Over the grave of Orpheus the nightingale was said to sing sweeter, than at any other spot in Thrace. Let us approach and listen. We cannot hear. But we feel the thorn on which she rested. One thing further. I remember there was a beautiful tomb erected to Sophocles. The epitaph is all that remains. It was written by Simonides. And where are the ashes of Simonides?

The ruins of the Lyceum were to be seen, but they have perished. There is not a pillar, nor a single one of the pictures, of the portico in being, nor a shaft of the Odeum, nor the least part of the

* To that amount: Dallaway mentions dining at Teios, and complains that he could not get one glass of wine.

theatre. The temples of the gods of Greece have fallen under the weight of years. The trophies of her heroes are as the earth on which they were piled. The tombs of Greece are as the dust they buried. Surely antiquity is nothing but a heap of moulds.

At distant and dreary intervals perhaps an indistinct noise is heard of workmen recovering from the earth a mutilated statue, or the confused hum of a parcel of scholars attempting to gather the legend of a faded inscription. But after all, what is there even in lamps, and vases, and statues? What is it but to come in to the feast after the guests are gone? The board is left, and there are vessels upon it. But the viands are cold and spoiled. The charm, which lent them their relish, while it encircled them, is fled. Indeed it is a long time since the philosophers have risen from the table of Periander; so long that Corinth itself has faded from the face of the isthmus.

There are a few Grecian antiques. But the real monuments... they are gone like strangers, that have arrived at monasteries on the mountains in the night, and departed next day, and only left their names, sometimes nothing but their bare cyphers, with a few mysterious lines. They are only to be found in history, and there imperfectly, in connection with some great providence, or some glorious battle.

The traces of the arts of Greece are only just plain enough to shew that they are not what they were, and that the arts which left them are irrecoverable. How transient the slightest vestiges of ancient genius seem to be! A few years ago it was Italy, where they were to be seen. It is now at Paris. Where next! And how long are they likely to last, if they are doomed to follow the track of every triumphal car?

We have searched for some durable memorial of Greece, till our eyes have ached with looking. We have dwelt upon repeated disappointments till our hearts have ached with the sense of them; and have said in despair, * they are all alike, Rhodöpe among the rest. † The spring of the graces has perished, ‡ and their delightful gardens are a solitude. What a sacrifice! § And that even the skin of the sacrifice should be lost!

And has not one valuable antiquity come down to our days in perfection? Has nothing escaped the ravages of time and the fates of Greece, which shall escape them long? Is there nothing Grecian that we can call our own?

There is. There is an urn that contains the remains of fifty sages and poets; and all Grecian. The inscription is part of the

* Λασιθ' ομοια, και Ροδαπης η καλη. Plin. 36.

† Φω, χαριτων εξαπολαλην εαρ. Julian. Egypt. epig. 3.

‡ Και μαλ' αληθατος χαριτων κηποις. Aristides.

§ The bishop Synesius in relating his visit to Athens compares the rains to the skin of a victim, κηθαπιε ιερειου δαπιεραχημου το δειμα λυπηλα.

poetry one of the Greek elegiasts fondly but vainly addressed to another.

..... αἰεὶ τῶν ζῶσιν ἀδοῦς, πῶν ὁ πατῶν
 Ἀεπᾶκτῆς αἰδῆς οὐκ ἐπὶ χμῶν βαλλῆ.

The classes of Greek literature are philosophy, history, oratory, and poetry. The Greek works, in which they are contained, are genuine, and the most of them are perfect. There are many fragments besides. There are some Greek quotations, of which the originals are lost, to be found in the Latin. Some broken passages of the writers, who are missing, are preserved in those Greek works which are more complete. Stobaeus and Athenaeus have compiled the relicks of the authors, who were perishing in their time. There have been some later *Analecta*. A sort of evening light upon the literature is reflected from the arts and antiquities of Greece. But the main quantity is in authentick Greek; and these subsidies are rather grateful to the amateur, than necessary to the scholar.

The Greek language is said to contain the principles of modern letters. But there is a difference in the power of these principles; and the distinction is this. Ancient history, oratory, and poetry are the elements of modern, but ancient philosophy affords only the rudiments of the philosophy of the present age.

The Greek doctors sometimes seemed more anxious to invent than discover; more desirous to reduce than digest, and rather ambitious of governing nature, than ready to give her the benefit of a free constitution. Then their scepticism wanted bounds, and their reasonings religious reference. Their moral and their natural philosophy were perplexed by the struggle of whimsical and incompatible systems. The stoicism of the Portico was never believed to be quite unaffected. Hippocrates is scarcely known in medicine. Indeed, in the whole extent of ancient science there is not a text book but Euclid.

But then was Diogenes Lærtius a light biographer? Is the philosophy of the Greeks utterly vain? True, the volumes of Locke and Bacon are more valuable than all that is left of the learning of the Lyceum and the Academy. But the reason is, because they had all that learning, not to accumulate, but only improve. Reversing the times at which the Greek and English philosophers wrote, it would have been the same thing. Bacon, in Greece, would have reasoned by syllogisms; in England, Plato would have argued by induction.

Imperfect, therefore, as the philosophy of the Greeks is, it is good on account of its materials. As their knowledge was confined, their systems were visionary. The system is rejected for crudeness, but the principal parts are preserved; for they were often a collection, although a partial one, of principles that were natural and solid. And these rudiments were preliminary and indispensable to the vast acquisitions, which science has made within a few centuries. The Cam and the Isis filled their urns first from the Ilyssus.

But the philosophy of the Greeks is commonly laid out of the consideration of Grecian literature; Greek letters are usually referred to the class, which the French peculiarly call fine letters, and the Scotch, the humanities. Yet that Greek letters are the elements of modern, is to be understood with an immaterial qualification in favour of the Latin. Latin literature has undoubtedly assisted in forming the character of that of the present age. But then the philosophy of the Romans was only a purer translation of part of the Grecian. *Virgil was the splendid poet of the Augustan age.* But Virgil is a version of Homer; and the age of Augustus was preceded and prepared by the age of Pericles. Italy was only a stage in the passage of Grecian literature down to our times. Latin letters are only modes of Grecian. Latin literature is only a particular manner in which Grecian influences ours.

It is the object of Greek professors to inspire a devotion for the wonderful charms of that language, unsophisticated by a taste for its superseded metaphysics, or by a rage for its mythology; unspoiled by a hankering after impossible accents, and unaffected with ridiculous perplexities, whether to spell equivocal words with tau or delta; in which, after all, the adept might be *οὐδὲν ἄγε Παρμενοντος ἢ.....nothing to Parmeno's fig.* This would be *to grow old at the rocks of the Sirens indeed, and † live on the smell of the lotos for ever. This would be the blindness of ‡ mistaking every shining pebble for a fragment of the Colossus. This was the humour of the § laborious idleness of Joshua Barnes. In a fit of this kind Thomas Taylor is said to have sacrificed a cock to Esculapius. This would be to renew the old question of the Daffodil ¶. But, to extend the remark of Thomas Warton, what was the politeness of the age of Elizabeth has been pedantry ever since.

It is the delight of the professors to conduct their disciples to the orators, and historians, and poets of Greece, as masters of the mind; to their works for models of precision, strength and elegance; to the elder lore, for beauties more **bewitching than the cestus of the queen of beauty herself; to Greek as the tongue of these masters, and the body of these beauties; as the language which Pliny

* Tu quoque in illis dialecticæ gyris atque meandris tanquam apud sireas scopulos consenescere. Aul. Gell. L. 16.

† The sirens were the latophagi.

‡ Οὐ αὐτοὶ δ' οὐδὲν ἀπὸ ξυλῶν καὶ ἀψίδα λιθῶν λαπαροῦ προεκυρούσης. D. Clemens. L. 7. Stromatum. Herod the Athenian hearing a declamation of Adrian's of Tyre, exclaimed, Κολοσσοῦ ταῦτα μὲγαλα σπαραγματὰ μὲν Junius.

§ Βαγνῆσις ἄνοιος he called them.

¶ Gellius. L. 18. says, "hanc questionem (quid sit asphodelus) in studiosorum conviviiis propositam fuisse." *Hic sap. quondam?*

** Philodemus describes some words as such, καὶ κέρου φορούσα μαγία, and in a song, ἠθῆος ἀρμονία κέρτος ἐν ἀσφιδί. L. 7.

seems describing in his * description of the nightingale, yet the very language in which †Pericles thundered and lightened, and Greece was confounded.

And either an uncommon tone of genius is heard to breathe in every alcove of Grecian literature, or else Greek scholars only imagine it. It is singular, if it is the fact. If it is a question, there can be no impropriety in inquiring what could have given that literature such a character ; and if there were any circumstances that could, whether they probably did not.

In the first place, literature may be called the very invention of the Greeks. It may be said, that human actions were dark, and that moral sentiments rolled through the mind like shadows, till the lights of history and poetry glistened on the face of nature, and defined them. These shadows began to settle, and the figures grew distinct in the quarter where these lights rose. It was in Greece. It was wonderful. It was the first time the consideration of their sensations seemed to have afforded new ones. Every description possessed the charm of originality, as well as the force of nature. The narrative of things miraculous contained more wonders. They perceived the delineation of a beauty discovered new beauties. The sense of all this, the uncommon strength of their feelings, which made them think their feelings uncommon.... the consciousness, too, that they were the first, and that their land was the favoured, might have given a flow and animation to their genius, which perished with them. For novelty can never be new but once ; and the extraordinary impulses are too fine to be lasting, and too subtle to be revived.

Another consideration is, that national manners, civil principles, and historical events, are apt to give a bias to the literature of a state. Such influences are perfectly natural. The reflections of Charles V. in a monastery could not have been the ordinary thoughts of a common monk. They must have been flushed with a certain recollection of the past, and I know not what sentiment of glory. Were there no lovers nor heroes, there would be no poets. Therefore the excesses of love and the exploits of valour are no bad measures of the poetry they inspire. How was it in Greece ? The women were celebrated for their charms. There was the beautiful Nanno of Colophon. Would Mimnermus have ever sung, if she had never smiled ? Or sung so well, had she not smiled so sweetly ? The Dorick lay and the Lesbian reed had the simplest origin ; the loves and the graces were the mothers of the younger muses ! The brave defence the people of Tegaea made against the Spartans affected all Greece.....And was Eschylus untouched by it ? The courage of the Corinthians that fell at Salamis resounded through every district....Was Euripides deaf ? Did not the wars of Thebes string the lyre of Pindar ? Was not the eloquence of Demosthenes deepened by the shades of Marathon !

TO BE CONTINUED.

* Lib. 10. Cap. 29:

† Ἐνταυθα οὐρανὸν Περικλέους ὁ οὐρανόιοι
ἠστραπέει, ἐβροντῶντα ξυνεκρικα τὴν Ἑλλάδα.

EUPOLIS.

THE MISERIES OF BOOK-LENDING.

FROM THE CHRISTIAN OBSERVER.

MR. EDITOR,

I DO not profess to be one of those who spend the whole, or even the greater part of their time, in reading such works as Mr. Beresford's *Miseries of Human Life*; and indeed I entirely agree with you, that it is not exactly the kind of work by which a *clergyman* should be distinguished as an author. If, however, a *layman* should venture to adopt something of the same style, in filling a sheet on a very important subject, I hope none of the grave company of Christian Observers, nor you yourself, Mr. Editor, the gravest of the grave, will be disposed to treat him with undue severity. Under this impression, I am emboldened to present to the consideration, and, it may be, the application (which is always the most important point, meaning, by the term, self-application) of your readers, some of the *Miseries of Book-Lending*. The miseries of book-making, and of book-selling, and sometimes of book-buying, are well known, and frequently lamented; but those of book-lending are a source of sufferings perhaps equally severe; and the lamentations excited by them, though not loud, are deep. My character and connections, Mr. Editor, place me very much within the sphere of these complaints; and, I can assure you, that many are the sighs and groans, drawn from the inmost soul of the sufferers, which I have been compelled to hear, with an aching heart, and perhaps, I may add, sympathick feelings, for long detained, lost, and injured books. I will trespass upon the time and patience of you and your readers, to attend to a *few* only of the miseries endured upon this interesting subject.

Misery 1. Your friend begs the favour *just* to borrow a small volume, which you have, and he does not wish to buy himself. After having expected the return of it, at due intervals, for a space of time, which, without calculation, you know to be much beyond a year; and after feeling considerable terrors, lest your emigrated duodecimo should have been naturalized in the library, or family school-room, where it has so long resided; to be reduced, at length, to the delicate and formidable task of constructing a *hint* at once so *gentle* as not to offend, and yet so *broad* as to bring back your book.

2. The foregoing hint *given*, but not *taken*.

3. An acquaintance, not remarkable for the powers of reminiscence, keeps your book time enough to alarm or incommode you. By not merely broad hints, but by explicit and repeated expositions of the state of the case, and of your wishes, you oblige him to recollect that he has in his possession a book which belongs, not to him, but to you; he accordingly returns it, with many apologies for its having *slipped his memory*. You lend again, and it slips his mem-

ory again ; and all the consolation that remains to you is, that you find a subject to which you may apply that sweet flowing line,

“ *Labitur et labetur in omne volubilis ævum.*”

4. After many inquiries for a book which you had lent, you at last *find*, that it is *lost*. The person who borrowed it of you lent it to somebody else, he forgets who.

5. A set of books lent, and returned ; one volume missing, for which the borrower apologizes most pathetically ; he *hopes*, however, to find it. *His* hope is *your* despair.

6. Your friend, who belongs to the sect of the Thalamists,* loves reading in bed ; and your book, besides the various dislocations which it experiences in such an awkward situation, stands an enviable chance of receiving, and at length has the good fortune actually to receive, the whole overcharged contents of the snuffers ; and although they are discharged, with the puff of an Eolus, from the open page to the bedside carpet, a wreck is left behind, which, upon the reclosure of the volume, is ground to an impalpable powder ; and, by some efforts of the finger to remove it, expanded into a jetty surface of considerable extent.

7. Another friend, who is likewise a borrower, is fond of accompanying his breakfast with reading, and your book comes in for that honour. A piece of hot roll, saturated with liquid butter, makes its transit in a line directly vertical to the expanded pages ; and the reader, or eater, or rather both, meaning perhaps to give the book that *unction* which it does not itself possess, by a gentle pressure causes a few soft drops to distil in the passage ; or the alternate apprehension of the oleaginous nutriment, and the necessary evolution of the leaves, produce a beautiful specimen of mottled *transparency*.

8. Your book, which is embellished with a variety of exquisite plates, is lent to a friend, who has a large family of children. A morning is appointed for viewing the pictures, and the mother with her family is placed in a semicircle round the table. As the object, in such a state of things, cannot be seen from precisely the same point of view by all, a little urchin, just big enough to do mischief, and not big enough to be under discipline, situated at one of the terminating points of the crescent, and eager to have under his own immediate inspection what all the rest are admiring, caring as little as he understands about the laws of mechanicks, makes a vigorous snatch at the unfolded plate, and attains his object, by getting it just in the situation he wished ; but the ponderous quarto is left behind. You become acquainted with the calamity, only to suggest to your mind some grave reflections on the ill effects of the want of domestick discipline, and to put you in the distressing state of doubt felt by the poet,

“ *Crudelis mater magis, an puer improbus ille ?*”

9. A set of splendid volumes, full of beautiful coloured engravings, and bound in morocco, sent by the coach to a friend ; but packed with such strength and compactness, that they might be thrown over a house without injury ; sent back again, by the same

* Christ. Obs. vol. for 1804, p. 408.

conveyance, with a slight, careless covering of brown paper, having travelled in very intimate neighbourhood with a parcel of red herrings, upon whose yielding substance they have been pressed by the superincumbent weight of a lid, well loaded with passengers, that would just shut. The saline moisture has communicated to the precious volumes a hue and a fragrance which they will never lose. An additional comfort in this case is, that it will afford the opportunity of another classical allusion,

“ Quo semel est imbuta recens, servabit odorem
Testa diu.....”

’Tis a great pity prosody will not permit the *var. lect.* of *imbutus* for *imbuta*, and *liber* for *testa*.

But, Mr. Editor, I am too great a friend to the human race, and particularly to my brother bookworms, to state such miseries, without at the same time proposing the best antidotes which occur to me.

I would accordingly first address myself to the borrowers, who are the offending party, and earnestly recommend it to them, as they value the interests of learning, the peace of learned men, and their own credit, to inculcate upon themselves, with redoubled diligence, the duties of moderation, care and honesty; and particularly to cultivate the faculty of *memory*; which they will find to be useful in many instances. It were likewise much to be wished, that they would employ one particular day in the year in a careful scrutiny of their library, that they may satisfy themselves whether or not there be any stray volume detained prisoner, for the return of which the owner is sighing or groaning, in hopeless despair. In that case, let it be instantly restored. It would not be amiss, for those who have rather extensive libraries of their own, to make a catalogue of their books; an expedient which, while it answered other important purposes, would assist them in *distinguishing* their own books from those of other people. And, in this case, with a little alteration of the adage, we may say, “ Qui bene *distinguit*, bene agit.”

To the lenders I would recommend, by way of antidote, to arm themselves with inexhaustible patience, and illimitable resignation. If they will listen to my advice, they will never lend a book without considering it as given; for this reason, they should never, according to my view of things, lend a single volume of a set of books by itself, but insist upon the borrower’s taking them all. By this means, the lender extricates himself from the vexatious apprehension of breaking a set, which is as bad, nearly, if not entirely, as losing the whole; and, by putting an object in possession of his friend, which occupies more of the field of view in the eye of his conscience, it is less likely to be overlooked or neglected.

Another expedient, which might be adopted with success, is, for the lender, particularly before he commits his volume to a suspicious person, to write his name in it with obtrusive legibility. He might, likewise, add a significant motto; such as (for I cannot recollect a classical one) *Accipe, lege, redde*. I remember having heard the following scriptural one suggested; “ The wicked borroweth, and payeth not again.”

I will conclude with another expedient, of which I must be honest enough to confess I am not the author, and that is, that when your book has been absent an unreasonable length of time, you should, in your turn, borrow of the detainer a book of his of equal or greater value. By this mean, either he will be reminded of his neglect, or you will have a hostage in your possession; besides that, it may give you the opportunity of a neat and inoffensive piece of raillery, when, under colour of confessing your own neglect, you may pleasantly tell your friend that you have kept his Pliny almost as long as he has kept your Homer. This will probably get your Homer out of prison.

Having thus, Mr. Editor, unbosomed myself so freely upon a subject which goes very near my heart, in order to vindicate my own intentions, and to set the minds of those of your readers at rest, who, knowing themselves to be guilty, may suspect a personal design, I beg leave, in the close, to declare, that my aim has not been directed against any individual offender in particular, but, in general, against all; and that it would give me much more pleasure to see all mend, than any single one.

Yours, &c.

BENJAMIN BOOKWORM.

ORIGINAL POETRY.

TO THE EDITORS OF THE ANTHOLOGY.

GENTLEMEN,

The following lines, sung at the late funeral of Mr. George Webber, of Cambridge, have the merit of simplicity and pathos. I offer them to you for insertion in the Anthology.

FUNERAL HYMN.

NOW breathe a solemn strain and slow,
While, circling round the pallid bier,
Dress'd in the sable weeds of wo,
Each mourner drops the swelling tear.

How did your hearts with fondness dwell
On him for solace and for aid?
Alas, within the grave's dark cell
Now shall your dearest hopes be laid.

That tongue, that should your cares beguile,
Is dumb and motionless in death;
That soul, that beam'd affection's smile,
Fled with the last convulsive breath.

Where now are all those airy dreams
Of future honour, virtue, truth?
Where all those visionary schemes,
That cheat the glowing hopes of youth?

Great God, thy gracious aid impart;
To thee we raise our suppliant eyes;
Thy grace can sooth the wounded heart,
When every earthly comfort dies.

Though clouds surround thy awful throne,
 Yet mercy beams a kindly ray ;
 Then let thy sovereign will be done,
 And every murmuring thought obey.

AD AEDEM EPISCOPALEM CANTABRIGIENSEM.

Salve, delubrum, salve, tu sancta cathedra,
 Turris et aedis, ave !
 Ut spectare, fenestras, valvae, et tua tecta
 Me laqueata juvat !
 5 Mane, struens in turricula luta, garrit hirundo ;
 Anticipatque diem.
 Ast ulula adventans, scandit eum Cynthja coelum,
 Culmine de queritur.
 Quam seatu saepe petivi, quam te rore cadente,
 10 Quam fugiente jubar !
 Adveniens, sistens, repetens tunc omnia retro,
 Rursus et adveniens :
 Multa colore mortuus, multa situque figurâ
 Suspiciensque apicem.
 15 Ante, Aquilam fulvâ, ac immistam pulvere plaustris
 Prospicis in plateam.
 Respuis alta : illam angustam tu sive sinistrâ
 Intueare domum :
 Sive ad dextram, qua proavi sunt membra repositi
 20 Cespitem sub viridi ;
 Qua passim est obscura, *Memento mori*, aut, *Fugit hora* ;
 Cernere, caeterisque.
 Jamdudum at vestrum viduatum antistite coetum est
 Fama fuisse suo ;
 25 Hunc vel et hunc operatum (sorve aut comoda siquem
 Praestiterint) cathedrae :
 Dum prope jam, magis atque magis, subaellia, spreta,
 Consenuere situ.
 Has tamen O ! tales, quae sola levamina possum,
 30 Accipe Manditias.
 Forsan et omnium ego, quos, te jam carmine dignor,
 Foverit Alma Parens,
 Primas, quem vexit non unquam Pegasus, etsi
 Uadique dicor EQUUS.
 Ex antro meo.

CANT.

THE BOSTON REVIEW,

FOR

MAY, 1809.

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 22.

The New Cyclopaedia, &c. by Abraham Rees and others. First American edition, revised, corrected, enlarged and adapted to this country, by several literary and scientific characters. Vol. II. part 1. Philadelphia, Samuel F. Bradford, 4to. Continued.

OUR readers will recollect, that the article AMERICA in this work is divided into two parts. The *first* consists of the original article of the *English* edition (which it appears was translated from the French Encyclopaedia) interspersed with copious remarks of the American editors; this we reviewed in a late number of the Anthology. The *second*, which we shall now examine, is an entirely new article, composed for the *American* edition; it contains considerably more matter than the original article, and is introduced with the following remarks:

“The brief and desultory manner in which the preceding article is written, the many mistakes and long exploded absurdities it contains, and the *deficiency of candour*, or at least of correct information it evidently betrays, would have justified us in *rejecting the whole*; but in order to exhibit to our countrymen the opinions still entertained in Europe respecting America, it was deemed proper to insert it without alteration or abridgement, but with a few observations by way of comment which were thought indispensable. As many errors, however, still remain unnoticed, and much interesting matter neglected which this important article seems properly to require, no apology it is hoped will be thought necessary for taking the reader over the same grounds he has so superficially examined, and of viewing more leisurely, and we trust more justly, the magnificent scenery before us. The extent to which this article is already drawn will circumscribe the range of our observations, we will, however, endeavour to correct a few important mis-statements, and to add from the *best authorities* such information as may tend to give a clearer and juster view of the subject.”

We need not spend time to refute the opinion here advanced by the editors, that the want of candour, or of correct information, or any other deficiency would have justified them in rejecting this or any other article of Dr. Rees's work, because they have, by agreeing to conduct this edition on different principles, acknowledged that such rejection would be improper in itself, and in direct violation of their engagements to the public. We cannot, however, withhold one reflection upon their morality in this case. They make a solemn agreement with their subscribers, that they will republish the English Cyclopaedia without retrenchments; but when their work comes out, the subscribers are told, that there are some articles which, in the opinion of the editors, are deficient in "candour" or "correct information," and therefore they think themselves justified in rejecting the whole of such articles! And they retain them in their work, not because they feel under any moral obligation to fulfil their agreement with their subscribers, but because the rejection would deprive them of an opportunity of "exhibiting the opinions still entertained in Europe respecting America," and of exposing the want of "candour and correct information" of the English editors. In a word, they adhere to their agreement not because such a thing is proper in itself, but because it gives them an opportunity of abusing their neighbours.

We shall make but one more observation upon this paragraph. We do not think the reader will ever require an "apology" of these gentlemen for being carried "over the same ground" a second time, when they can satisfy him, that such a journey in *their* company will in fact enable him to "view the ground more justly," than he may have done under the direction of his *European* guides.—But, before they make such a demand upon his civility, they ought to be very confident (and in truth a want of confidence does not seem to be their greatest failing) they ought, we say, to be very confident that he will be fully compensated for his pains. How far this is the case in the present article will appear from the following examination.

The article begins with a very concise account of *Columbus's* discovery of America, and "for a particular narrative of this extraordinary expedition, and of the distinguished navigator by whom it was conducted," the reader is referred to the article *COLUMBUS*. For the "narrative of the expedition" we should have thought the present article to be a natural place; but as the editors have thought otherwise, we will only observe, that we shall be glad to peruse it wherever they may choose to insert it.

The voyages of the *Cabots* are next mentioned. It is said, that "in May, 1498, Cabot with his second son Sebastian embarked" on his voyage of discovery. The date of this voyage is a contested point, and we hoped to have seen it briefly discussed, or at least some intimation given of the uncertainty respecting it. *Smith*, in his *Historie of Virginia*, says—"John and Sebastian [Cabot] well provided, setting sayle, ranged a great part of this unknown world "in the year 1497. For though *Cullumbus* had found certaine Iles, "it was in 1498 ore he saw the Continent, which was a year after "Cabot." Prince, in his *Annals*, places Cabot's first voyage in 1496;

and has this note upon it : "Purchase says, *Sebastian*, in *Ramusio*, "places his first voyage in 1496 ; tho' the Map under his Picture in "the Privy Gallery, with *Cambden*, in 1497, and so *Smith*. But " *Stow* in 1498 ; unless the voyage he mentions be another." *Mather*, in his *Magnalia* says, "the two Cabots father and son, entering up- "on their generous undertakings in 1497, made further discoveries "than Columbus or Vesputius." Dr. *Morse* also, in the last edition of his geography, places Cabot's two voyages in 1496 and 1497, but mentions none in 1498 ; and *Guthrie*, in his geography, speaks of it as made in 1497.* We observe also, that the American editors call the first land discovered by Cabot, *Prima vista*, which Dr. Morse and others have called *Bona vista*.

The reader is next presented with a very brief account of the map of *Andrea Bianco*, on which a part of *America* is laid down under the name of *Antilles*, fifty six years before the voyage of Columbus. The editors treat this as little better than a fable. They do not deny the existence or the authenticity of *Biancho's* map, but observe that "a short explanation may serve entirely to obliterate this wonderful discovery. As human follies" say they "are generally similar, a recollection of what happened forty years ago, when many philosophers asserted the indispensable existence of a great southern continent, in order to balance Europe and Asia, will serve to illustrate the present subject. The mathematicians of the middle ages in like manner imagined, that some lands were necessary on the opposite part of the globe, to balance the known continent. As these lands were to them wholly imaginary, they were laid down at random, and the very map of *Biancho*, which gives a kind of oblong square form, of a regularity unknown to Nature, is a proof that the whole is ideal. These imaginary lands were in the middle ages called *Anti-insulæ*, or *Antinsulæ*, whence the French *Antilles*, simply implying islands opposite to the known continents ; the extent of which latter was at that period, considered as about a third part of their real size."

If this statement (which we have seen elsewhere) is to be taken as conjectural reasoning, it does not appear to us conclusive. We do not think that, because the Antilles were laid down erroneously, it follows that they had not been discovered. If this were a sound mode of reasoning, we might apply it with as much force to many other parts of the globe, which are known to have a great regularity of form. If the island of Sicily, for example, were a newly discovered country, and should be laid down in the form of a triangle of a pretty regular form, we might argue that it was highly improbable there should be any such island, because it was "of a regularity of form unknown to nature." And, to take another example, how highly improbable might we say it was that "*Nature*" should have made the kingdom of Italy in the shape of a man's leg ; or (to come nearer home) the land of Cape Cod in the form of a bended arm ! If, however, this statement is not to be taken as a mere hypothesis, but as matter of fact, we should have been glad to see the authori-

* Since writing the above, we have found this subject briefly examined by the accurate Dr. Holmes, in his *American Annals*. He agrees with most of the authorities in placing Cabot's voyage in the year 1497.

ties upon which it is founded. We have dwelt the longer upon this part of the subject, because we have observed that Dr. Morse has for many years retained the account of Biancho's map in his geography as "a curious fact," without giving the least intimation, we believe, of any solution like the above "explanation."

The editors conclude their remarks upon this subject thus: "From this brief investigation it will sufficiently appear, that there is no room to deprive Columbus of one atom of his glory, as *Behaim*, who was the most complete geographer of his time, evinces that there was no prior discovery upon the route followed by that great navigator."

We should be glad to know upon what authority this assertion is founded; for, admitting it to be the fact (of which we may be allowed to doubt) that no part of America was discovered before the voyage of Columbus, still it appears very extraordinary that *Behaim* should have "evinced that there had been no prior discovery upon the route followed by Columbus;" for *Behaim* himself has very strong claims to a prior discovery on that same route, or, at least, to a discovery of some part of America. And we may remark here, by the way, that we are surprised to find no notice taken in this article of the history of *Behaim* (or *Bohem*, as it is frequently written) and his discoveries; and that the editors should say, that from the year 1003, when Newfoundland was visited by the Norwegians, no further discovery of America has hitherto been traced by the utmost exertion of learned research, till the time of Columbus. Now *Behaim* is supposed to have discovered the coast of America, and to have sailed as far as the Straits of Magellan, or to the country of some savage tribes whom he called Patagonians, seven or eight years before Columbus made his voyage. The editors of the *Encyclopædia Britannica* observe on this subject, that "a fact so little known and apparently so derogatory to the fame of Columbus ought not to be admitted without sufficient proof; but the proofs which have been urged in support of its authority are such as cannot be controverted." We say, we are surprised that no notice is taken of *Behaim's* discoveries, as Mr. Otto's memoir upon the subject was originally published in the transactions of the American Philosophical Society as long ago as the year 1786, and republished in Nicholson's Philosophical Journal in 1797. We think too, that a little inquiry would have led the American editors to some Portuguese and other authorities upon the subject of this extraordinary geographer, which are not referred to by Mr. Otto; for the Portuguese authors, although their accounts are mixed with fabulous relations, are not so entirely silent in respect to *Behaim*, as Mr. Otto seems to suppose.

The editors next give us an account of discoveries in America from the time of Columbus to that of Cooke and Vancouver. All that period, which is about three hundred years, is compressed into the space of two columns. This, we presume, is what they call viewing the subject "leisurely" and "justly," and is a specimen of the manner in which they intend to compensate their readers for the "superficial" nature of the original article.

This sketch is followed by some interesting extracts from Robertson's history, chiefly relating to the soil and climate of America.

At the fortieth column of this article, we enter upon that part which seems to be more properly *original* in the American edition of this work. We are presented with a variety of *facts* (so they seem to be considered) from the President's Messages to Congress, communicating some of the late discoveries made by Capt. Lewis and his company.

The first remark of the editors is an answer to the old opinion, mentioned in the first part of this article, that "in America the forest usurps every thing." Upon this they observe :

"This is far from being the case, and the more its remote interior regions are explored, the more striking this error becomes. The vast solitudes of Patagonia are almost entirely without trees. Immense plains of luxuriant pasture are found in Brasil, Chili, and many other parts of South America that feed innumerable herds of cattle, deer and horses. From the Panis town to Santa Fè in North America is nearly *three hundred miles* and the whole country is an entire prairie, a few scattering cedar knobs excepted. The Indians in those plains, so far from having *canoes*, do not even know the use of them, there not being for *hundreds of miles* a tree large enough to make a *fowl-trough*."

This last fact is certainly conclusive.

We next find the extraordinary story of "the surface of the country which is for *many miles in breadth* trodden like a large road" by buffaloe and deer, &c. which was mentioned in a former part of our review. We have here also a very glowing description of those extraordinary tracts of country called *prairies*, of which we have heard so much in the late publications of our country; a description, which, we must say, resembles the fictions of the Arabian Nights, more than the sober narrative of truth. But our readers shall judge for themselves.

"By the expression, plains or *prairies*, is not to be understood a dead flat, resembling certain savannas whose soil is stiff and impenetrable, often under water, and bearing only a coarse grass resembling reeds. These prairies are neither flat nor hilly, but undulating into gently swelling lawns, and expanding into spacious vallies, in the centre of which is always found a little timber growing on the banks of brooks and rivulets of the finest waters. The whole of these prairies are represented to be composed of the richest and most fertile soil, the most luxuriant and succulent herbage covers the surface of the earth, interspersed with a profusion of flowers and flowering shrubs of the most ornamental kinds. Those who have viewed only a skint of these prairies speak of them with enthusiasm, as if it was only there that nature was to be *found perfect*; they declare, that the fertility and beauty of the rising grounds, the extreme richness of the vales, the coolness and excellent qualities of the water found in every valley, the salubrity of the atmosphere, and above all the grandeur of the enchanting landscape which this country presents, *inspire the soul with sensations not to be felt in any other-region of the globe*!"

The editors very properly give their authority for this extravagant rant; *President Jefferson's Message*, where it is stated on the authority of one of the President's travellers, who had it from ——— we are not told whom. Reflecting people, who consider the natural propensity of travellers, will know how much to believe of this and other extraordinary relations of that extraordinary country.

In the next paragraph, we find a very singular opinion (to call it by no worse a name) of these scrupulously religious editors, that *America* is probably the *most antient* of the two continents! After

some observations upon the salt-springs and salt-cliffs, the marine productions which are found upon, and under, the surface of the ground in the interior, they thus express themselves :

“So far from supposing America to be a new production, lately emerged from the depths of the ocean, the height of its mountains, the abundance of its precious metals, the vast circumference of its shores joined to the above circumstances, would seem to mark it as *the most ancient*, as well as most august of the two great continents of the globe.”

We have called this a *singular* opinion ; and we may add, that, if such an anti-scriptural opinion had been found in Dr. Rees's part of this work, these religious editors would have shown him no mercy, they would probably have asked him in what part of *America* he placed the garden of Eden and our first parents, &c. &c. But we forbear further remarking upon this opinion at present, as we shall have occasion for animadversion upon similar opinions in another part of this review.

After this view of the American continent itself, the editors proceed to give an account of the native inhabitants. In doing this they discover a great deal of philanthropick zeal to vindicate these degraded people from the false character given them in the “*puerile fables*” of European writers ; and they state a number of pertinent facts by way of answer to these fables. They then observe :

“When we meet with such puerile fables in the pages of those writers whose talents do honour to human nature, we scarce know which sensation to give way to—pity or contempt. Those writers ought to have recollected what country it was that gave birth to a *Washington*, a *Franklin*, a *Rittenhouse*, who now form so resplendent a constellation among those departed worthies who have adorned and enlightened the world—a country whose inhabitants in so short a space have raised, as it were, in the forest, a vast empire, founded on principles the most rational and benevolent, and affording the most perfect system of government ever adopted by mankind ; whose commerce, scarce second to any, visits the remotest shores ; and among whom the arts and sciences are rising and spreading with a rapidity hitherto unknown in the annals of the world ; they should have recollected these grand features of our country, and blushed for their unmerited censure. Can it be prejudice that in all these matters continues to throw her false colours before them ; or is it, that having once formed to themselves such an intermediate being so little raised above the brute creation as the *man of America*, they are now unwilling to relinquish the creature of their own fancy.”

All this would be very well in its place ; but we really cannot perceive its pertinency to the question under discussion. We do not perceive by what rule of logick it follows, that, because America produced a *Washington* and *Franklin*, and has a perfect government and an extensive commerce, &c. therefore the *Indian* or “*man of America*” is not inferior to the *European*. The gentlemen in their great zeal seem to lose sight of the question, and fight with giants and windmills of their own creation.

After a variety of remarks upon the different characters of the tribes of Indians, their courage and other estimable qualities, we have the following observations :

“The American indeed has all the rudeness of uncivilized man, but into what region of the earth shall we follow these historians to find him superior ? If we believe *these very men* who affect to look with humbled pride on the physical frame and faculties of the American so little superior to the brutes, do they not declare, that the natives of Hindostan are weak, servile and timid, that the New Zealander is treacherous and ferocious, the inhabitants of New Hol-

land unequalled for filth and stupidity, &c. What are the numberless nations scattered over the wide continent of *Africa*, but hordes of barbarous tribes, with the exception in *America* of some more civilized settlements? or what were the original natives of Britain, when first known to the civilized world? In short, if we throw prejudice aside and survey mankind as the children of *habit*, as much as of nature we will [shall] find that the same causes, the same advantages and deprivations, produce consequences nearly similar among the human race, in every region of the world."

These sentiments are certainly correct; and the readiness of "these very men," (the English editors) as here acknowledged, to give to the *American* savage an equal rank with other savages, ought to have stifled the unworthy imputations which have been heaped upon them for *intentionally degrading* the "man of America." But, alas! such is poor human nature, the gentlemen have no sooner dropped these commendable sentiments from their lips, than in the very next column they let themselves off in these revengeful terms:

"From the discoveries now going forward we anticipate with pleasure the period, when many of those cobweb romances, which have so long disfigured this part of American history, will be swept away forever, and consigned to the oblivion which they and their fabricators so honestly merit."

This prophetic denunciation, we trust, was intended only for the *European* philosophers; but we are so apprehensive that some of our own *philosophers* will be involved in it, that we most devoutly implore these Gods of science and literature to have compassion on poor humble man, and recall this "sweeping" edict.

The President's Message (before alluded to) is next introduced, giving an account of the route of Capt. Lewis; and this is followed by an extract of a letter from Capt. Lewis himself dated at Fort Mandan, which appears to be at the great distance of 1600 miles up the *Missouri*.

We next find some extracts from the President's communications to Congress, and from Bartram's travels, upon the character and manners of the Indians; the whole seasoned, as usual, with editorial reflections upon the ignorance and prejudices of the *European* philosophers, who have had the presumption to write and make theories upon America, without foreseeing and waiting for the discoveries of Capt. Lewis and his companions. What a pack of ignoramuses those *European* philosophers must be! How durst they express their opinions upon the subject of America? Why did not they reflect, that their speculations would one day pass in review before the "literary and scientific characters" of that very country—the descendants of those very Americans (it is surely fair to consider these gentlemen as aboriginals, if they have a right to do the same with Franklin and Washington) the descendants we say of those very *Americans* whom they were attempting to degrade.

This article is closed with a discussion of the interesting question, "Who were the first people of America, and whence did they come?"

The first opinion which the editors cite on this question is that of Robertson and Pennant, who suppose that the continent of *America* was peopled from the coast of *Asia*. This opinion is

* We are a little at a loss to comprehend this sentence. It would seem from this exception, that the editors consider *America* as a part of *Africa*.

founded on the striking resemblance of the respective inhabitants in their persons, manners and customs, as well as on the constant traditions of the Mexicans, that "their ancestors came from a remote country situate to the northwest of Mexico."

"On the same side of the question," say they, "ranges professor Barton of the University of Pennsylvania, who has distinguished himself by a laborious investigation of this subject in his *New views of the origin of the tribes and Nations of America*." But, although Dr. Barton thinks himself justified in concluding that the march of population (as he expresses it) was originally from *Asia to America*, and, of course, that all mankind might have sprung from one couple, yet this does not satisfy these editors; for they observe, that "all these opinions are subject to *numberless objections*, and with respect to the great object of inquiry, *leave us as much in the dark as ever*. If the *human race* originally passed from the eastern shores of *Asia to America*, it must have been at a period *long after their creation*. *Many thousands of years* must have elapsed before the population of the old world became so great, and the fertile plains of *Asia and Europe* so occupied, as to drive their superfluous inhabitants to the necessity of seeking refuge in the bleak and frozen regions of *Siberia*. The supposition, that during all this time so great a portion of the globe remained one vast uninhabited solitude, *seems inconsistent with the very design of creation* and repugnant to all the operations of that wonderful system of nature, where the multiplication and nourishment of animal life is so principal an object, and so particularly attended to."

It is somewhat difficult to determine precisely what length of time is here meant by the phrase "*many thousands of years*." If it means several periods, each of which is composed of *thousands of years*, then *two thousand years* is the smallest number which could constitute each of those periods, and the smallest number of such periods, which could be denominated *many*, would be two, making the whole length of time spoken of to be at least *four thousand years*. If this is the meaning of the phrase, then it is perfectly clear, according to the scripture chronology, that *America* could not have been peopled from *Asia or Europe before the flood*; because this event happened within *two thousand years* from the creation; and from the flood to the discovery of *America* the period that had elapsed was short of *four thousand years*, which, according to this explication of the phrase "*many thousands of years*," is likewise too short a time for the emigrants from "the fertile plains of *Asia and Europe*" to have reached even *Siberia*. But if the expression, "*many thousands of years*," is to be understood as equivalent to *many thousand years*, then *two thousand* must be considered as the shortest period in which *Siberia* could have become peopled from "the plains of *Asia or Europe*." Now from the creation to the flood the period being short of *two thousand years*; it is clear that *Siberia* could not, as we have before remarked, have been inhabited before the flood. We must therefore commence our calculation after the flood. The period of time from the flood to the discovery of *America* is short of *four thousand years*, and as *Siberia* could not have been peopled till after *two thousand*, it is plain that an emigration

from Siberia to America could not have been commenced till after that time, and consequently that America was not, according to this hypothesis, peopled more than two thousand years before its discovery by Columbus. According to the *first* statement then, America could not have been peopled at all from Asia, and according to the other it could not have been peopled two thousand years; or, in other words it was not inhabited by mankind till nearly four thousand years after it was created. With respect to its having been inhabited only for so short a time as this statement allows, the editors observe: "The supposition, that during all this time so great a portion of the globe remained one vast uninhabited solitude, seems inconsistent with the very design of creation and repugnant to all the operations of that wonderful system of nature, where the multiplication and nourishment of animal life is so principal an object and so particularly attended to!" Now from this observation, we think, we may fairly infer it to be the opinion of these editors, that America has been peopled much longer than it could have been according to the latter of the above statements, and, consequently, that in their opinion it could not have derived its population from Europe or Asia. If then this is really their opinion, we would ask them, what is the religious condition of the natives of America? If they are not of European or Asiatick origin, they cannot be the descendants of Adam; and if not descendants of Adam, then they have no part or lot in the christian dispensation; and if they have no part in this dispensation, what propriety can there be in attempting to convert them to christianity? Indeed, upon this hypothesis of the learned editors, the labours of our missionaries, if not altogether a cheat, are at least entirely groundless.

If the opinion, which we have attributed to these editors respecting the peopling of America, is not their real opinion, but on the contrary they think that was peopled from Europe or Asia, and that it had been inhabited by mankind not quite two thousand years before it was discovered by Columbus, we find it difficult to reconcile the sentiments above cited, respecting the supposition of its having been peopled for so short a time only, with an observation made by them under the article *Angel*, concerning him who, in their opinion, "has touched irreverently the hallowed depository of God's revealed will. In the best manner we can," say they, "we will withstand his audacity, expose his impiety, and invest him with his proper character."

Is it an unpardonable offence, gentlemen, for others to touch the hallowed depository of God's revealed will in a manner which you may deem irreverent? And is it no crime for you to revile the Deity himself by insinuating, that "it is inconsistent with the very design of creation" for him to have let America remain uninhabited for so long a period of time, as, according to your statement, it must have been, supposing it to have received its population from Europe or Asia?

There is indeed one way in which this difficulty may be easily solved, and that is this—That the God of the scriptures, and the God who formed the world are, in the opinion of these editors, entirely different beings.

After this specimen of their regard for scripture authority, the reader will not be surprised to find them adducing the following authority in support of the opinion, that all mankind could not have sprung from one couple.

"How can we," say they, "reconcile the number of languages spoken in North and South America, many of them *totally different* from each other, with the so recent arrival of its inhabitants, as two, three, or even four thousand years. 'How many ages have elapsed,' says an elegant writer and distinguished naturalist, 'since the English, the Dutch, the Germans, the Swiss, the Norwegians, Danes and Swedes have separated from their common stock? And yet how many more must elapse before the proofs of their common origin, which exist in their several languages, will disappear? A separation into dialects may be the work of a few ages only, but for two dialects to recede from each other, till they have lost all vestiges of their common origin, must require an immense course of time, perhaps not less than *many people give to the age of the world.*' Notes on Virginia, p. 148."

The whole of the above specious reasoning is inserted by these religious editors *without comment*, and without the least intimation that any answer has been, or can be, given to it; although they must know that Dr. Barton in his "New Views" (which it seems they must have read) has given a very elaborate answer to it. This supposition, that a great many of the native languages of America "*are totally different from each other,*" is so far from being warranted by facts, that there is great reason to believe the *reverse* of it to be true. Dr. Barton (whose opinions these editors cite just so far as suits their purpose) maintains, that those languages *have an affinity* with each other, and with the languages of the *Asiatics*; and so far is he from thinking two creations of *men* necessary, that he inclines to the opinion that all mankind had their origin from one pair. This opinion (apart from scripture) he supports with arguments of no small weight, at the same time that he ably combats the opinions above adopted by the editors. But these gentlemen, for reasons which it is their duty and not ours to lay before the publick, keep this part of Dr. Barton's work out of sight, and only quote such of his singularities as will support their anti-scriptural hypothesis.

Before we close our remarks on this head, we would ask the reader to compare the conduct of these editors with the management of the *French Encyclopedists*. They professed great respect for religion in all the *theological* parts of their work; but in the philosophical and other articles, where the reader was not prepared to meet theological discussions, they took occasion to propagate opinions of the kind we have seen in the present instance. If such management was criminal in the *French* editors, whose work was confined to the circles of the learned, it is doubly criminal in those who publish the present work, which has a very general circulation, and will of course fall into the hands of the unlearned and the inexperienced. And is this, we would ask, one of the ways in which this work was to be "adapted to this country?" Is it possible that these professedly *christian* editors could have reasoned, as the French philosophers did; that the publick mind would not yet bear a direct attack upon the scriptures, and it was therefore necessary to profess great zeal in their defence in the *theological* articles, that they might

the more securely make *indirect* attacks upon their authority in other parts of the work ?

We have bestowed the greater attention upon the present article, on account of its importance and the interest which every *American* reader will take in it. We have examined it more critically than usual, with the hope of discovering more worth than was apparent on the first perusal ; but in this we have been much disappointed. This *new* as well as the *original* article, is extremely unsatisfactory. The contents of it may be summed up in a few words ; they consist of a little natural history, no geography, a few detached facts of various sorts, several extraordinary stories, and a sufficiency of anti-scriptural philosophy. We have spoken with freedom of the temper and talents of the editors ; and we have canvassed their opinions, particularly those which have appeared to be anti-scriptural, because these gentlemen have challenged the investigation, by professing an extraordinary zeal in the defence of the scriptures, and by manifesting a disposition to set up their own peculiar opinions as the standard of orthodoxy.

ERRATA,

in the articles AMERICA and ANGEL.

ART. AMERICA.

Col. 4. <i>For</i> while Sebald	<i>read</i>	with Sebald.
8. <i>for</i> It is thought	<i>read</i>	It is not thought.
9. <i>for</i> peurile	<i>read</i>	puerile,*
ib. <i>for</i> are unacquainted	<i>read</i>	were unacquainted.
15. <i>for</i> genral	<i>read</i>	general.
18. <i>for</i> forest	<i>read</i>	forests.
ib. <i>for</i> Reflections critique	<i>read</i>	Reflections critiques.
19. <i>for</i> employed for	<i>read</i>	employed by
20. <i>for</i> for full as much as has } been said	<i>read</i>	full as much as has been said.
21. <i>for</i> musa paradiasaca	<i>read</i>	musa paradisiaca. [ques.
ib. <i>for</i> Recherches philosophique	<i>read</i>	Recherches philosophi-
ib. <i>for</i> Naturgeschichte	<i>read</i>	Naturgeschichte.
ib. <i>for</i> Encavallados	<i>read</i>	Encavellados.
24. <i>for</i> De la destruction	<i>read</i>	De la destruccion.
35. <i>for</i> man of scioince	<i>read</i>	man of science.

ART. ANGEL.

Col. 2. <i>for</i> Socrates confessed him- self to be under the di- rection of <i>Suset an angel</i> or daemon,	<i>read</i>	Socrates confessed himself to be under the direction of <i>such</i> <i>an angel</i> or daemon. (See Univ. Hist. vol. 1. p. 103. <i>Ed.</i> 1747. from which this part of the article is extracted.)
ib. <i>for</i> titular	<i>read</i>	tutelar, (See Univ. Hist.)
3. <i>for</i> Hyde Rel. Vel. Pers.	<i>read</i>	Hyde Rel, Vet. Pers.

* We might have added here an unlucky word, with which one of our contemporaries has made himself merry, (in the Panoplist for August last) but we have no disposition to be over nice, whatever the editors may think of us. The reviewer quotes the passage thus : " It is well known at present, that the most violent shocks of earthquakes which are sometimes felt throughout the extent of the new continent, communicate no *succession* [" delectable word"] at all to ours." The original French has the word *succession*.

Erratum in our Review of this work for January last, page 42, line 39, for Mandarines read Mandanes.

ART. 23.

An Historical View of Heresies, and Vindication of the primitive Faith.
By *Asa M'Farland, A. M. minister of the gospel in Concord,*
New Hampshire. Concord; George Hough, and Thomas and
Whipple, Newburyport. 1806. 12mo. pp. 273.

CONTINUED.

We have thought it a becoming expression of our good will to the "plain unlearned, though sincere christian," who may be disposed to use the *View of Heresies*, to apprize him of the exactness which its rigorous theory makes on certain charitable sentiments he may have indulged. Let him be prepared to deny the christianity of those, whose refractory organs cannot be made to utter the "shibboleth" of the Genevan school.

Before he undertakes to find his faith and the faith of others in this tract of inquiry, let him be ready also to task his head not less than his heart. He must become an extensive reader, a severe thinker, and a hard student. Unless he will be content to use words without ideas, he will find it to be a very "learned, ingenious and subtle" thing to be an approved orthodox christian, and to apply the given standard to the christianity of his neighbours. For such a christian receives the doctrines of the sacred scriptures not merely in the phrase of scripture, or in the language of generality, as recommended by an evangelical essayist; but he receives them in the phrase of certain articles, definitions and propositions, ordained by different councils, synods and assemblies, at successive periods, from the time of the council of Nice, A. D. 325, to the present. The duty which the orthodox believer's spiritual guides enjoin upon him, is to find his views of christianity expressed in the words of the compends of Calvinism.

When debates began in the church on the meaning of revelation, it was discovered, that men probably used the same language of scripture, without, in all respects, the same ideas. To prevent this evil, and to make it certain that men should think alike, or at least should say they did, the supposed or pretended meaning of the scripture was put into other words; and, as the prevailing party were able, these words, or symbols of faith, distinct from the bible, but professed to be drawn out of it, were made more or less necessary to christian communion, and in process of time were enforced by various sorts of persecution. But this remedy for diversity of sentiment, like an empirical prescription, engendered another disease. For the creeds were proved to be indefinite, and liable to be understood in a sense, which their fabricators or supporters did not approve. Hence explanations required to be explained, and subtle distinctions and curious explications to be adopted. The heights and depths of metaphysics have been explored for principles; the invention of acute logicians and grammarians been exercised for terms, to be employed in the statement of christian doctrines. The language of a profound and subtle philosophy has been incorporated with the phraseology of scripture; and this has always been done and doing, in order, it is alleged, to give more determinateness and precision to religious ideas. Shall all the toil and trouble,

all the jangling and fighting, all the throes of mind and convulsions of society, that creed-making has cost, yield no benefit to the common christian? Shall he pretend, that he wants learning or capacity to understand the articles and terms which erudite theologues have taken such pains to make the exact mirror of divine truth; or shall he think he can know enough of his religion to be safe without the help of their exquisite and distinctive phraseology? You will not, however "plain and unlearned," make a plea of this kind against being initiated into the mysteries of the orthodox faith. Therefore study, comprehend, and believe not only the scriptures, not only plain summaries of christian doctrine, expressed in familiar language, but the Calvinian confessions and creeds, and particularly those parts of them which are disputed and condemned as doubtful, false, absurd or pernicious, and whilst you believe, endeavour to believe in the orthodox acceptance, if you can possibly ascertain it.

If you will be a competent umpire, between the parties, whose christian character is put on this issue, you must not only examine the *grace* mentioned in the scripture, which bringeth salvation, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, but you must consider well the graces of the schools, with the epithet annexed, marking the signification of common grace and special grace, preparatory or preventing grace, sufficient, resistible and irresistible grace. You may not pass over the intricate controversy about the nature of the will, divine foreknowledge, and predestination; and though the subject give you many a head-ache, and heart-ache too, you must find some way to reconcile the dark and dismal doctrine of irrelative decrees with the mercy and equity of the supreme Father, and with the freedom and accountability of man. As the perfect righteousness and infinite satisfaction of the Saviour constitute the sole and sufficient ground of justification, and as faith, a supernatural gift, and not partaking of the nature of a work, is the instrument, it becomes a nice point to know what place to assign, in the affair of our salvation, to the obedience of the subject. It must require no little perspicacity to perceive how it can be true, that the debt incurred to divine justice by man's sinfulness has been paid and is still due; and how there can be any goodness in good works, which, according to one branch of the Calvinistick theory, seem to be set down as good for nothing. You must naturally inquire whether this intricate system contains two opinions, irreconcilable, and whether you are to choose between them that which appears to you the best; or whether you can keep both your reason and common sense at the same time.

You may easily strike a panick into your orthodox friends by using an improper, but, at first view, harmless word, to signify the importance of personal righteousness; for example, calling good works, or a sincere obedience the *condition* of salvation. A rashness of this kind occasioned Wesley to be denounced by his old friends. He ventured to speak of the moral exercises of the subject as a *condition*, and said, moreover, he feared the dispute concerning the value of works was a dispute about words. Take a specimen of his vindication from the pen of the

devout Fletcher, his apologist, and judge how far it is safe to call the difference verbal. "He says," observes his apologist, "I am afraid we have disputed about words; perhaps he might have said, I am very sure of it. How many disputes have been raised these thirty years among religious people about those works of the heart, which St. Paul calls repentance towards God and faith in our Lord Jesus Christ? Some have called them the only way or method of receiving salvation; others the means of salvation; others the term of it. Some have named them duties or graces necessary to salvation, others conditions of salvation, others parts of salvation, or privileges annexed to it; while others have gone far round about, and used I know not what far fetched expressions and ambiguous phrases to convey the same idea. I say the same idea; for if all maintain, that, although repentance, and works meet for it, and faith working by love, are not meritorious, they are nevertheless absolutely necessary, that they are a thing sine qua non, all are agreed; and that if they dispute, it must be, as Mr. W. justly intimates, about words. 'A comparison,' says he, 'will at once make you sensible of it. A physician tells me that the way, the only way or method in which we live, is abstaining from poison and taking proper food. No, says another, you should say, that abstaining from poison and taking proper food are the means by which our life is preserved. You are quite mistaken, says a third; rejecting poison and eating are the terms God hath fixed upon for our preservation. No, says a fourth, they are duties, without the performance, or blessings, without the receiving of which, we must absolutely die. I believe, for my part, says another, that providence hath engaged to preserve our life, on condition that we shall forbear taking poison, and eat proper food. You are all in the wrong, you know nothing at all of the matter, says another, (who applauds himself much for his wonderful discovery) turning from poison, and receiving nourishment are the exercises of a living man; therefore they must absolutely be called parts of his life, or privileges annexed to it; you quite take away people's appetite and clog their stomach by calling them duties, terms, conditions; only call them privileges, and you will see nobody will touch poison, and all will eat most heartily. While they are neglecting their food, and taking the poison of this contention, he that had mentioned the word condition, starts up and says: 'Review the whole affair; take heed to your exertions; I am afraid we dispute about words.' Upon this all rise against him; all accuse him of robbing the Preserver of men of his glory; or holding a tenet injurious to the fundamental principles of our constitution."

Upon the scripture doctrine concerning the Father, the Son, and the Holy Spirit, you are required to employ terms not used in the scriptures, in order that you may be safe in the perusal of the sacred writings, and may not read the pages indited by the Spirit of God, and think you have ideas, when you have none. With a view to express the truth on this subject, as they supposed it was intended to be understood, or perhaps rather as they chose it should be expressed, the framers of creeds have put into your mouth certain words of alleged high import, but not applied to the explication of this point in the scriptures. They instruct you to speak of Trinity, person, sub-

stance, essence, subsistence, one and three, in reference to the Supreme Deity. In order to judge whether you have distinct conceptions, or whether you employ a sign, by which nothing is signified, you must endeavour to put the thoughts, which you imagine you derive from this language, into other words. You must inquire, what is meant by a person that is not a being, or a being that is in the same respect one and many. You will naturally ask, whether you believe, with Sherlock, that three persons mean three minds, which some of the orthodox consider as tritheism; or whether, with Dr. Wallis, that there be three somewhats, called persons, making one being; or that the distinction is modal, and the Trinity is a trinity of names; and whether you can admit this, and escape being branded as a Sabellian. You may wish to think that the divinity of the Son is derived and dependent, and in fact the divinity of the Father; and bishops Bull and Pearson will seem to countenance this hypothesis, when they speak of the Father as the sole fountain of Deity; and Dr. Burnet also, who mentions one self-existent and two dependent Beings. But you cannot well use such language, even with a reserve for the union and equality of the three, without being liable to be confounded with the unitarians. Further, you must ask, whether it is not orthodox to deny any intelligible signification to the words in which this doctrine is expressed. If this can be done with propriety, nothing will be more convenient; for it will oblige the person disposed to cavil, to confute he knows not what, and to undertake to controvert what he cannot understand, which is certainly obliging him either to be silent, or, if he will argue, to take his labour for his pains.

In order to settle these questions of technical theology, so as to feel justified in hereticating all anti-Calvinists, we think you will find it necessary to consult books not a few, and have a stock of time and patience not easily exhausted. "Commentators, systematists, paraphrasts, controvertists, demonstrations, confutations, apologies, answers, defences, replies, and ten thousand such like," belong to this investigation. Again; the argument for Calvinistick orthodoxy is rested on the alleged opinions and practice of the primitive church; and it is attempted to be shown, that the apostolick fathers were the Calvinists of their day, and that these tenets were received during the times of the church's virgin purity. Now it has been well observed, that ecclesiastical history is an enchanted land, where it is hard to distinguish truth from false appearances; and a maze, which requires more than Ariadne's clue. To send you here for your orthodoxy is sending you into a wilderness, where possibly you may wander all your life without coming to any certainty. At any rate, if you mean to make any use of this kind of evidence, you must make a fair use of it. Although Dr. Jamieson and Mr. M'Farland can find ecclesiastical antiquity on their side, others, every way entitled to be heard, find no such thing. They give substantial reasons to show, that the post-Nicene fathers are no more to be regarded in the principal of these controversies, than the moderns, and that of the anti-Nicene, few of their writings remain; that, of those which pass under the name of the apostolick fathers particularly, some are rejected as spurious, and others disfigured and rendered

precarious as to the points which are subjects of debate, by interpolations. They urge, that these ancient writers contradict themselves, and contradict the modern orthodox in some great points. In order to have the whole testimony of the confessors of the primitive church, it is necessary to attend not merely to their direct assertions, but to consider the evidence concerning the faith of the great body of christians, derived from the inadvertent concessions of the writers in question; the evidence of incidental remark, of complaint, of caution, of affected candour, of apology, of inference. If any man desires truth on this subject, and not merely confirmation in his preconceived opinions, he will feel obliged to read Priestley as well as Jamieson; and besides the Bulls, and Horsleys, and Waterlands, the Clarkes, and Whitbys, and others who have treated of christian antiquity will require his perusal.

These suggestions concerning the extent of the field of inquiry, which is opened to the common christian by such a book as the *View of Heresies*, are not intended to discourage curiosity or damp the spirit of investigation. You are not to feel easy in ignorance or doubt, because information or certainty will cost labour, and pains, and time. Are the questions important, and are they determinable, not merely are they abstruse and difficult, make the points on which the duty, to read or not to read, turns. Propositions offered to your acceptance or rejection, which appear to you connected with a moral temper, and with final safety, which you have capacity and opportunity to examine, which you can reasonably expect to be able to decide upon, and which you can study without neglecting acknowledged truths and duties, have an undoubted claim to your attention. Perhaps, however, you will think the course of reading and study pointed out by the *Historical View of Heresies* is not among the necessities of your intellectual and christian life; that you have enough to learn and to do as a man and a christian, without entering into a labyrinth for the sake of finding your way out, in which many wander,

“Till, by their own perplexities involved,
They ravel more, still less resolved,
But never find self-satisfying solution.”

It may appear to you unnecessary, or impracticable, or hurtful to go to school to so many learned masters, who may impose harder tasks than you can learn, and you apprehend it may appear that you have relinquished the daylight of simple practical christianity for a

“Double night of darkness and of shades.”

If you shall come to this conclusion, we dare not say that you will be guilty of despising instruction, or that you ought to be more ashamed of not knowing why a Calvinist brands the opposers, or doubters of his distinctive tenets with damnable heresy, than of being incurious to examine minutely the pretensions of a papist to fix the same stigma on every protestant; or how the ancient Donatists justified their separate communion; or what there is in Sandemanianism to authorize its monopoly of all the true christianity there is in the world. The scriptures afford you a guide to your judg-

ment of character, far more plain and safe, than any which you can find in the bulky or extravagant systems of artificial theology. Even the orthodox doctors, with all their zeal for the mysterious and the mystical, have a salvo for the limited views of an honest believer. St. Austin is produced as saying, that it is "no reproach to a christian to confess his ignorance in abundance of cases; and the famous Witsius* observes, "sometimes divine grace does join the elect to Christ by a very slender thread, and yet the brightest flames of love to God and the most sincere desires to please him may be kindled in those souls, that have but a very poor knowledge of articles of faith. And who is he, that, without the determinations of God, can himself exactly determine the least single point in each article, by which the divine tribunal is indispensably obliged to proceed."

Having offered these cautionary hints, we might leave the reader to search for the rule of his faith and practice on the subject of heresy in the little volume under review, without any further assistance from us. But some persons may wish to see our general principles applied in some detail; and be referred to those features of the work, which show its character, and may enable them to judge of its value. It is distributed into a preface, ten chapters, and a conclusion. The titles of the chapters follow:

General principles by which heresy may be known. All heresies are known by the same general character. The scripture account of the character of Christ. The faith of Christians in the primitive times. The conduct of the primitive christians towards those persons who denied the divinity and the atonement of Jesus Christ. Of the Arian Doctrine. Of the Pelagian Doctrine. Doctrines of the Reformation. Revival of the Ancient Heresies after the Reformation. In what respect, and how far do those systems of doctrine which have been exhibited, come within the general description of Heresy:

The Preface acknowledges the author's obligations to Dr. Jamieson's Vindication of the doctrine of scripture and of the primitive faith, concerning the deity of Christ, for suggesting the design and furnishing the principal materials of his work. The preface speaks of "some who have been accustomed to consider religion as consisting in the exercise of a pretended charity, which confounds truth and error, and who will consider it as very illiberal to advance any decisive opinion respecting heresy." "This will indeed be consistent," continues our author, "with their views of the nature of charity, for, if the sentiments men embrace will have but small or no influence in determining their character and moral state, or if it be of no material consequence to men what they believe, there is no such thing as a heresy, which destroys the soul." This character we suppose is meant for those professors of christianity of every church, who deem it catholic to recommend to their brethren a greater mutual forbearance upon points of difference, than our author's system admits. They will however disclaim his account of their principles. It is the comment or inference of a controvertist, not the simple statement of a historian. It expresses not their sentiments, but the writer's opinion of their sentiments. Were they to be their own reporters of their views of charity or catholicism, they would probably say, that they consider religion, though not entirely "con-

* Wits. in Symb. Apost. Exercit. II. p. 15.

isting in" yet requiring and promoting, not a "pretended" but real charity, and that it is the part of this charity not to "confound truth and error," but to allow every disciple of Christ to do what it is criminal in him not to do, and make a distinction between the truth and a fallible man's judgment of truth, between the doctrines of religion and the commandments or invention of man. "They will consider it very illiberal," says our author, "to advance any decisive opinion respecting heresy." By no means. Heresy is as lawful a subject of inquiry and discussion as orthodoxy. But as it is our duty to "judge in ourselves" and for ourselves, "what is right," they may take the liberty of judging whether the opinion given be just or not, and also whether it be of a liberal or illiberal cast; and if it appear to them to have a greater tendency to serve a party than the common cause of christianity, their charity, though alleged as their reproach, may teach them to think well of the worthy author, but not so well of his book. He intimates, that any, who may think his labour to separate his sect from all others might be spared, conceive that the "sentiments men embrace will have small or no influence in determining their moral character and state, or that it is of no material consequence to men what they believe."

We apprehend this observation may tend to make the unwary reader confound *catholicism* with *indifference*. The catholic christian maintains, as we conceive, that it is the heart, not the head, the dispositions, not the opinions, which determine our moral estimation. But he also maintains that opinions are in certain cases influenced by affections, and that propositions, not perfectly clear, will often appear true or false according to the rectitude or perversity of the disposition, the attention and diligence, the impartiality and candour, the seriousness and humility, which we bring to their examination. With respect to objects of faith, therefore, as well as rules of practice, we may be in a right or wrong state of mind. Hence it is material what we believe, because it is material to have an attentive and candid mind. It is of material consequence to all to fear and avoid those errors of the understanding, which proceed from evil inclinations and groundless prepossessions, which have their origin in the indolence that will not think, or in the attachment to preconceived hypothesis that thinks perversely; because these errors of the intellect are also irregularities of the will, or signs and effects of moral evil. It is of material consequence to be faithful to the light presented, because such fidelity is the evidence and test of a love of goodness. So far the catholic or anti-sectarian christian is orthodox; for so far he agrees with the *view of heresies*. Why then, avowing this homage to truth, is he charged with indifference to sentiments? Is it because he conceives the duty of promoting truth, that is our own opinions, under more limitations than his accusers? He is not more convinced of the truth of any sentiments he may entertain, than he is of his own fallibility; and he believes that the obligation to promote them is not greater than the obligation to be equitable, modest, and considerate of the rights of others. Hence, with sufficient confidence in his own views, he maintains that one man's understanding is not the measure of the understanding of another man; and that diversity of belief may in many cases consist with equal goodness of heart.

The acceptable faith depends not on the number or extent of the doctrine believed; but on the disposition of the mind towards the light which is afforded. Without this integrity we may be criminal in our belief, and with it safe in our error. There is therefore such a virtue as moderation in respect to sects and opinions. It pleads with every man and every church to be cautious of arrogant temerity of judgment, and to beware of insisting on their own precise standard, to consider the variety of causes that influence assent independently of will, the modification of the intellectual views by capacity, opportunity, education, custom, books, teachers, associates. Hence the same good disposition of mind, which makes a man of this denomination in one country, would make him of that in another; and that honesty of heart, which gives one person, under certain impressions, assurances in particular tenets, will lead another to doubt and disbelief. We imagine a devout papist and a conscientious protestant, a churchman in England and a presbyterian in Scotland, may possibly be alike under the influence of virtuous affections. Their differences, of course, are not essential to their personal religion; however they may be thought to affect the expediency or propriety of their external communion. But it does not follow that all opinions are equally good, or that we are not by every lawful and equitable method to endeavour to maintain and extend what appears to us true. "Great errors," says a writer accused of inconsistency in speaking of wise and excellent men among the Calvinists, whilst yet he calls their system the extravagance of errors, "great errors may be consistent with great goodness of heart. The mischievous tendency of particular errors may be in a great degree counteracted by good principles and virtuous habits; and speculative error, like speculative truth, may sometimes lose its proper effect by practical inattention to it, and sometimes one error may counteract the baneful influence of another." Nevertheless error is not a matter of indifference; upon subjects of great importance, in proportion as it prevails and becomes a practical principle, it contaminates the mind and is productive of pernicious consequences. This is evident in the case of persecutors, who often act under the influence of erroneous principles and a misguided conscience. "Truth," says that laborious inquirer after truth, Dr. Lardner, "truth in things of religion is not a matter of indifference. Every virtuous mind must be desirous to know it. But no speculative belief, without practice, is saving, or will give a man real worth and excellence. The knowledge that puffeth up, is vain and insignificant. To knowledge there should be added humility, gratitude to God, who has afforded us means and opportunities of knowledge; a modest sense of our remaining ignorance and imperfection; a diffidence and apprehensiveness, that though we see some things with great evidence, and are firmly persuaded of their truth, nevertheless many of our judgments of things may be false and erroneous."

The inquiries suggested by the first chapter are, what is heresy, and who are, hereticks? what class of opinions are, according to the scriptures, included under this term, and who are the professing christians chargeable with being their abettors? The ecclesiastical heresy, whatever become of the scriptural, is a thing of extraordinary

potency. Bishop Hare, speaking of his country and time, says, "there is a strange magick in the word heretick. It is supposed to include in it every thing that is bad. It makes every thing appear odious and deformed. It dissolves all friendships, extinguishes all former kind sentiments, however just and well deserved: from the time a man is deemed a heretick, it is charity to act against all rules of charity; the more men violate the laws of God in dealing with them, it is in their opinion doing God the greater service." In many former periods the surmise of heresy has deprived those, who feared God more than man, of liberty and life. Let but the honest confessor be touched with this magical word, and he is bound or burnt. It made the massacre of St. Bartholomews; took off the head of Barneveldt, sent Grotius to a prison, and to exile. The cry of heresy was raised to drown the voice of the reformers, and the allegation of this crime compelled Luther to plead for the scriptures as the standard of faith, with his life in his hand. In this country, through the blessing of Providence, the word is less formidable, being deprived of alliance with the secular power, and restricted in its means of operation to publick opinion and ecclesiastical censures. In some parts a man may use his liberty of inquiry and profession, without essential detriment to his civil rights or christian standing. In others he is tolerated as a man, though renounced as a christian, and deposed as a minister.

Our author considers the heresy of the scriptures to have "a principal respect to the opinions men receive;" and to mean such a departure from the faith as requires exclusion from the church, because implying exclusion from the kingdom of heaven. He does not give any particular explication of the passages, in which the word is used in order to establish this interpretation. It should seem to be of some consequence, before we fix the charge of fatal heresy upon extensive classes of professing christians, to ascertain what it is, and be satisfied that the persons condemned deserve the anathema. The pride of opinion, the spirit of party, and a disposition to employ popular mistake or prejudice to crush those who differ from us, as well as an opinion of duty may lay us under strong temptations to overstrain or misapply the power of hereticating a fellow creature. We must beware lest we misconceive or pervert the scriptures on this head, and through blind zeal make conscience of doing wrong. It is possible we may condemn sound doctrine on pretence of love of truth; and may reject those whom we ought to think their master receives; and may refuse communion with those on earth whom we ought to be willing to take with us to heaven; and whom, if the mercy of God to his erring offending creatures, permits us to arrive there, we shall, notwithstanding our present shyness and aversion, or even denunciations and anathemas, be obliged to meet in that happy place, and be ready to acknowledge as even better men than ourselves. We believe there is much ground for the opinion, that the scriptural and ecclesiastical heresy are not the same; and that, whatever treatment may be right towards those who appear to us doubters or opposers of the christian doctrine, they are not *as such* to be stigmatized and

rejected as hereticks. There is much reason for the assertion of Dr. Campbell, that "how muchsoever of a schismatical or heretical spirit in the apostolick sense of the terms may have contributed to the formation of the different sects in which the christian world is at present divided, no person, who in the spirit of candour and charity adheres to that which, to the best of his judgment, is right, though in this opinion he should be mistaken, is, in the scriptural sense either schismatical or heretick; he, on the contrary, whatever sect he belongs to is more entitled to these odious appellations, who is most apt to throw the imputation upon others. Both terms, says he, for they denote only different degrees of the same bad quality, always indicates a disposition unfriendly to peace, and harmony, and love." Whatever be intended by heresy, it is not applied to involuntary error or to mere false opinion upon any subject however important, but always implies pravity of will. If the "unlearned but sincere" christian will attend to the explanation of those passages in which the word is used, he will perhaps think a man may be as heretical in maintaining as denying the particular sentiments, which are represented as the test of the christian.

The Greek word, translated heresy, signifies choice or election, and is used to express an opinion or system of opinions in philosophy or religion, which is chosen or taken up as best.* In our Saviour's time, it came to be applied in the same sense as class, party, sect, without conveying praise or blame. "After the strictest heresy of our religion," says Paul, "I lived a pharisee." We read of the heresy of the pharisees and sadducees. By a careful attention to all the places where it is used in the historical part of the New Testament, we believe it will appear to be always a name of distinction or description, signifying class or party, without regard to doctrine true or false. Opinions or tenets may be the occasion of a sect, or give rise to a separation; but the word heresy has reference to the effect, not the cause. It is said, however, that, with the exception of the Essenes, the Jewish sects or hereticks did not have separate places of worship. The pharisees and sadducees met in the same synagogue, and joined in religious service. The word was applied also to the leaders rather than the people.

In the epistles we find heresy used in a bad sense; indicating something blameable, undesirable, mischievous. Here regard is had to its effects on the peace and welfare of the society of christians. The divisions, denominated heresies, may originate in disputes about not only doctrines but precepts, rites or teachers. "There must be heresies among you," probably includes what is called schism in the former part of the verse. The occasion was rival feelings or attachments respecting particular teachers. "But there were false prophets also among the people, even as there shall be false teachers among you, who will privily bring in damnable heresies or heresies of destruction, even denying the Lord that bought them, and bring upon themselves swift destruction. [2 Pet. ii. 1.] "That the apostle in this passage foretels that there will arise such sects or factions as will be artfully and surreptitiously formed by teachers, who will entertain such pernicious doctrines, is most certain; but there

* See Campbell's translation of the four Gospels, p. 156. Philad.

is not the least appearance, that this last character was meant to be implied in the word heresies. So far from it, that this character is subjoined as additional information concerning not the people seduced, or the party, but the seducing teachers; for it is of them only that what is contained in the latter part of the verse is affirmed—the word denying is to be construed with teachers not with heresies. Christians are warned of two evils in these men—one is their making division by forming to themselves sects or parties of adherents—the other is the destructive principles they will entertain and disseminate." By the Lord buying them is commonly understood, says MacKnight, his making them his professing people by the preaching of the gospel; and their denying him probably consisted in their refusing to obey the precepts of the gospel, perhaps also in their worshipping idols to escape persecution."

TO BE CONTINUED.

ART. 24.

The comforts of religion, at seasons when they are most needed; a discourse occasioned by the death of Mrs. Elizabeth Lathrop, delivered the second Lord's day after her decease, by her bereaved consort, John Lathrop, D. D. pastor of the second church in Boston.

Few ministers are called to act on occasions so painful and affecting as this. To give instruction to others, while under the pressure of severe personal grief, and that too on the very subject which must renew it in all its bitterness, is surely a most difficult task. In performing it, the venerable author has impressively exhibited the sensibility of the man with the humble resignation and piety of the christian. We have been instructed by the whole discourse; and with the concluding parts, it is impossible not to be strongly interested. It is seldom, that a minister of Christ is enabled to give so affecting an example of the precepts he teaches, or so persuasively to recommend the "comforts of religion." We select the following, as a passage which no reader will peruse without interest.

"I desire to be thankful for all the support, which the Father of mercies hath been pleased to afford to myself and to my children. While I mourn the loss of an amiable companion, the partner of all my joys, my counsellor when in perplexities, and consoler when in afflictions; when my children mourn the loss of a mother, whose care from their infancy was to do them good, who was able to advise and instruct them, and who ceased not to pray for them; while we mourn the loss of one so dear to us, whose presence seemed necessary to our happiness, whose countenance was cheerfulness, and whose conversation never failed to give us delight; while we mourn the loss of one, who was so deservedly high in our affection and esteem, we desire to be thankful, that we 'sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him."

ART. 25.

Conversations on Chymistry, in which the elements of that science are familiarly explained and illustrated by experiments and plates, from the last London edition; the second American edition, enlarged by an appendix, &c. &c. &c. 12mo. Philadelphia, 1809.

It has often been remarked, that works on the different branches of physical science seem to have been written rather for those, who have acquired some previous knowledge of the subjects of which they treat, than for the purpose of establishing their principles in the minds of the unlearned. The student, who would wish to penetrate the depths, and the polite, who would skim the surface, and occasionally dip into the stream of science, are often equally repelled by the formidable display of abstract principles, of which the first chapters of works of this nature are usually composed. It is doubtless more conformable with the constitution of the mind, to advance from the most simple to the more complex propositions; and more interesting to generalise from the facts with which we are already acquainted, than to plunge into the profundity of principles, before we have acquired any knowledge of the data on which they are founded. Hence arises the repugnance with which we commence the study of a new branch of science from those works, which usually receive the appellation of Elements; and hence the difficulty of confining the mind to those fundamental propositions, when their demonstration depends on the enunciation of facts in a remote part of the book. If we regard a work as exhibiting a connected series of a science, its beauty and, probably, the relative value of its various parts will appear to greater advantage, when analytically, than when synthetically arranged; but when viewed with a design to learn, or a disposition to teach its peculiar principles, the effect is reversed. It was therefore with much pleasure we received a work on so interesting a subject as chymistry, with science to fix the eye of the scholar, and simplicity to win the attention of the student. Its reputed author is a woman, and it appears to have been originally addressed to that sex, whose vivid imagination is with difficulty fixed in the contemplation of abstract principles, and whose study is the more interesting subject of animated nature.

“In writing these pages, the author was more than once checked in her progress by the apprehension, that such an attempt might be considered by some either as unsuited to the ordinary pursuits of her sex or ill justified by her own recent and imperfect knowledge of the subject. But on the one hand she felt encouraged by the establishment of those public institutions, open to both sexes, for the dissemination of philosophical knowledge, which clearly prove that the general opinion no longer excludes women from an acquaintance with the elements of science; and, on the other, she flattered herself that, while the impression made on her mind by the wonders of nature studied in this new point of view were still fresh and strong, she might perhaps succeed the better in communicating to others the sentiments she herself experienced.”

The style of this little volume is simple and colloquial; the nature of the actions resulting from the exertion of complex chymical

affinity is rendered perfectly intelligible by comparisons drawn from familiar examples; the nomenclature is nearly unexceptionable, and we are convinced that the author has condensed as much of the interesting subjects of this extensive science as was compatible with the narrow limits of her labours.

The plates illustrating the various apparatus employed in chymical experiments are well executed; it contains few errors of the press, and, so far as we have discovered, but one of the text, at page 251 where nitric acid is said to be formed by the solution of nitric oxide gas in nitric acid; an error easily altered by the substitution of *nitrous* for nitric acid.

The appendix, connected with this work by the American editor, contains, "a description with a plate and the manner of using the new hydro-pneumatic blow-pipe invented by Mr. Joseph Cloud, also three disquisitions, one on dyeing, one on tanning, and one on currying." As this work appears to have been intended for the ladies, the appendix, we think, might have been filled with subjects of more general interest, and the editor, if he will allow us the privilege of a pun, been more successful in "currying favour" with the publick.

ART. 26.

A sermon preached at Cambridge April 6, 1809, the day of public Fast, by Abiel Holmes, D. D. minister of the first church in Cambridge.

The design of the reverend author in this discourse is to draw a parallel between the sufferings of the Jews, from their disobedience and idolatry, and the unhappy state of our own country. After an introduction, in which he ably inforces the duties of faithfulness and firmness in christian ministers, particularly during the periods of public danger, he takes a pretty wide survey of that portion of the Jewish history with which his text was connected. Considering the leading object of the sermon, we think this division a little too far extended. The discourse contains much important instruction, and, though not always clothed in the most attractive dress, is yet generally written in a style of uncommon purity and neatness. A preacher gains much by an happy application of scripture, but we venture the remark, that the *mode* as well as the *frequency* of our author's quotations sometimes interrupt the connection of his own thoughts and sentences. The conclusion, which we rejoice is no longer applicable to the state of our country, is worthy of the devout christian and the genuine patriot.

RETROSPECTIVE REVIEW.

ART. 5.

THE
SIMPLE COBLER
OF
AGGAWAM IN AMERICA,
WILLING

To help mend his native country, lamentably tattered, both in the upper leather and sole, with all the honest stitches he can take,

And as willing never to be paid for his work by old English wonted pay.

It is his trade to patch all the year long gratis.

THEREFORE,

I pray gentlemen keep your purses.

BY THEODORE DE LA GUARD.

In rebus arduis ac tenui spe fortissima quaeque consilia tutissima sunt.

CIG.

IN ENGLISH.

When boots and shoes are torn up to the lefts,
Coblers must thrust their awls up to the hefts.
This is no time to fear Apelles gramm.
Ne sutor quidem ultra crepidam.

London ; printed by J. D. and R. L

TO THE READER.

GENTLEMEN,

I pray make a little room for a cobbler ; his work was done in time, but a ship setting sail one day too soon, makes it appear some weeks too late : Seeing he is so reasonable as to demand no other pay for his labour and leather, but leave to pay us well for our faults, let it be well accepted, as counsel in our occasions to come, and as testimony to what is past.

BY A FRIEND.

THIS little volume is a curious specimen of the wit and talents of an eccentric genius, who came to our shore, among the earliest settlers of New England. Its antiquity particularly entitles it to notice in this department of our miscellany. For some time after its publication it was so much read and admired, that four editions of it were printed in London within a few years, from the last of which the Boston edition by Daniel Henchman, in 1713, was copied. But when its style became obsolete, its allusions unknown, and the subjects of which it treats less interesting, it laid neglected on the shelves, the dust was suffered to gather upon its covers, and it has now long been noticed only by those, whose reverence for every American relic may have led them to examine its contents.

Its author was Nathaniel Ward, of whose life we shall here give a short sketch. The place of his nativity was Haverhill, in England, where his father, John Ward, was a clergyman of the established church, and the year of his birth was 1570. Our author was educated at Cambridge, and was admitted to the degree of Master of Arts in that university in 1595.

His attention was first directed to the profession of law, in the study of which, from his own account, he must have continued several years. "I have read," says he, "almost all the Common Law of England, and some Statutes." Early in the seventeenth century he travelled into Holland, Germany, Prussia and Denmark, and visited the university in Heidelberg, where he became acquainted with the celebrated scholar and divine, David Pareus, who was then Theological Professor of the New Testament in that seminary. Such was the influence of the learning and piety of Pareus upon the mind of our author, that he was induced to abandon the profession upon which he had entered, and commence the study of divinity. Here his sentiments received a colour of the deepest Calvinistick dye; for which he appeared afterwards to be a doughty champion, "breathing threatenings and slaughter." He remained at Heidelberg, prosecuting his theological studies, until he was prepared to enter upon his new profession, when he returned to England, and settled in the ministry at London. / Dec. 12th. 1631, he was ordered before the bishop to answer for his nonconformity; and refusing to comply with the requisitions of the church, he was forbidden to continue in the exercise of his clerical office.

In April, 1634, he left his native country, and came to New England, where he arrived in June of the same year, and was soon employed as pastor of the church in Ipswich, at that time commonly called Aggawam. Here he continued till 1647, and here he wrote his *Simple Cobler*. But from reasons which have never come to our knowledge, he retained his ministerial charge but a short part of that time. He was chosen by the freemen in 1641 to preach the election sermon, of which Gov. Winthrop in his journal gives the following account. "Some of the freemen, without the consent of the magistrates or governour, had chosen Mr. Nathaniel Ward to preach at this court, pretending that it was a part of their liberty. The governour (whose right indeed it is, for till the court be assembled the freemen are but private persons) would not strive about it; for though it did not belong to them, yet if they would have it there was reason to yield it to them. Yet they had no great reason to choose him, though otherwise very able, seeing he had cast off his pastor's place at Ipswich, and was now no minister by the received determinations of our churches. In his sermon he delivered many useful things, but in a moral and political discourse grounding his propositions much upon the old Roman and Grecian governments, which sure is an error."

The same year at the court in December, he presented a code of laws, called the "*Body of Liberties*," which were then adopted. He took a very active and important part in all the civil and political concerns of the settlement of Massachusetts, which was then in its infancy, and seems to be universally considered by the historical writers of that time to have been a crafty, witty and learned man.

In the year 1647 he returned to England, and took with him the *Simple Cobler*, which was printed in London soon after his arrival there. He resumed his profession, and was settled in *Sheffield*, where he remained till his death, which was in 1653.

The Simple Cobler of Aggawam was written during the civil wars of Charles I. in the year 1646—7, and evidently meant to encourage the opposers of the king, and the enemies of the established church. The author's zeal for puritanism and the independents expressed in his book, is of the firmest and most deadly sort. It came out in England, however, too late to have any effect on the contest which was already decided. The king had already surrendered himself to the Scottish army at Newark; nothing remained to be done by those who had dethroned him, but to take his life. This event the Simple Cobler may have contributed to hasten, as will naturally be supposed from the analysis of the work, which we now propose to give.

The first of its three general divisions commences with an account of the deplorable state of the christian church, which the author thus describes. "Satan is now in his passions, he feels his passion approaching; he loves to fish in royled waters. Though that dragon cannot sting the vitals of the *elect* mortally, yet that Beelzebub can flyblow their intellectuals miserably. The finer religion grows, the finer he spins his cobwebs, he will hold pace with Christ so long as his nets will serve him." He then proceeds to inquire what shall be done "for the healing of these comfortless ulcerations." The remedy he prescribes seems to be that which had been long tried by all parties with more uniformity than success; by persecution, fines, imprisonment, confiscation of goods, burning, and such like convincing arguments. Among the four objects of his detestation he mentions toleration of divers religions as one. "To authorize an untruth," says he, "by a toleration of state, is to build a scone against the walls of heaven, to batter God out of his chair." We select the following passages as specimens of the energy of his mind, the originality of his thoughts, the quaintness and pedantry of his manner, and the ferocious character of his zeal for religion. "The persecution of true religion and the toleration of false are the Jannes and Jambres to the kingdom of Christ, whereof the last is far the worst. Augustine's tongue had not owed his mouth one penny rent, though he had never spoke a word more in it, but this, *nullum in alium pejus libertate errandi.*" "If the state of England shall either willingly tolerate or weakly connive at such courses, the church of that kingdom will sooner become the devil's dancing school than God's temple."—"There is talk of an universal toleration. I would talk as loud as I could against, did I know what more apt and reasonable sacrifice England could offer to God for his late performing all his heavenly truths, than an universal toleration of all hellish errors, or how they shall make an universal toleration of all hellish errors, or how they shall make an universal reformation, but by making Christ's academy the devil's university, where any man may commence heretick *per saltum*, where he that is *filius diabolicus*, or *simpliciter pessimus*, may have his grace to go to hell *cum privilegio*, and carry as many after him as he can. It is said that men ought to have liberty of conscience. I can rather stand amazed than reply to this; it is an astonishment to think the brains of men should be parboiled in such impious ignorance. Let all the wits under heaven lay their heads together, and find an assertion worse than this; one excepted,

I will petition to be chosen the universal ideot of the world." The whole of this first general division is on the same subject, and in the same strain. It concludes with an address to his countrymen, in which he speaks with a loyal enthusiasm of the blessings to be found in the "Queen of Isles." "Englishmen," says he, "be advised to love England with your hearts, and preserve it by your prayers. I am bold to say that since the pure primitive time, the gospel never thrived so well in any soil on earth, as in the British, nor is the like goodness of nature, or cornucopian plenty elsewhere to be found; if ye love that country, and find a better before ye come to heaven, my cosmography fails me."

The second part of this work is designed for female readers. It is a treatise upon their fashions, and its wit, humour and levity, afford a grateful and pleasing relief to the bitter portion which was last administered. What motives the author had in blending a satire of this kind with religious and political discussion, does not appear. His introduction assigns no other than the following: "Should I not keep promise in speaking a little to women's fashions, they would take it unkindly. I was loath to pester better matter with such stuff. I rather thought it meet to let them stand by themselves, like the *quæ genus* in the grammar, being deficient or redundants not to be brought under any rule; I shall therefore make bold for this once to borrow a little of their loose-tongued liberty, and mispend a word upon their long waisted but short skirted patience; a little use of my stirrup will do no harm." As this review may possibly meet some female eye, we would make some extracts for their benefit, but as we could not thereby do our author or themselves justice, we should be "loath to pester more important matter with such stuff;" we therefore refer them to the treatise itself, assuring them that it will afford them amusement if not instruction.

The third and last topick, which our author treats, is the political state of England. Here his artillery is levelled against the Bishops, whom he loads with a profusion of abuse, and addresses the king, fallen as he was, with most rude, insulting and disloyal speech. This chapter contains, besides much on these subjects, exhortations to the people to pursue their "useful labours," reasons to shew the necessity of a reformation, remarks on the rights and prerogatives of sovereigns, and the administration of governments. We give part of the author's address to the king, which shows the unrelenting spirit, the low bred insolence and fanatical heat and fury which marked many of the proceedings of those times. It exhibits a vigour and copiousness of mind, united with the overstrained metaphors and pedantick conceits then in vogue. "My dearest lord, and my more than dearest king, I most humbly beseech you upon mine aged knees, that you would please to arm your mind with patience of proof, and to entrench yourself as deep as you can, in your wonted royal meekness, for I am resolved to display my unfurled soul in your face. and to storm you with vollies of love and loyalty. You owe the meanest true subject you have, a close account of these open wars, they are no *arcana imperii*; Then give me leave to inquire of your majesty, what you make in fields of blood, when you

should be amidst your parliament of peace? What you do sculking in the suburbs of hell, when your royal palaces stand desolate, through your absence? What moves you to take up arms against your faithful subjects, when your arms should be embracing your mournful queen? What incenses your heart to make so many widows and orphans, and among the rest your own? Doth it become you, the king of the stateliest island the world hath, to forsake your throne, and take up the manufacture of cutting your subjects throats, for no other sin but for deifying you so over much, that you cannot be quiet in your spirit, till they have pluckt you down as over low? Do your three kingdoms so trouble you, that they must all three be set on fire at once, that when you have done, you may probably run away by their light unto utter darkness? Do your three crowns sit so heavy on your head, that you will break the backs of three bodies that set them on, and helpt you bear them so honourably? Have your three lamb-like flocks so molested you, that you must deliver them to the ravening teeth of evening wolves? Are you so angry with those that never gave you just cause to be angry, but by their too much fear to anger you at all, when you gave them cause enough? Are you so weary of peace, that you will never be weary of war? Are you so willing to war at home, who were so unwilling to war abroad, where and when you should? Are you so weary of being a good king, that you will leave yourself never a good subject? Have you peace of conscience, in inforcing many of your subjects to fight for you against their conscience? Are you provided with answers at the great tribunal, for the destruction of so many thousands, whereof every man was as good a man as yourself? Are you well advised in trampling your subjects so under your feet, that they can find no place to be safe in, but over your head? Are you so inexorably offended with your parliament, for suffering you to return as you did, when you came into their house as you did, that you will be avenged on all whom they represent? Will you follow your very worst council so far, as to provoke your very best to take better counsel than ever they did? If your majesty be not popish as you profess, and I am very willing to believe, why do you put the parliament to resume the sacrament of the altar in saying, the king and parliament, the king and parliament? breaking your simple subjects' brains to understand such mystical parlee ment? I question much whether they were not better speak plainer English, *than such Latin as the angels can hardly construe, and God hastily loves not to parse?* Hath episcopacy been such a religious jewel in you state, that you will sell all or most of your coronets, caps of honour, and blue garters, for six and twenty cloth caps, and your barons' cloaks for so many rockets, whereof usually twenty have had scarce good manners enough to keep the other six sweet? Is 'no bishop no king' such an oraculous truth, that you will pawn your crown and life upon it? If you will, God may make it true indeed on your part. Had you rather part with all, than lose a few superfluous tumours, to pare off your monstrosousness? Will you be so covetous, as to get more than you ought, by losing more than you need? Have you not driven good subjects enough abroad, but you will also slaughter them that stay at home? Will you take such an ill course, that no prayers

can fasten that good upon you we desire? Is there not some worse root than all these growing in your spirit, bringing forth all this bitter fruit, against which you should take up arms, rather than against your harmless subjects? Do you not foresee, into what importable head tearings, and heart searchings, you will be ingulphed, when the parliament shall give you a mate, though but a stale?"

In language so keen and forcible, this address to his majesty is continued for several pages. It was written when the author had reached the age of seventy six, but it seems that his mind had not lost its vigour, nor his heart its acrimony. We cannot withhold from him the praise to which he is justly entitled, as a man of genius and erudition, a nervous and eloquent writer remarkable for the period in which he lived; but we are obliged to say, that he was deficient in every amiable virtue, and a most uncharitable and intolerant bigot: the weapons with which he fought his adversaries were not only sharp but poisoned, and the vinegar he gave them to drink was ever mingled with gall.

We have extracted copiously from our author, because his book is now rare, and we wished to present as much of it to our readers as could be allowed. We shall weary them with but one more, which is the conclusion of the work, an eloquent and animating address to the people of England, exciting them to zeal in their labours.

"Go on, brave Englishmen, in the name of God, go on prosperously, because of truth and righteousness; ye that have the cause of religion, the life of your kingdom, and of all the good that is in your hands; go on undauntedly, as you are called and chosen to be faithful; ye fight the battles of the Lord, be neither desidious nor perfidious; you serve the king of kings, who stiles you his heavenly regiments; consider well, what impregnable fighting it is in heaven, where the Lord of Hosts is your general, his angels your colonels, the stars your fellow soldiers, his saints your orators, his promises your victuallers, his truth your trenches, where drums are harps, trumpets joyful sounds, your ensigns Christ's banners, where your weapons and armour are spiritual, therefore irresistible, therefore impreccable, where sun and wind cannot disadvantage you, you are above them, where hell itself cannot hurt you, where your swords are furbushed and sharpened by him that made their metal, where your wounds are bound up with the oil of a good cause, where your blood runs into the veins of Christ, where sudden death is present martyrdom and life, your funerals resurrections, your honour glory: where your widows and babes are received into perpetual pensions, your names listed among David's worthies, where your greatest losses are greatest gains, and where you leave the troubles of war, to lye down in downy beds of eternal rest. Go on therefore, renowned gentlemen, fall on resolutely, till your hands cleave to your swords, your swords to your enemies hearts, your hearts to victory, your victories to triumph, your triumphs to the everlasting praise of him that hath given you spirits to offer yourselves willingly and to jeopard your lives in high perils, for his name and service sake. And we your brethren, though we necessarily abide beyond Jordan, and remain on the American sea coasts,

will send up armies of prayers to the throne of grace, that the God of power and goodness would encourage your hearts, cover your heads, strengthen your arms, pardon your sins, save your souls, and bless your families in the day of battle. We will also pray, that the same Lord of Hosts would discover the councils, defeat the enterprises, deride the hopes, disdain the insolencies, and wound the hairy scalps of your obstinate enemies, and yet pardon all that are unwillingly misled."

Beside the three treatises we have examined, on religion and toleration, on female fashions, and on the civil state of England and the reformation, this book contains "A word of Ireland," "A word of love to the common people of England," "A most humble heel-piece to the most honourable head-piece, the parliament of England," "A respective word to the ministers of England," which are all on the same subjects and in the same style; and the author concludes his work with the following poetical adieu.

"So farewell England Old,
If evil times ensue,
Let good men come to us,
We'll welcome them to New.

And farewell honour's friends;
If happy days ensue,
You'll have some guests from hence;
Pray welcome us to you.

And farewell simple world,
If thou'lt this cranium mend,
There is my last and all,
And a shoemaker's

END."

Nathaniel Ward is said to have written many works of wit and humour, but we can find no account of any particular one, but a very trifling piece of levity, entitled "Mercurius, Antimecharius, or the Simple Cobler's Boy, with his lap full of Caveats (or take heeds) Documents, Advertisements, and Premonitions, but more especially a doner of them in or about the city of London." This was printed at London the same year as the Simple Cobler, &c. It is a humorous satire upon preachers in London, who were tradesmen of these several descriptions; "The Confectioner," "The Smith," "The Right and Left Shoemaker," "The Needless Taylor," "The Studding Saddler," "The Burdensome Porter," "The Labyrinthian Boxmaker," "The All-besmearing Soapboiler," "The Both-handed Glover," "The White-handed Mealman," "The Chicken Man," "The Button Maker," but it is too ridiculous to deserve any further notice.

INTELLIGENCE AND MISCELLANEOUS ARTICLES.

DOMESTICK.

THE PORT FOLIO.

THE editors of the Anthology welcome the conductor of the Port Folio, with fraternal cordiality, into the rank of monthly publishers. The lovers of polite literature have long been accustomed to look to him for pleasure and improvement. Through every change of form he retains his character—mille formas mille decenter. Whether the monthly form is preferable to the weekly, we pretend not to decide. Each has its advantages and, strong example in the old world is in favour of both : but the specimens we have received give good proof that the Editor is still valiant in the cause of literature, and that his coadjutors are good men and true.

Weep no more, woful shepherds, weep no more,
For Lycidas your sorrow is not dead ;
Sunk though he be beneath the watery floor,
So sinks the daystar in the ocean bed,—
And yet anon repairs his drooping head,
And tricks his beams and with new spangled ore
Flames in the forehead of the morning sky.

The execution and embellishments are in a very pleasing style, and we are happy to see our native scenery at length transferred to paper. Whatever dispute there may be of the comparative brilliancy of genius in Europe and America, there is no doubt that our landscapes are as picturesque and our cataracts as beautiful.

It is needless to specify those particular papers that have given us most pleasure. The Review of Barlow's Columbiad is a critique of taste and elegance. The biographical department is ably and abundantly supplied ; and certainly none is so valuable to a periodical miscellany. It interests curiosity and discharges a duty that every generation owe their successors, that of leaving them sufficient memorials of the lives and characters of their fathers.

The editors of the Anthology have now for some time conducted their publication though evil report, and through good report, with generally increasing success. They have often been cheered on their way by the smile of their distant countryman, and as a duty and a pleasure they would now give their most cordial greeting to his new establishment. Sensible by experience of the difficulties and vexations of a periodical publication, they know how to appreciate the value of success, and the worth of so distinguished a colleague and companion

Εἰ μὲν γὰρ ἕταρον δεξιωσθε μαυτοῖσι εὐδοκίαι
Πῶς αὖτ' ἐπιτ' Ὀδυσσεὺς ἔγ' αὖθις ἰαθόμην.

GREEK TESTAMENT.

WE are happy to find, that the long expected edition of Griesbach's Greek Testament, from the University press at Cambridge, has at length made its appearance. We have not yet had time to examine its typographical correctness; but from the attention, which we know has been given to correcting the press, we expect to find it as much superiour in this respect, as in others, to the common editions. We make no scruple to say, that it is the cheapest book ever published in the United States. The large paper copies are remarkably elegant specimens of the art; the typography is uniformly neat, clear and flowing, the paper is of a fine, strong quality. In addition to the numerous testimonies of scholars of all countries and of all denominations to the preeminent merit of Griesbach's edition, we have the satisfaction to add the following from the Eclectick Review, a work supported with great ability by writers of the calvinistick, or, as they prefer to be called, the evangelical party in Great Britain.

"The last and most important present to sacred literature, is the edition of the Greek Testament, by Dr. I. I. Griesbach, first published at Halle in Saxony, in 1775 and 1777; and, in a second and most carefully perfected edition, at Halle, in 1796 and 1806, 2 vols. 8vo. The Prolegomena are a treasure of scriptural information and criticism. The text is formed by the unremitting and patient labours of the excellent critick, its editor, from a scrutinizing and cautious use of all the proper means. From the constant habit of using the last edition, we confidently advance our opinion, that the constitution of the text in general proceeds upon a strictly upright and judicious application of the unimpeachable laws of fair criticism. In a word, we do not hesitate to say, that no man, in the present day, can justify himself to his conscience or to the publick, as a satisfactory interpreter of the Scriptures and a competent defender of Christian Truth, who does not, if he has it in his power, regularly consult Mill, Wetstein, and Griesbach, or at any rate one of the latter two."

"The Greek text of Griesbach's last edition has a just title, above every other yet published, to be received as a *standard* text."

Large Paper Copies, finely pressed, § 6.

Proposals are issued for a supplementary volume to contain a translation of Griesbach's Prolegomena to his large critical edition, the authorities for his variations from the received text, and some dissertations relating to the criticism of the N. Testament.

FOREIGN.

NAUSCOPY ;

Or, the art of discovering ships at a great distance from land.

NAUSCOPY is the art of discovering the approach of ships, on the neighbourhood of lands, at a considerable distance.

This knowledge is not derived either from the undulation of waves, or from the subtlety of sight ; but merely from observation of the horizon, which discovers signs indicating the proximity of large objects. On the approximation of a ship towards the land, or towards another ship, there appears in the atmosphere a meteor of a particular nature, which, with a little attention, is visible to any person.

M. Bottineau (a native of the island of Bourbon) laid this discovery before M. de Castries, in 1784. The minister sent him back to the island to continue his observations there, under the inspection and superintendance of the government.

M. Bottineau engaged, that not a single ship should arrive at the island without his having sent information of it several days before.

An exact register of his communications was kept in the secretary's office. All his reports were compared with the ships' books as soon as they arrived, to see whether the variations of weather, calms which retarded them, &c. &c. were such as agreed with his reports.

It must be observed, that when his reports were made, the watchmen, stationed on the mountains, could never perceive any appearance of ships ; for M. Bottineau announced their approach when they were more than a hundred leagues distant.

From the authenticated journal of his reports, which has been published, it appears that he was wonderfully accurate. Within eight months, and in sixty-two reports, he announced the arrival of one hundred and fifty ships of different descriptions.

Of the fact there can be no reasonable doubt, because every method was adopted to prevent deception, and his informations were not only registered, as soon as they were made, in the government office, but were also publicly known over the whole island. The officers of government, moreover, were far from being partial to M. Bottineau ; on the contrary, they were displeased with him for obstinately refusing to sell them his secret, which they wanted to purchase at a high price, so that he could expect no favour from their representations. Truth, however, obliged them to give abundant testimony to the reality of his extraordinary talent, in their letter to the French Minister, which is published in a "*Memoire sur la Nauscopic, par M. Bottineau.*"

The following are two of the reports extracted from this memoir :

"On the 20th. of August, 1784, I discovered some vessels at the distance of four days sail from the island. On the following day, the number multiplied considerably to my sight. This induced me to send information of many vessels ; but though they were only four days distance, I nevertheless stated in my report, that no settled time could be fixed on for their arrival, as they were detained by a calm. On the 25th. the calm was so complete, as to make me think, for a few hours, that the fleet had disappeared, and gone to some other place. I soon after perceived again the presence of the fleet, by the revived signs. It was still in the same state of inaction, of which I sent information. From the 20th. of August to the 10th. of September, I did not cease to announce, in my reports, the continuation of the calm. On the 13th. I sent word that the fleet was no longer becalmed, and that it would arrive at the island within forty-eight hours. Accordingly, to the surprise of the whole island, M. de Regnier's fleet arrived at Port Louisa on the 15th. The general astonishment was greatly increased, when it was known that this fleet had been becalmed since the 20th. of August, near Rodriguez islands, which was precisely the distance that I had pointed out in my reports."

"I soon had another opportunity of shewing the certainty of my observations. A few days before the arrival of M. de Regnier's fleet, I announced the appearance of another fleet, which became perceptible to me. This created a great deal of uneasiness, because as no other French fleet was expected, that which I discovered might be English ships. I was ordered to repeat my observations

with accuracy. I clearly perceived the passage of several ships, and declared they were not bound for our island, but were taking another course. In consequence of this information, the Naiade frigate and the Duc de Chartres cutter were suddenly despatched to M. de Suffrein. The cutter actually saw and avoided the English fleet, in the ninth degree, but unfortunately did not find M. de Suffrein in the bay of Trincomalee. The report of the cutter effectually convinced the incredulous of the reality of my discovery."

The last circumstance, of despatching the frigate and cutter; plainly shews the confidence which the French officers must have put in the information of M. Bontineau. It shews also that he deserves their confidence.

Conjectures respecting the Phenomenon on which the preceding Observations were founded.

The waters of the ocean form an immense gulf, in which substances of all kinds are swallowed up.

The innumerable multitude of animals, fish, birds, vegetable and mineral productions, which decay, and are decomposed in that vast basin, produce a fermentation abounding in spirits, salts, oil, sulphur, &c. &c. The existence of these is sufficiently apparent by the disagreeable smell and flavour of sea water, which can only be rendered drinkable by distillation, and by the evaporation of those heterogenous particles which infect it.

The spirits, intimately united to the sea waters, continue undisturbed as long as those waters remain in a state of tranquillity; or, at least, they experience only an internal agitation, which is slightly manifested externally.

But when the waters of the sea are set into motion by storms, or by the introduction of an active mass which rides upon their surface, with violence and rapidity, the volatile vapours contained in the bosom of the sea escape, and rise up a fine mist, which forms an atmosphere round the vessel.

This atmosphere advances with the vessel, and is increased every moment by fresh emanations rising from the bottom of the water.

These emanations appear like so many small clouds, which, joining each other, form a kind of sheet projecting forward, one extremity of which touches the ship, whilst the other advances in the sea to a considerable distance.

But this train of vapours is not visible to the sight; it escapes observation by the transparency of its particles, and is confounded with other fluids which compose the atmosphere.

But as soon as the vessel arrives within a circumference where it meets with other homogenous vapours, such as those which escape from land, this sheet, which till that time had been so limpid and subtile, is suddenly seen to acquire consistence and colour, by the mixture of the two opposite columns.

This change begins at the prolonged extremities, which by their contact are united, and acquire a colour and strength; afterwards, in proportion to the progression of the vessel, the metamorphosis increases and reaches the centre; at last the phenomenon becomes the more manifest, and the ship makes its appearance.

NAVAL CHRON.

Hunter's Latin inaugural dissertation on etherial fluids.

The Latin dissertation published at Edinburgh in June, 1808, by our countryman FRANCIS HUNTER, of Rhode-Island, in compliance with the statutes of the university, for obtaining the degree of doctor of physick, is very reputable both to the author and the institution. The subject is *De Etheribus*, by which he means those fluids which vessels will not contain, and which he distinguishes by the generic name of *Ethers*. He treats of them chymically; but the one which engages his chief attention, is light. After reviewing the discoveries of Newton, Scheele, Senneber, Herschel, Ritter, Englefield, and Wollaston, he considers that light is a compound of two ingredients or elements, one of which is *phlogiston* and the other *causticum*. The distinguishing character of the former is to *deoxydate*, and the latter to *heat*. The power of reducing burned or calcined bodies, is exactly in the inverse order by which the prismatick spectrum gives out heat. The violet ray, for example, which contains the faintest heat, possesses the strongest power of deoxydation; and *vice versa*, the red ray which contains the most heat, is endowed with the feeblest power to deoxydate.

On this ground Dr. Hunter undertakes to explain the nature of the sun-beam, its resolution into prismatick and coloured rays, and the constitution of each of

these, from the quantities of the *phlogistick* and *caustick* ingredients which compose them severally. The interesting argument which he employs against some parts of the Newtonian doctrine of light; the application of his own principles to explain the phenomena of lenses, mirrors, phosphorescence, the transmission of light through coloured mediums, and other remarkable particulars, have excited in our minds a desire to see a correct version of this learned and ingenious tract into our own tongue, by the hand of the author. For it is really a pity that such a fine specimen of his industry and talents should be concealed in the darkness of a dead language.

MITCHELL'S AND MILLER'S MED. REP.

Fraser's Botanical Tours.

The two FRASERS, father and son, still pursue their botanical researches in the United States. Their garden, near Charleston, (S. C.) is the great place of deposit, for the articles they collect; and from that central point, plants, seeds, and directions for their cultivation, are forwarded to various parts of America, and to Europe. Last summer they visited New-York, and made excursions through the country in its vicinity. On leaving New York, it was their intention to traverse New-Jersey and Pennsylvania, as far as the Alleghany mountains; and then to explore the east side of that great dividing ridge, all along through Maryland, Virginia, and North-Carolina, back to Charleston.

It is in compliment to the former of these botanists, that Michaux, in his *Flora Boreali-Americana*, named a new genus, which he constituted, *Fraseria*. And one of the southern species of *Magnolia*, has, for a like reason, been denominated *M. Fraseri*, or *Fraser's Magnolia*.

Some of the most conspicuous of Mr. Fraser's discoveries, relate to the beautiful family of *Phlox*. He has brought many of its wild species from their native woods, to the acquaintance of florists, and thereby added greatly to the elegance and variety of domesticated vegetables.

IBID.

Peruvian Plants.

Mr. Bonpland, the American traveller, has finished the first volume of *Equinoctial plants, found in Peru, &c.* The engravings are truly beautiful. There are many new genera and species, and several kinds of *quinquina*, unknown to other travellers and botanists.

IBID.

Maclure's Geological Enquiries.

William Maclure, Esq. after a residence of nine or ten years in Europe, returned last summer to New-York, and immediately commenced a tour through the eastern and northern states, to explore their *Geological* constitution. We understand that this enterprising and able traveller has already examined, to a considerable extent, Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, and Maryland. And for the purpose of employing himself more advantageously during the winter, he went to Georgia, where, with less inconvenience from frost and snow, he might pursue his scientific researches in the south. It is reported that this gentleman has already delineated on a map, the principal strata of rocks, mountains and earths which he has observed during his journeys. It will be a highly interesting spectacle for naturalists, to behold this part of the earth portrayed on a sheet, so as to exhibit at one view, all its great ingredients, the whole of its predominating materials. The *primaeval* or *granitic* strata may thus be signified by one colour, both as to the region they occupy and their extent. *Schistus* or *slaty* strata may be designated by some other colour; *calcareous* rocks of lime-stone and marble by a third; *sand-stone* by a fourth; and *secondary* or *alluvial* tracts, forming plains and vallies, may be distinguished by a still different paint. By adopting some such plan, the kind and prevalence of different strata throughout the country, and their mineralogical structure, may be embraced by the eye, on a chart of this sort, at a single glance. As the completion of this design will both add to our stock of scientific knowledge, and reflect honour on our character as a people, we earnestly hope that Mr. M. will be enabled to go through an undertaking, for which he appears to possess uncommon qualifications.

A natural saltpetrous earth, discovered near the south branch of Potomack, in Virginia.

A gentleman who returned last autumn from an excursion upward to the western counties of Maryland, and the contiguous territory of Virginia, along the south branch of Potomack, relates that a manufactory of saltpetre has been established, near the bank of this river, from a native earth.

This earth is alleged to form a thick and extensive stratum. When dug out, it only requires powdering to make it fit for use. In order to work it to the best advantage it is necessary to mix with it a proportion of wood ashes. This is obtained on the spot, by burning some of the forest trees, which grow abundantly thereabout. The potash afforded thereby, attracts the saltpetrous acid from the earthy basis to which it appears to be naturally associated, and constitutes with it, proper saltpetre. This neutral salt, thus formed, is then separated by lixiviation, evaporation and chrysalization, in the usual manner. It is reported that the proprietor of the works erected for preparing saltpetre, has already made a lucrative business of it.

A small specimen of this curious natural production, was presented to Dr. Mitchell, by Thomas Law, Esq. It had the form and consistence of a bolar earth. Its colour was rusty or reddish brown. The coherence of the lumps was so moderate, that they could be easily scraped by the finger-nail. There was every reason to conclude that the principal part of the composition was argillaceous. Some of this native earth being pulverized and subjected to the operation of sulphuric acid, instantly emitted visible fumes, and these possessed the peculiar flavour of nitrous acid. Another portion of the powdered earth was mixed with pure water, for the purpose of having its saltpetre extracted. Pieces of white paper were dipped into this watery solution, and gently dried. They were then set on fire at the blaze of a candle, while other pieces of the same paper, that had not been so dipped and dried, were inflamed beside them, for the purpose of comparative trials. And there was the plainest evidence, that those which had been soaked in the lixivium, exhibited more of sparkling and deflagration than those that had not. But the flashes were small, and the consumption of the paper by no means rapid. There was no reason to believe that the earth, although charged with an abundance of saltpetrous acid, contained any more than a very small quantity of the perfect saltpetre with a basis of vegetable alkali. The quantity of the material having been expended in making those two leading experiments, there was no means of prosecuting the inquiry any farther.

Here now is an account of an extensive layer of saltpetrous earth, removed very far from the thick settlements of man, and not formed from the ruins of organic matter. Though putrefaction is one of the processes forcing the elements of the saltpetrous acid into chymical union, it is certainly not the only one. In the present case, the acid must have been formed in some other way; and the production of it in the great calcareous caverns of Kentucky, Tennessee and Virginia, as described in our Hex. II. Vol. III. p. 86, is just as remote from the formation of it by corruption. That there must be some other mode of producing the acid (and the alkali too) seems clear from the additional evidence on this obscure, though curious subject, contained in our Hex. I. Vol. VI. p. 364.

It has been usually stated by writers on chymistry, that saltpetre is produced only where the air is still, stagnant, and moist; that it is not found in places exposed to the sun; that it is produced no where but in calcareous or marly earths and stones; and that a temperature too hot or too cold is equally injurious to its formation. (See Chaptal's Elements, &c.)

The foregoing facts are almost directly contradictory to this statement. But there are others, drawn from Asia, which correspond exactly with those which America furnishes. "Bengal, for example, is the country" (as Mr. Cossigny observes in his *Recherches physiques et chimiques sur la fabrication de la Poudre à Canon, &c.* p. 72.) "which supplies Europe with the greatest quantity of saltpetre. It is in the Bahar, around Patna, in latitude 25°. 55'. where the greatest quantity is collected, and is transported thence by the Ganges to the European establishments on the banks of that famous river. The soil of the fields, exposed to the scorching sun of this country, and to all the winds, is naturally saltpetrous; and these soils are argillaceous. This fact cannot be contested, because we find lumps of the crude saltpetre of Bengal, enveloped in clay, sometimes grey, and sometimes reddish. As there are various qualities

of saltpetre, there are parcels brought to market in well formed and very white crystals. But this has, without doubt, undergone purification in the country." Again, the same ingenious and acute author observes, p. 77, "that all the saltpetrous earths of France turn out a portion of sea-salt on boiling, as has been remarked by this author (Chaptal) and by all who have written before him. Those of Bahar afford none at all. It is a constant observation made by us in the Isle of France, where usually the saltpetre only is employed that comes from Bengal, and which is formed in clayey soils: More of an observer than a chymist, I stick to the fact."

In the supplement to his book on the manufacture of gun-powder, page 2, M. Cosigny declares, in opposition to Mr. Chaptal, "that both in Bengal and Spain, saltpetre is found in places uninhabited by man:" and he quotes Mr. L'E GOUX DE FLAIX (*Tableau de l'Indostan, tome 2, p. 389*) as affirming, "that in the Bahar, they dig the soil to a great depth; and experience prove, that the deeper the holes are, the sooner the exhausted earth becomes re-charged with saltpetre." This officer was born in India, and had been at Patna "I have seen," he adds, "excavations of more than one hundred and fifty feet, which gave saltpetre in prodigious quantity. They extract, commonly, from twelve to fourteen ounces of saltpetre from a cubick foot of the earth."

This subject merits a deeper inquiry, in a scientific point of view. And we hope that additional information will be transmitted to us, concerning the topography of the region on the south branch of the Potomack, where this vast layer of saltpetrous earth is said to exist. IBID.

Michaux's Botanical Collections.

Mr. Michaux, the younger, since he published his book of travels beyond the Alleghany mountains, has made a second botanical visit to the United States: After having made an extensive survey of the country, particularly of the middle and western states, he returned in the course of the last autumn to France, where we learn he has safely arrived. This indefatigable naturalist, it is said, has not contented himself with describing the vegetables of the parts of North America which he visited, gathering their seeds, making dried herbariums, and transplanting the more rare and curious species of plants; but he has paid particular attention to their economical uses, and a most extensive collection of woods for timber and dyeing, of barks for tanning and medicine, and of the other parts of American plants, for their several uses in the arts, has been transported to Europe. Such is the enterprize and industry of a foreign government, that there can be little doubt that one of its agents has carried to Paris a more complete assortment of subjects, to display the botanical productions of the United States, than any individual or institution in our nation can furnish. IBID.

Encouragement for discovering Antimony in the United States.

Considering that there were no domestick supplies of Antimony, Congress enacted in the year 1803, that metallick antimony might be imported free from impost. This was for the special purpose of encouraging the type-manufacture. Hopes were afterwards entertained, that a mine of sulphurated antimony existed at Sagheries, in the state of New-York. Mention was made of this in M. R. Hex. II. Vol. IV. p. 304. But the expectations thereby raised, do not appear to have been realized. The increased demand for types, and the difficulty of procuring antimony from abroad, has induced Messrs. Binny and Ronaldson, letter-founders, of Philadelphia, to write a circular letter on the subject. This we insert with pleasure, and recommend it to the attention of our mineralogical friends. Their address is in the following words:

"The present state of the commerce of the United States, arising out of the conduct of the belligerent powers, having shown our wants, and pointed out the necessity of calling to our aid such of the natural productions of the country as our knowledge and research might enable us to discover; with a view to this important object, we particularly solicit your attention to the article of antimony, which is essential in the manufacture of printing types, and which has not hitherto been discovered in this country. Bismuth would also be a great acquisition, and profitable to the owner of the mine. As it is highly

probable that articles, which abound in so many parts of Europe, are not totally wanting in this extensive country, we earnestly request you to make the necessary inquiries in your neighbourhood; and, should you discover any thing which promises a favourable result, to transmit an account of it to us."

We copy from a newspaper of November 22, 1808, the following article, without however knowing on what authority it rests:

"**IMPORTANT DISCOVERY.**—At this unexampled crisis, when the despotic powers of Europe are exerting themselves to destroy our commerce, it is a satisfaction to be able to inform our readers of any discovery, however trivial, which tends to shew the world the extent of our internal resources, when necessary to be called into action. It is with pleasure we announce, at this time, that an immense quantity of *Antimonial Ore* has been discovered in the state of New-Jersey, superior in quality to any imported. Its importance in promoting the useful arts is well known. It forms the principal material in the manufacture of *Printers' Types*, and the basis of *many* medical preparations. In the course of a few days we shall be enabled to give a more circumstantial account of the discovery."

IBID.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR MAY, 1809.

Sunt bona, sunt quaedam mediocria, sunt mala plura. MART.

NEW WORKS.

All marked thus (†) may be found at the Boston Athenæum.

Clavis Mairiana, or Key to Mair's Introduction to Latin Syntax. *Plane, exacte, apte congruenterque scribamus.* By a young gentleman. New York; T. and J. Swords. 1809.

An Oration delivered before the Washington Benevolent Society, in this city at Zion Church, on the 23d. Feb. By Samuel M. Hopkins, Esq. Price 20 cents. New York; Hopkins and Bayard. 1809.

Journals of Congress; containing the proceedings from Sept. 5, 1774, to Nov. 3, 1778, inclusive. In 13 vols. Price \$26. For sale by Bradford and Inskeep, Philadelphia. 1809.

† A Sermon delivered at Norwich on the day of the Publick Fast. By Joseph Strong, D. D. pastor of the first church in Norwich.

† The relation of children of Christian Professors to the church, considered in four Sermons, by Joshua Leonard, A. M. Minister of the first presbyterian congregation in Cazenovia. Utica; Seward and Williams, 1808.

† An Address from the Berean Society of Universalists in Boston to the congregation of the first church in Weymouth, in answer to a sermon delivered by their pastor, Rev. Jacob Norton, entitled, "The will of God respecting the salvation of all men illustrated."

† New York Term Reports; by William Johnson, counsellor at law. Vol. IV. part 1. New York; Robert M'Dermot.

Report of the Case of the Commonwealth of Pennsylvania, versus John Smith, Esq. marshal of the United States for the district of Pennsylvania. Philadelphia; D. Hogan.

First vol. Hening and Munford's Virginia Reports, royal octavo, revised. New York; I. Riley.

Second volume do. do. do.

Fourth volume Crane's United States Reports. I. Riley.

Rules and regulations for the field exercise and manoeuvres of the French infantry, &c. By Col. John Amclot de la Croix. Boston; T. B. Wait & Co. 1809.

Solemn Reasons for declining to adopt the Baptist Theory and Practice, in a series of letters to a Baptist Minister. By Noah Worcester, A. M. Pastor of a Church in Thornton. Price 12 1-2 cents.

NEW EDITIONS.

Vocabulary, intended as an introduction to the study of the Synonymes of the Latin Language. By John Hill, L. L. D. First American edition. New York; T. and J. Swords. 1809.

† Analytical Guide to the art of Penmanship, containing a variety of plates, in which are exhibited a complete system of practical penmanship, made easy and attainable in much less time and greater perfection, than by any other method in present use. Also, an historical account of the origin and progress of writing and printing. By Henry Dean, professor of penmanship. Second edition, revised, improved and enlarged. New York; Hopkins and Bayard. 1809.

Elements of Natural Philosophy, by John Webster, with notes and corrections, by Robert Patterson, professor of mathematics in the university of Pennsylvania. Philadelphia; T. Kite. 1809.

The Christian Character Exemplified, from the papers of Mrs. Margaret Maglalen, A. S. late wife of Mr. Frederick Charles, A. S. of Goodman's Fields; selected and revised by John Newton, rector of St. Mary Woolnoth; London, from the second London edition, neatly bound, price 62 cents. Philadelphia. 1809.

The New Testament, in an improved version, upon the basis of archbishop Newcome's new translation, with a corrected text, and notes critical and explanatory. Published by a society for promoting christian knowledge and the practice of virtue, by the distribution of books. From the London edition. Boston; W. Wells. 1809.

An introduction to the study of the Prophecies concerning the Christian Church, and, in particular, concerning the church of papal Rome, in 12 sermons, preached in Lincoln's Inn chapel, at the lecture of the Rt. Rev. William Warburton, Lord Bishop of Gloucester. By Richard Hurd, D. D. preacher to the honourable society of Lincoln's Inn. First American, from the third London edition. Boston; Farrand, Mallory and Co.

The New Cyclopaedia, by Dr. Rees. Part II. of Vol. 10. Boston; L. Blake.

The Embargo Laws, with the message from the President upon which they were founded; to which is added an appendix. Boston; J. Cushing and J. Belcher.

A general and connected view of the Prophecies relative, &c. By G. Faber, B. D. Boston; W. Andrews.

An Abridgment of Murray's English Grammar. With an appendix, &c. Boston; I. Thomas.

The Exile of Erin, a novel, by Mrs. Plunkett, formerly Miss Gunning. Boston; J. West.

The Pleasures of Reason, or the hundred thoughts of a sensible young lady. To which are added, Moral Miscellanies. By R. Gillet. Boston; Lincoln and Edmands.

The Hungarian Brothers, a novel, by Miss Porter. New York; Inskip and Bradford.

Memoir concerning the Commercial Relations of the United States with England. By Citizen Talleyrand. To which is added, an Essay upon the advantages to be derived from new colonies, &c. by the same author, Boston; T. B. Wait and Co.

An Essay on the History of Civil Society, by Adam Ferguson, L. L. D. Professor of Moral Philosophy in the University of Edinburgh. Boston; Hastings, Etheridge and Bliss.

Authentick Memoirs of Mrs. Clarke, from her infancy, together with a faithful account of Mr. Wardle's charges relative to his royal highness the Duke of York, and a summary of the evidence in the House of Commons, and a beautiful portrait of Mrs. Clarke. New York; G. Forman.

No. 14 of the Miscellaneous Classicks, being the fourth volume of Goldsmith's works. Boston; Hastings, Etheridge and Bliss.

A vindication of a discourse on the death of Dr. Priestly, in reply to the Rev. John Pye Smith, in letters to a friend. By Thomas Belsham. To which is annexed the discourse on the death of Dr. Priestly. By the same author. Boston; Thomas B. Wait & Co.

The Military Instructor, or new system of European Exercise and Drill, as now practised by the British army according to Gen. Dundas; in three parts. Boston; J. Cushing.

Gullen's *Materia Medica*, recommended by Dr. B. S. Barton, professor of *Materia Medica* in the university of Pennsylvania. Philadelphia; M. Carey. Price \$2 75.

Ferguson's Lectures on Mechanics, Hydrostatics, &c. revised and corrected by Robert Patterson, Esq. professor of mathematics in the university of Pennsylvania, in 2 vols. 8vo. with a quarto volume of plates. Price \$6.

Ferguson's *Astronomy*, corrected and improved by Robert Patterson, Esq. with 18 handsome engravings. M. Carey. Price \$2 50.

Simpson's *Euclid*, corrected by Robert Patterson. M. Carey. Price \$3 50.

Black's *Elements of Chymistry*, 3 vols. 8vo. M. Carey. Price \$8.

Taciti *historiarum libri quinque*, ad fidem optimarum editionum expressi. Cum notis Barbou. M. Carey. Price \$1 12 1-2.

Simpson's *Algebra*; a handsome edition, revised and corrected by Robert Patterson, Esq. M. Carey. Price \$2 50.

Butler's *Geographical and Map Exercises*, designed for the use of young ladies and gentlemen. Corrected and improved by Stephen Addington. M. Carey.

The *New Latin Primer*. By Wm. Biglow, A. M. Boston; John West.

Novum Testamentum, Graece, E. Recentione J. J. Griesbachii cum selecta Lectionum varietate. Boston; W. Wells.

Theological Tracts, No. 3. containing Bp. Hare's *Difficulties and Discouragements*, &c. &c. and Dr. Foster's *Essays on Fundamentals*. Boston: W. Wells.

WORKS IN PRESS.

I. RILEY, NEW YORK, HAS IN PRESS,

Vol. 3, Hening and Munford's *Virginia Reports*.

Vol. 2, Day's *Connecticut Reports*.

Vol. 1, Vesey, jun. new series, or Vol. 13, London.

Vol. 1, M^cHenry and Harris's *Maryland Provincial Reports*.

Vol. 1, Hon. Royal Tyler's *Vermont Reports*.

Vol. 1, Hon. E. H. Bay's *South Carolina Reports*.

Vol. 1, Anthon's *New York Nisi Prius Reports*.

Comyns on *Contracts*, 2 vols. royal 8vo.

Jacob's Law Dictionary, 5 vols. 8vo.

Curran's *Speeches*, 2 vols. 8vo. much enlarged.

Memoirs of an American lady; by Mrs. Grant, author of *Letters from the Mountains*. From the London Edition. Boston; T. B. Wait and Co. and W. Wells.

John De Lancaster, a novel, by R. Cumberland, Esq. New York; M. and W. Ward.

The Mother, a novel, by Mrs. West. New-York; M. and W. Ward.

Woman, a novel, by Miss Owenson. New-York; M. and W. Ward.

Memoirs of the Life of Mrs. Elizabeth Carter. Boston; O. C. Greenleaf.

The Works complete of Rev. Jonathan Edwards, in 8 vols. 8vo. Boston;

• I. Thomas, jun.

The Letters of Pliny the Consul. By Wm. Melmoth. Boston; E. Larkin.

An Analytical Abridgement of Blackstone, together with a synopsis of each book. By John Anthon, Esq. New York; I. Riley.

Reliques of Robert Burns. New York; E. Sargeant.

Universal Biography. By I. Lempriere, D. D. New York; E. Sargeant.

Letters from the Mountains; second American edition. Boston; E. Larkin.

The Rudiments of Latin and English Grammar; designed to facilitate the study of both languages by connecting them together. By Alexander Adam, L.L. D. Rector of the High School of Edinburgh. Mr. William Andrews, Boston.

Cushing and Appleton, of Salem, and Edward Oliver of Boston, have in the press *A New-England Biographical Dictionary*. By John Eliot, D. D.

WORKS PROPOSED.

Mr. J. Cohen has in the press a splendid edition of a controversial work, entitled, "Sacred truths, addressed to the children of Israel residing in the British empire; containing strictures on the New Sanhedrim, and causes and consequences of the French Emperor's conduct towards the Jews, &c. Written

by W. Hamilton Reid." Tending to prove, that the Jews can gain nothing by altering their belief; proving the local restoration to the Land of Promise; and clearly demonstrating that Bonaparte is not the Man, the promised Messiah.

Matthew Carey, Philadelphia, proposes to republish, Hannah Moore's *Essays*. Lady's Library. A new edition of Ferguson's *Astronomy*.

Bradford and Inskip, Philadelphia, to republish, *The Hungarian Brothers*. A celebrated novel, by Miss Ann Maria Porter, author of *Thaddeus of Warsaw*. &c. Also, a new work by Miss Owenson, entitled *Woman; or Ida of Athens*. Also, *Leontine*, by Augustus Von Kotzebue.

James Humphreys, Philadelphia, to republish, *Lessons for young persons in humble life*. *Caledonian Sketches*; or a Tour through Scotland in 1807. By sir John Carr, author of the *Northern Summer*, &c. &c. An Abridgment of a *Treatise on the Chymical History, and Medical Powers, Application, and Effects*, of some of the most celebrated Mineral Waters, with observations on the use of cold and warm bathing. By William Saunders, M. D. F. R. S. Fellow of the Royal College of Physicians, London, and Senior Physician of Guy's Hospital. To be enlarged by extracts from the latest and most celebrated writers on the above subjects: an account of the different artificial mineral waters now in use, with their medical application, effects, and manner of preparing them: and as perfect an account as can be procured of the mineral springs in the United States.

Hamilton and Ehrenfried, Lancaster, Penn. to publish by subscription, in one large octavo volume, A complete English-German and German-English Dictionary. In which the meaning of every English word will be explained in German, and every German word will be explained in English. There will be prefixed, Principles of Pronunciation and a Prosodial Grammar.

John M'Cahan, Printer, Huntingdon, Penn. to republish by subscription, A *Treatise upon the Life of Faith*. By William Romaine, M. A. Lecturer of St. Dunstan's in the West, London. From the fourth London edition.

John Berry, Brownsville, Penn. to republish by subscription, A *History of the Life and Adventures of Louisa, the Lovely Orphan*; or the *Cottage on the Moor*. By Mrs. Helme.

I. Riley, New-York, is preparing for press, *Gil Blas*, in French. *Lawyer's Guide*, by William W. Hening, Esq. Digest of all of the American Reports. *Digest of the Laws of New-York*. A *Treatise on bills of Exchange*. A new interesting novel, entitled *The Child of Thirty-six Fathers*. Hon. Judge Workman's Writings. Second volume *Judge Bay's South-Carolina Reports*.

The works of Samuel Johnson, L.L. D. in 8 vols. 8vo. 500 pp. each. Boston O. C. Greenleaf and E. Cotton.

E. Hall, Esq. of Tarborough, N. C. proposes to publish by subscription, A *Continuation of Tomlin's Digest*.

V. Maxey, Esq. proposes to publish by subscription, A new edition of the *Laws of Maryland*.

Albert, or *The Fatal Promise*, a Poem, in 3 Cantos, founded on Recent Facts. By Samuel Wood, Walpole. New-Haven: S. Wadsworth.

The Iliad and Odyssey of Homer translated. By Wm. Cowper. Boston; J. T. Buckingham.

The System of Doctrines contained in Divine Revelation Explained and Defended, &c. By Samuel Hopkins, 2 vols. 8vo. Boston: Lincoln and Edmands.

Proposals are issued by J. Belcher, Boston, for publishing by subscription, the *Miscellaneous Writings of His Excellency James Sullivan, Esq.* late commander in chief of this Commonwealth; to which will be prefixed, an account of his life written by a literary friend. It will contain about 400 pages 8vo. 1,50 in extra boards to subscribers.

THE MONTHLY ANTHOLOGY,

FOR

JUNE, 1809.

[The subject matter of the subsequent decree is highly important, both to merchants and mariners. The elemental writers, the admiralty and common law decisions of Great Britain, have neither settled the point, nor elucidated the question; and the marine ordinances of the continent not only required a reconciliation among themselves; but the most luminous tracts were supposed to have left the question involved in ambiguity. The District Judge of Pennsylvania first decreed in favour of the heirs of a deceased mariner, for wages posterior to his death till the termination of the voyage, from which decree there was an appeal to the Circuit Court, which Court affirmed the decree below. Upon the authority of that case the present libel was instituted; but the learned judge could not conscientiously yield his judgment to the weight of that authority. His investigation of the subject has resulted in the subjoined decree.]

FOR THE ANTHOLOGY.

MASSACHUSETTS DISTRICT.

SPECIAL DISTRICT COURT, MAY 31ST. 1809.

PETER H. NATTERSTROM, ADM. OF JOHN TAYLOR, DECEASED,
vs.

SHIP HAZARD, WILLIAM SMITH, LATE MASTER.

JAMES AND THOMAS H. PERKINS, OWNERS OF SAID SHIP, RES-
PONDENTS.

SELFRIDGE for the Libellant. PRESCOTT and JACKSON for the
Respondents.

JOHN TAYLOR, on the 18th. July, 1805, entered on board the ship Hazard, at Boston, as a mariner, for a voyage to the North West coast of America, from thence to Canton, in China, and back to Boston, at the monthly wages of sixteen dollars, and signed articles in common form. The ship, soon afterward, sailed on the proposed voyage, and on the 17th. day of October, 1805, Taylor, with three other seamen, while manœuvring the ship, in a gale of wind, were carried overboard by a sea, and drowned. The ship performed the contemplated voyage in safety, and returned to Boston on the 23d. June, 1808.

It appears that Taylor received thirty two dollars advance wages, before the ship sailed from Boston, and that disbursements were

made to him, on the voyage, by the master, to the amount of thirty five dollars and fifty cents, exceeding, in the whole, the amount of wages, to the time of his death. The respondents allege, and it is not denied by the libellant, that by reason of the death of said Taylor, and of the three other seamen, who perished with him, the master of the ship was obliged to proceed to Rio-Janeiro, where he arrived, on the 11th. November, 1805, there to hire four other seamen, which he accomplished at high and extravagant wages, to replace those who were lost, and to enable him to prosecute the voyage aforesaid; and they further allege, "that it is and ever has been the usage, custom, and practice of the trade, in which said ship was employed, in the voyage aforesaid, for the owner or master of the ship or vessel to pay, and the legal representatives of any mariner belonging to a ship or vessel, who had signed articles of agreement or a shipping paper, and happened to die on the voyage, to receive the wages accruing to such mariner, from the time of his entering on board such ship until his death, at the rate expressed in such articles or shipping paper, in full satisfaction of all claims and demands of such representative against the owner or master of said ship or vessel, for the wages or services of such deceased mariner."

This cause has been amply discussed, and it remains to determine the only question on which it depends; what is the legal effect and operation of the death of the mariner, Taylor, in manner and at the time above stated, on his wages? For the libellant it is contended, that the same amount is by law due, as if he had survived and continued in the service of the ship during the whole voyage. On the other hand, it is contended for the respondents, that his wages, at the stipulated rate, are only to be reckoned to the time of his decease; and, of course, that the libel ought to be dismissed, as more than the amount of wages, due on that principle of computation, had been paid to the deceased.

The counsel for the libellant rests his claim on the 7th. article of the laws of Oleron, the 19th. of Wisbuy, and the 45th. of the Hanse Towns; and on a late decision in the Circuit Court of Pennsylvania, *Jackson's administratrix vs. Sims*, affirming a decree of the District Judge, by which full wages, for the whole voyage, were given to the legal representative of a seaman who had engaged for a voyage from Philadelphia to Batavia, and back, and who died, in the course of the voyage, at Batavia. [1 Peters. adm. decisions 157.]

In the examination of this subject, I shall first inquire into the genuine meaning and import of the ancient ordinances above mentioned, in reference to the point under consideration. We have, I presume, a correct text of the laws of Oleron, in the *Us et Coutumes de la Mer*, by Cleirac. The 7th. article prescribes the duties of the master, when a mariner falls sick, in the service of the ship. It directs, that he shall be put on shore, and that suitable humane provision shall be made for him. The closing paragraph, which, alone, has special application to the question now under consideration, runs thus; "Et si la nef estoit preste à s'en partir,

elle ne doit point demeurer pour luy ; et s'il guarit, il doit avoir *son loyer tout comptant*, en rabattant les frais, si le maistre luy en a fait ; Et s'il meurt, sa femme et ses prochains *le doivent avoir pour luy*." "And if the vessel be ready for her departure, she ought not to stay for the said sick party ; but if he recover, he ought to have *his full wages*, deducting only such charges as the master has been at for him. And if he dies, his wife or next of kin shall have it."

I resort to the same author for the correspondent articles in the other ordinances, not having been able to find any copy of the original text.

Ordinances of Wisbuy, Art. 19.

Si le matelot tombe en infirmité de maladie, et qu'il convient le porter à terre, il y sera nourri comme il estoit dans le bord, garde et servy par un valet, et s'il vient en convalescence sera payé de ses gages ; et s'il decede, ses gages et loyers seront payez à sa veuf, ou à ses heretiers.

If a seaman falls ill of any disease, and 'tis convenient to put him ashore, he shall be fed as he was aboard, and have somebody to look after him there ; and when he is recovered, *be paid his wages* ; and if he dies, *his wages shall be paid to his widow or heirs*.

Laws of the Hanse Towns, Art. 45.

Que s'il revient en convalescence, il sera payé de ses gages tout ainsi comme s'il avoit servy, et s'il meurt, ses heretiers les retireront entiere-ment.

If he recovers his health, *he shall be paid his wages, as much as if he had served out THE WHOLE VOYAGE* ; and in case he dies, *his heirs shall have what was due to him*.

I adopt the translation given in the "Sea Laws," first published in England, in the reign of Queen Anne, not from a respect to the translation of those ordinances, in general, as contained in that work, for in several instances it is palpably incorrect, but because, from its long standing in our language, it is entitled to consideration, and in the articles now cited, it gives, to my apprehension, the sense of the text, with sufficient correctness. Stress has been laid, by the respondents' counsel, on a supposed mistranslation of the article from the laws of Oleron. It is said that the word *comptant* means *money down*, and, that the addition of the word *tout*, to the word *comptant*, only renders the expression more emphatick. However this may be in modern French, and there are certainly respectable authorities in support of the criticism, I am convinced, that something more was intended by the phrase, as used in the article cited, and that it was designed to express not merely the mode of payment, but has reference to the *quantum*.

It is evident from Cleirac's comment, that he so understood it ; and I consider the meaning to be the same, as is conveyed by the word *entierement*, which he uses in translating the cited article of the laws of the Hanse Towns. Valin, in his discussions relative to wages, frequently uses the phrases *en entier* & *en plein*, which are of equivalent import. But these modes of expression do not, necessarily and universally, imply an absolute payment of the wages for the *whole voyage*. Such, indeed, is their frequent application ; but we also find expressions of this description employed,

when a payment of wages, for a less time than the whole voyage, is most evidently intended.

The third article of the laws of Wisbuy directs, that if a master discharge a seaman without just cause, after the commencement of the voyage, he shall pay him "*entierement, tous les gages promis.*" This passage, in the Sea Laws, is rendered "all his wages as much as if he had performed the voyage." This is a free translation, but it gives the sense of the original; and the regulation corresponds with the principle of the 13th. article of the laws of Oleron, by which an offending seaman, if tendering amends, is to be retained, and if discharged after such offer, is entitled to *full wages*, as if he had continued in the ship. The expression there is, "*aussi bon loyer comme s'il estoit venu audedans*"....."as good hire as if he had come in the ship," equivalent to *entierement, tous les gages promis*, in the third article of the laws of Wisbuy, and to *tous leurs loyers*, in the 20th. article of the laws of Oleron, applied to a contract by the *run*, when the voyage is abridged by the act of the owner or the master, in proceeding, with the ship, to some port nearer to the place of departure and destined return, than was stipulated in the contract. Other instances might be cited, where this meaning must be understood, but there are also many, in which expressions of this description must have a more restrained construction. Valin, in commenting on a royal ordinance of France, framed to determine a question relative to ships ordered to a certain station, and there to wait for convoy, recites it in the following terms; "*la solde des gens des equipages seroit payée en plein du jour que les navires auroient mis à la voile, jusqu'au jour qu'ils auroient mouillé dans la rade du convoi; que depuis qu'ils auroient mouillé jusqu'au jour de depart de la flotte, ils n'auroient que la demi-solde, & qu'après le depart, la solde leur seroit continué en entier, pour le reste du voyage*"....."The wages of the crew shall be paid *in full* from the day of the vessels sailing to the day of their mooring in the road of the convoy; from the time of their joining the convoy to the departure of the fleet, they shall have only half wages, and after the departure, their wages shall continue *in full* for the remainder of the voyage." It is here apparent that the phrases *en plein* and *en entier*, apply to the *rate of wages*, and that for the portions of the voyage specified, they shall be without deduction. A similar use of this expression we find, relative to another ordinance, that of 17th. October, 1748, respecting vessels waiting for convoy in the colonies. Speaking of the crew, he says, "*seront payés de leur salaries en entier, pendant le séjour que lesdits navires auront fait dans les desdites isles, jusqu'à concurrence du terme de six mois, et seulement de la moitié pour le temps excédent ledit terme*"....."They shall be paid their hire *in full* while said vessels shall remain at the aforesaid islands, for the term of six months, and half wages, only, for the time exceeding said term." Vol. II. 698.

The 11th. article of the ordinance of Louis XIV. relative to seamen's wages runs thus; "*Le matelot qui sera blessé au service du navire, ou qui tombera malade pendant le voyage, sera payé de*

ses loyers et pensé aux depens du navire"....."A seaman who shall be wounded in the service of the ship, or who may fall sick during the voyage, shall be paid his wages, and be cured at the expense of the ship." As it relates to the wages of the sick seaman, this corresponds with the 7th. article of the laws of Oleron. The words *tout comptant*, or terms equivalent, are not, indeed, inserted; but both *Valin* and *Pothier* understand the meaning to be the same as if it included such expressions. The latter writer, in commenting on this article, observes, "Le matelot tombé malade ou blessé au service due navire, gagne *en entier* son loyer, non seulement lorsqu'il est resté dans le navire, mais même, dans le cas auquel ayant été mis à terre, dans un port, ou le navire a relâché, il y auroit été laissé, s'étant trouvé hors d'état d'être rembarqué, lorsque le navire est reparti"....."The seaman who may become sick or wounded, in the service of the ship, is entitled to his wages *in full* not only while remaining on board the ship, but also if he should be put on shore in a port where the ship may have stopped, and should be there left, on account of his being unable to return on board the ship, at the time of her departure." [Louage des matelots, sect. 2.] It is here apparent that the phrase *en entier*, which must be admitted to be equally forcible with the words *tout comptant*, is applied, by this very accurate writer, to express nothing more, than that there shall be no deduction for sickness, or for absence from the ship, from that cause.

It may be said, that the commentator, in giving this construction to the article, had in view a subsequent article, of the same ordinance, article 13th. which directs, that the heirs of a seaman engaged by the month, and who may die during the voyage, shall be paid his wages to the day of his decease. But the 11th. article in general, and its provisions in favour of a sick seaman, apply not merely to those engaged by the month, but to those engaged on other terms. Further, it is evident, from Pothier's comment on the 13th. article, that his conceptions of the dispositions made by the 11th. article, were formed on distinct grounds, and instead of having a prospective view to the 13th. article, while discussing the 11th. he founds the application of the 13th. article, relative to heirs, on the provisions made by the 11th. article, relative to the sick seaman while alive. The heirs, he says, shall, of course, have the wages accruing during sickness, and the disposition of this article is, but an exact consequence of article 11th. "La disposition de cet article n'est qu'une consequence exact de l' article 11th." [Louage des matelots, sect. 2.]

In this there is, to my apprehension, a perfect correspondence between *Pothier* and *Valin*. The latter writer, commenting on the 13th. article, which relates wholly to what the heirs shall recover, commences his remarks by stating, what the deceased seaman had acquired. "Le matelot ayant gagné ses loyers jusqu'à son décès arrivé pendant le voyage, et cela, aussi bien durant le temps de la maladie que pendant celui qu'il a rendu un service effectif au navire, il est bien juste qu'ils passent à sa veuve et heritiers." "The seaman having earned his wages to the time of his death, happening,

during the voyage, as well during his sickness, as for the time when he rendered actual service on board the ship, it is just that they should go to his widow and heirs."

In this passage, Valin evidently has reference to the 11th. article. In his comment, on that article, he denominates the disposition which it makes relative to wages of a sick seaman, as a right to wages *en plein*; an expression which must be understood, as it is used by Pothier, in this connexion, to intend, merely, that there shall be no diminution of wages on account of sickness.

It is to be understood, that I do not consider the dispositions made by the articles of this ordinance, as an authoritative settlement of the question; though they are most explicit in their terms. I only resort to them and to the commentators above mentioned, with a view to a right understanding of the phraseology employed in the articles of the laws of Oleron, Wisbuy, and the Hanse Towns, all of which are given in the French language by *Cleirac*, and from whose work the received English translation appears to have been made. From this examination, I am satisfied, that the terms *tout comptant*, *en entier*, or *entierement*, as applied to wages, do not, necessarily, mean wages for the whole voyage; that they admit of a different and more limited application, according to circumstances, and that the true meaning, in the respective instances, in which they are employed, must be determined from the subject matter and the connexion. *Noscitur ex sociis*.

I may further add, that it is not unfrequent, where the meaning might be otherwise equivocal, to add expressions, which render the sense perfectly certain, such as "comme s'il avoit servi tout le voyage," or the like. Applying these views of the language of the law, which we are considering, to the 7th. article of the laws of Oleron, and to the correspondent articles in the laws of Wisbuy and of the Hanse Towns, I cannot find, that those articles either express or intend, that the heirs of a seaman dying in the course of the voyage, shall recover wages in his right, as if he had lived and served out the voyage. The object of all those articles is to make suitable dispositions relative to seamen falling sick on a voyage. They direct how they shall be treated, and what shall be the results as respects their wages, in case of recovery, or of death. The expression, *tout comptant*, in my apprehension, means nothing more, than that there shall be no deduction on account of sickness, either as against the seaman himself, if he recover and claim his wages, or against his heirs in case of his decease. Two interesting points were established, by these articles, both wisely and humanely calculated to sooth the sorrows of the sick, or disabled mariner; that his calamity, if not produced by his own criminality or fault, should not diminish his stipulated wages, during the existence of his disability, or his necessary absence from the service of the ship from that cause; and, that in case of his death, all that was due to him should descend to his heirs. Both these provisions seem so perfectly reasonable, that, it may at first view appear, that a formal article, could hardly be necessary to enforce them, and we may, on this ground, be induced to apprehend that something more

was intended. But the first point is, even now, occasionally questioned by ship owners and masters, and, we may easily satisfy ourselves, that, it then appeared necessary that both should be declared. The application of the Roman law *de locatione et conductione*, to which Pothier expressly refers, for a construction of the contract of hiring of labour, in general, and for the hire of seamen, in particular, would exclude a claim for compensation, during the disability of the servant or labourer. But, as generous masters, says this esteemed commentator, will not insist on a strict enforcement of their rights, but continue the compensation of a sick servant, notwithstanding his disability to perform his stipulated services, so the law marine in relation to mariners converts into an obligation, what in other instances of hire, is the result of benevolence. The object of the law, he adds, is, for the encouragement of seamen, and as a compensation for the risk which they run, of an entire loss of wages, from inevitable accidents occurring to the ship, or from a destruction of the voyage. *Louage des matelots.*

Doubts derived from the rules of law relative to entirety of contracts, and perhaps also some principles of the law *de societate*, might have rendered necessary the express declaration, in favour of heirs, that is made by the articles under consideration. A similar provision was made by the *Consolato del Mare*, and we learn from Cleirac, that it was the express object of an ancient ordinance of France, to declare such right of succession in favour of the heirs of mariners, dying on the voyage. "Si le marinier meurt a voyage, les ordonnances de France conservent ses biens à ses heretiers en termes generaux, sans parler precisement, comme fait ce jugement, des loyers ou gages meritez ou à meriter." "If a mariner die on the voyage, the ordinances of France preserve his property to his heirs, in general terms, without specifying, as this article does, wages earned or to be earned." *Cleir. 34. on art. 7. of laws of Oleron.*

It is not necessary, therefore, in order to satisfy the expressions in the laws of Oleron, and in the other ancient marine codes, to consider them, as giving to heirs of a mariner, dying on the voyage, the same amount of wages, as the deceased would have received, if he had lived until the termination of the voyage. I admit, indeed, that the phrase *tout comptant*, in the laws of Oleron, is to be understood to apply to the heirs as well as to the seaman, as the word *entierement* is, in the laws of the Hanse Towns, and, that these terms are well enough rendered, by the expression *full wages*. Still it remains to be determined, what is the precise import of these expressions, used in this connexion.

The apparent or plausible ground, on which a diminution of wages may be claimed, by a master, against a seaman, being, in any case, suggested, will enable us to determine in what sense, the words *en entier* or *entierement*, are to be understood. When a seaman is discharged without good cause, no question could occur to any reasonable mind, relative to his earnings to the time of his discharge. Whatever doubt might arise, in regard to his claim for wages, would respect the remainder of the voyage, from which he was

wrongfully expelled. In such a case, therefore, we must understand, the term *entierement*, in the third article of the laws of Wisbuy, to intend wages for the whole voyage. But in the cases supposed by the 7th. article of the laws of Oleron, the only ground, which could be suggested for a subtraction of wages, is the sickness and disability of the mariner; and when it is said, he shall, notwithstanding, receive his wages *tout comptant*, it is apparent, that nothing more is intended, than that no deduction shall be made on that account. An application of this construction, to the different cases, that might occur, will test its solidity.

1st. With regard to the seaman himself. If he recover, says the law, he is to have his wages *tout comptant*. If, after such recovery, he rejoin the ship, before the completion of the voyage, his right to wages *tout comptant*, or to full wages, must, in such a case, evidently mean, that no diminution shall be required on account of his non performance of duty or absence from the ship by reason of sickness. His claim to wages, for the residue of the voyage, will depend on future services and circumstances and not on the provisions made by the law relative to the operation of his sickness. A like construction of the article must, I apprehend, be given, if a seaman, who may be left abroad sick, should recover and return home, before the arrival of the ship, and the ship should afterward arrive in safety. If the sickness be supposed to be of such continuance, that he be not able to return to the ship during the voyage, but he survives the prosperous termination of the voyage and returns home after the arrival of the vessel; he shall in like manner, by the articles cited, have wages *tout comptant*, or *entierement*, or *full wages*. The wages in this case, would, indeed, be for the *whole voyage*; but the force and meaning of those operative expressions are the same as before. He shall receive wages for the *whole voyage*, not because *tout comptant*, *entierement*, or *full wages*, necessarily and exclusively mean wages for the whole voyage; but because, as in the other case, they protect him from a deduction from his wages on account of sickness, and the sickness or disability, which entitled him to indulgence, is supposed to have continued until the termination of the voyage.

2d. In regard to the *heirs* of such *deceased seaman*. I understand the same expressions, by fair implication, to extend to them, but in the *same sense*. If the sick seaman survive the prosperous termination of the voyage, and afterward die, without having recovered his wages, his heirs shall recover them *entierement*, or *tout comptant*. But, in this case, the same remarks are applicable, which have been suggested relative to a demand for wages by the seaman himself, after such conclusion of the voyage; and, for the same reason, the meaning of the terms *entierement* or *tout comptant*, remains, in this case, equally unchanged. The right to wages, in such a case, for the whole voyage, results not from the mere force of those terms, but from this concurrent, essential fact, the continuance of the disability or absence from that cause, commensurate with the voyage.

The death of the seaman, before the termination of the voyage, presents a case involving the very point in question. In such case,

also, the heirs shall receive the wages *entierement* or *tout comptant*. But we ought to understand those terms, in the same sense as they are evidently to be understood, in the preceding cases. If we construe them as giving to the heirs the wages, for the residue of the voyage, we, in fact, change their meaning, or include an idea not implied in those terms, in the other cases supposed. This would appear to me an inadmissible mode of construction, as the subject matter, to which the terms are applicable, is unchanged. In the case of a seaman wrongfully dismissed from a ship, his connexion with the ship is dissolved by the mere injurious act of the master. This act gives to the seaman an immediate right to wages for the whole voyage, subject, indeed, to contingencies which may defeat the voyage and of course his claim. But the object of the provisions relative to disability was not to give a new right to the seaman, in consequence of his falling sick, but to protect him from loss; I am satisfied, therefore, that the expressions referred to, must, in case of death during the voyage, be understood in the same sense as in the other cases, and that they mean nothing more than a security against any diminution of the wages, on account of sickness.

In this manner, it appears to me, these articles were understood by the commentators; and I find no intimation, either in *Cleirac* or *Valin*, that they considered the heirs entitled to wages by these articles, beyond the death of the seaman, whom they might represent. *Cleirac*, under the 7th. article of the laws of Oleron, mentions the ordinances of Charles V. giving to the widow or heirs of a seaman, dying on the outward voyage, one half the wages agreed for, and, if dying on the homeward voyage, the whole wages. He remarks the correspondence of this provision with the dispositions made by the *Consolato del Mare*, which also provides, that the heirs of a seaman, who was engaged by the month, shall be paid according to the time that he may have served. He then proceeds to notice a more favourable provision for widows and heirs of deceased seamen in ships of war, on long voyages; that, if a man should die, on the first day after the commencement of the voyage, his heirs should be paid for the whole voyage. "Ses heretiers seront payés pour tout le long du voyage." If *Cleirac*, intended to compare this generous provision with the disposition made by the laws of Oleron, he could not denominate it, *more favourable*, on the construction contended for by the libellant's counsel in this case; for, on such construction, the provision by the 7th. article of those laws, would be, in fact, the same as is noted by *Cleirac*, to have been observed on board ships of war. But if he is to be understood as making a comparison with the regulations of Charles V. and of the *Consolato del Mare*, previously mentioned in his note, it would still appear unaccountable, why this instance of such generous provision should be alone selected, and that he should be silent as to a like disposition, made by the very article on which he was commenting, according to the construction contended for by the counsel for the libellant. The strongest aspect in *Cleirac*, in another direction, is in the expression, "loyers ou gages *meritéz* ou à *meritéz*," in the note above quoted. But I understand the word *meritéz*

to refer to the wages earned while the mariner was performing service, and *a meriter*, not to have reference to any supposed accruing of wages after death, but to those earned or considered as earned during sickness and disability, or absence from the ship from such causes.

Valin, it is well known, is copious and minute; and abounds in references to the laws of Oleron, Wisbuy, and the Hanse Towns, and to Cleirac's commentary. I cannot find, in his ample and very valuable work, any recognition of the doctrine, that by the laws of Oleron, Wisbuy, or the Hanse Towns, the heirs of seamen dying on the voyage, should recover wages, as if such seaman had served out the voyage.

The 15th. article of the ordinance of Louis XIV. provides, that the wages of a seaman, killed in defending a ship shall be paid in full as if he had served the whole voyage, provided the ship arrive in safety. We should expect the commentator, under this article, to remark its correspondence with the laws of Oleron, Wisbuy, and the Hanse Towns, relative to seamen dying from any other cause, if, in his opinion, those laws were to be thus understood. On such extended construction, also, of the 7th. article of the laws of Oleron, we should expect the commentator to notice its repugnancy to the 11th. article of the ordinance of Louis XIV. We find no such intimation; but from a careful inspection of his comments, particularly on articles 11th. 13th. and 14th. I am satisfied, that this able writer did not understand the laws of Oleron, Wisbuy, and the Hanse Towns, as giving a claim to wages beyond the death of the mariner. It should be observed also, that if the 7th. article of the laws of Oleron, did, in true or received construction, give full wages for the whole voyage, *in all cases of death, on the voyage*, without fault on the part of the mariner, there could be no necessity, as those laws constituted a portion of the marine law of France, to make the special and exclusive provision of that nature, for a seaman killed in defending the ship, as is done by the 15th. article of the ordinance of Louis XIV.

It is material in the next place to inquire, how these ancient marine codes have been generally understood in the countries originating them. I can find no evidence, that they have, in any European country, been applied in the sense contended for, in this case in support of the libellant's claim. It is well observed by Valin, that next to equity in a law, are its perspicuity and brevity. The 7th. article of the laws of Oleron and the correspondent articles in the other ordinances, are sufficiently brief. They are not remarkable for perspicuity, and, on the construction contended for, in support of the present claim, would not be equitable. There would result one fixed, invariable rule, in case of the death of a seaman, during the voyage, whatever might be the nature of the engagement, whether by the month, for the voyage, part, profit, or freight. If there had been no other resource, some tolerable system might, by a course of decisions, have been founded on the basis of this article, relative to the cases of death of mariners during the voyage; but it does not appear that the law upon this subject has been

extracted from this source, excepting so far as relates to the operation on wages of sickness, and disability of a seaman. The fact is, that exact and definite provisions, reasonably accommodated to the necessary diversity of occurrences, had before been established by an excellent and venerable code, originating among a very intelligent and highly commercial people. I refer to the *Consolato del Mare*; the 127th. article of which expressly provides, that the heirs of a seaman, engaged by the month, and dying on the voyage, shall be paid his wages for the time of his service. *Se il marinaro è accordato a mesi, et morirà, sia pagato, et dato alli suoi heredi per quello, che havessi servito.* The preceding article directs, that if the engagement be by the voyage, half or the whole shall be received by the heirs according to the period of the voyage in which the death should occur.*

These articles of the *Consolato* are quoted by *Cleirac*; and from the manner in which *Valin* refers to them, and to *Cleirac's* quotation, I understand him to mean, that they constituted a portion of the received marine law of France, on this subject.

I have no means of information, of the application of the laws of *Wisbuy*, in this particular, in the countries, where they may be supposed to have had special influence or authority. In determining on the application of the laws of the *Hanse Towns*, it would have been satisfactory, to have consulted *Kuricke's* commentary on the advised code of those laws, of 1614. This work I have not been able to find; but in "*the Ship and Sea Laws, of Hamburg*" as contained in *Herman Langenbeck's* treatise, published A. D. 1727, there appears to be an affirmance of the law of *Oleron*, as to the manner in which a seaman, falling sick on the voyage, shall be treated; and, if he dies on the outward passage, the heirs are to have half his wages and privilege, if on the return voyage, the whole; deducting the expenses of interment. In this principal city, therefore, of the *Hanseatick confederacy*, we find an express partial adoption of the provisions, made by the *Consolato*, on this subject, with this only difference, that the *Hamburg* law, makes the same provision, whether, the contract be for the month or for the voyage, which the *Consolato* distinguishes. It is observable, that we do not find, in *Langenbeck's* commentary, any intimation, that, by the laws of the *Hanse Towns*, the heirs of a seaman, dying on the voyage, would be entitled to the whole sum, which such seaman would have

* There is a diversity, in the different editions of this work, in the numbers of the chapters. The edition here quoted is that of *Leyden*; printed in 1704. In *Cleirac's* commentary, the chapter here referred to as the 127th. is quoted as the 130th. *Valin* cites it by double numbers. The *Consolato del Mare* contains precise regulations on several topics, not contained, or only incidentally mentioned, in the laws of *Oleron*, of *Wisbuy*, or of the *Hanse Towns*. It is to be regretted that a work, so comprehensive and valuable, should be so rare, and it appears surprising that an English translation of this venerable code has never yet appeared. A French translation, with commentaries and dissertations of much promise, has recently been announced. [Anthology, for February last.] It may be hoped, that this example will be duly emulated, and that a long time will not elapse, before our *Bibliotheca Legum* shall present this valuable work, in our own language.

earned, if he had lived to the end of the voyage. Such a disposition would have been materially different from that made by the 30th. article of the Hamburg laws, on which he was commenting, and if such diversity, in true construction, really existed, we must suppose it would have been noticed. The Hamburg regulations disregard the distinction that is made by the *Consolato del Mare*, between an engagement by the month, or for the voyage, as respects the amount of wages, to be paid, in case of death of a seaman during a voyage. The discrimination, made by the *Consolato*, is adapted by the Ordinance of Louis XIV. and, it is believed, was the previous maritime law of that country, by tacit adoption of that provision in the *Consolato*. Pothier suggests a reason for the distinction. The seaman, who is engaged by the month, does not sustain the risk of calms, contrary winds and other impediments, which may prolong the voyage; however protracted, if not interrupted, or broken, so as to defeat a claim for wages, they are commensurate with the length of the voyage. Whereas one engaged for the voyage, runs the risk of an inadequate compensation for his services, by an accidental protraction of the voyage, beyond the term contemplated as the measure of his reward, when the contract was made. On this ground, says Pothier, the Ordinance proceeds, corresponding in this particular, with the *Consolato del Mare*, and, as a compensation for the different risks, is the distinction made. [Louage des Matelots.]

I proceed to inquire, how the law, on this subject, has been considered and received in *England*; a question, for obvious reasons, of material importance. The rules and proceedings in maritime matters, in that country, became ours, by express adoption, in the first New England colony. (Plymouth Colony Laws, 48.) and the law on this subject, as understood and practised in that country, before our revolution, may be considered as making a portion of our law, unless, some other express provision, adverse decisions, or contrary received usages, either before or since the revolution, should have effected an alteration.

The foreign ordinances, on maritime affairs, have not the binding force or authority of law in England, not even the law of Oleron, to which that nation have long been, and still are, particularly partial. The extent of the adoption of any article of those laws, in that country, and the sense in which they are received, can only be learned from the decisions of their courts, and the approved treatises of their eminent juridical writers.

To Godolphin's "View of the Admiral Jurisdiction" there is annexed an appendix containing a translation of the laws of Oleron, with notes and observations. That part of the 7th. article, which is relied on in this case, is thus rendered. "He ought to have his full wages or competent hire, rebating or deducting only such charges as the master hath been at for him, and, if he dies, his wife or next of kin to have it." To this is added the following note; "Executors of a deceased mariner, ought to receive the wages due to him."

I would here make the same remark as I have before suggested relative to the translation given in the "Sea Laws."

I do not introduce the translation, inserted in that appendix, from a respect to its general correctness, for there are some palpable and some whimsical errors.* But the translation, given in the treatise, of the 7th. article of the laws of *Oleron*, with the note, subjoined, appear to me to evince. that this learned civilian did not receive the article in a sense, which would support the present claim. Molloy, in referring to the articles of the laws of *Oleron*, copies the provisions relative to the seaman's right to wages, if he recover from his sickness, but altogether omits the provision respecting the heirs. He inserts the substance of that article of the *Rhodian law*, which subjects the master to the payment of a years hire, to the heirs of a mariner, drowned in consequence of insufficient tackling. In both these instances, if it were part of the marine law, as received in that country, that in case of a seaman dying on the voyage, his heirs were entitled to recover wages as if he had lived and performed the voyage, it was certainly, a strange and culpable omission not to insert or to intimate it, in an elaborate treatise "de Jure Maritimo." But my opinion, on this part of the subject, does not altogether rest, on omissions of this sort. Later and more accurate English writers than Molloy, are very clear and express on this point. Abbot considers the construction of the foreign ordinances as doubtful. In the English law books, he says, there is no general decision on the subject; but refers to a case (*Cutter v. Powell*. 6. Term. Rep. 320.) in which, he says, it *seems to have been admitted*, that the representatives of a seaman, *hired by the month*, would be entitled to a *proportion of wages to the time of the death*. In a late respectable work, Abbot's statement is confirmed, by observations altogether similar. *Comyns on contracts*, 377. An inspection of authorities on this subject, as well as a respect for the accuracy of the writers of those digests, has satisfied me, that it is not, and never has been, the received law in England, either in the courts of common law or admiralty, that the heirs of a seaman, hired by the month, and who may have died in the course of a voyage, are entitled to recover wages, as if the mariner had lived and served out the voyage. In the case *Chandler vs. Grieves*. 2.

* A remark of this sort may seem to require verification. Two instances, only, will be mentioned in this place. Art. 14th. "*Oster la toiaille trois fois*" is understood, in this translation, to mean *three times lifting up the towel*, and it is thus copied into Molloy. The true meaning, *a denial of the mess three times*, is given in the *Sea Laws* and in other subsequent compilations.

Art. 9th. *Les mariniers doivent avoir un tonneau franc, et l'autre doit PARTIR AU JET*, is thus translated; "The mariners also, ought to have one tun free and another *decided by cast of the dice*." This rendering is followed in the *Sea Laws*, in *Postlethwayt's Dictionary of Trade and Commerce*, and in some later publications. It is evident from *Cleirac's commentary*, that the contribution to a *Jettison*, intended here to be directed, is not to be decided by *cast of the dice*. The seamen are to have one tun free, and the remainder of their *privilege* is to contribute its proportion. The article, says the commentator, "*ordonne pour les mariniers un tonneau franc en la contribution, et veut que la reste participe au jet*."

H. Bl. 606. on the motion for a new trial, the court obtained a certificate from the admiralty, of the law marine, relative to the right of a disabled seaman to wages. It was certified, that according to the usage of the admiralty, a seaman disabled in the course of his duty, was holden to be entitled to wages for the whole voyage, though he had not performed the whole. The result was, that the rule was discharged. The amount actually recovered in the case, was not to the conclusion of the voyage, though it has been frequently so stated even by English writers; but, the rule being discharged, judgment must have been according to the verdict, which, was only for wages to the time of the ships departure from Philadelphia, where the disabled seaman was left. It is admitted, however, that the principle, certified from the admiralty, and on which, it may be presumed, the court of common pleas proceeded in discharging the rule to shew cause, would authorize and require a recovery of wages, under the circumstances of that case, for the *whole voyage*; and such I have observed to be the just construction of the laws of Oleron and the other foreign ordinances. But we have no opinion from the admiralty, nor in the common law authorities, that wages are recoverable, after the death of a seaman, for the subsequent portion of the voyage; and it is observable, that such a position is not found to be maintained in argument, though, if correct, it would, certainly, forcibly apply in several cases reported in the books, "In the case of a mariner's dying in the course of the voyage" says a learned judge of the court of common pleas, "*it should seem that he is entitled to a proportionate part of his wages, unless he be excluded by the specifick terms of his contract.*" [Justice Heath, 3. Bos. & Gul. 425. Beale vs. Thomson.] An observation of this sort, from a learned judge of the court, and the dubious, qualified language of Abbot and Comyns, that a *pro rata* recovery of wages *seems to be admitted* in case of a death of a seaman on the voyage, who was hired by the month, indicate their views on this subject, and are inconsistent with the supposition that they considered the law as giving wages for the *whole voyage* in such case, or that such is the received law in England, on that subject.

In our own country, the law and usage appear to have been the same; in Massachusetts I may say, uniformly so.

We find indeed no decision. A demand of this description does not appear to have been made in legal shape, until since the late decision in Pennsylvania. The libellants counsel was apprised, that the court would hear evidence, of any usage in support of this claim. None has been offered, and it was frankly admitted, that the contrary usage had prevailed, with the exception above expressed.

The uniform usage, as alleged by the respondents, is satisfactorily maintained. To introduce a different rule, would, in my opinion, be to give a construction of the contract, not contemplated by either of the contracting parties, and not consonant to the law, on the subject, at the time when the contract was made. I perceive, in the report of the case determined in Pennsylvania, it is

intimated, that the extreme severity on ship owners, of the operation of the decisions in the district court, has produced a general practice of inserting a covenant in the shipping articles, that wages shall cease on the death of a seaman. The introduction of such provisions may be attended with difficulties, among a class of men, frequently uninstructed, attached to old forms and habits, and who may be jealous of an express stipulation, though, in reality, altogether consonant to a tacit construction, by which they had ever been governed. It would be injurious to require it, unless absolutely necessary. From my view of the law on this question, it does not appear to be requisite, unless it be to avoid controversy, on a subject, on which there is a diversity of sentiment. I regret this collision with opinions, which I highly respect. It was incumbent on me, under such circumstances, to weigh, with great deliberation, the grounds of a different persuasion; but such being my opinion, after thorough examination, I consider it a duty to declare it. I ought here to suggest the relief afforded to my mind, in regard to difficulties of this description, by an interlocutory opinion expressed by the Hon. Judge Cushing, at the last circuit court in this district, in the case of *Oystead Admr. vs. the ship Perseverance*, and by the consideration, that the decision now given, if erroneous, may be revised and corrected in a higher tribunal.

The examination which I have made of this subject, has led me to an affirmative conclusion on the following points.

1st. That, by general principles of law, on a contract of hire, no compensation can be claimed beyond the death of the party hired.

2d. That the laws of Oleron, of Wisbuy, or of the Hanse Towns, do not provide, that, in case of the death of a seaman on a voyage, wages are recoverable beyond the time of his death.

3d. That the intent of those ancient ordinances, in the articles relied on in this case, was to determine the effect and operation of sickness or disability, incurred in the service of the ship, during the voyage, and to provide for payment of wages, without deduction on that account, either to the seaman, if he recover his health, or to his heirs, in case of his death.

4th. That it does not appear, that those ordinances have, in those countries where they are peculiarly authoritative, been used and applied as entitling the heirs to wages, for any time subsequent to the death of a seaman.

5th. That approved commentators, such as Cleirac and Valin, do not establish the construction contended for in support of this claim.

6th. That the *Consolato del Mare*, a work of approved authority, in case of an engagement by the month, and death on the voyage, expressly limits the wages to be recovered by heirs, to the time of the death of the mariner.

7th. That the law marine has not been otherwise understood and received in England, but in regard to an engagement by the month, and death on the voyage, appears to be consonant to the *Consolato del Mare*.

8th. That in Massachusetts, the usage has uniformly been to make payment of wages, in such case, only to the time of the death of the seaman, and the law has been considered as consonant to the practice.

On these considerations, it is my opinion, that, the law maritime, which I am to administer, will not sustain a claim for wages, by the legal representatives of a seaman, beyond the time of his death, when the engagement was by the month.

In the present case, advances were made exceeding the amount of wages, due at the time of the seaman's death. I therefore decree, that the administrator take nothing by his libel.

It is understood that no costs are claimed.

(Signed)

JOHN DAVIS.
Dist. Judge, Massts. Dist.

SILVA, No. 52.

Ἐὶ Τλῆ δὲ σπιος ἀμριππορικὴ τηλεθίασα
Κληθεὶ τ' ἀργυροῦ τε καὶ ὠσῆς κυπαρισσοῦ:

Ἄμφι δὲ λιμῶνες μαλακοὶ ἰοῦ καὶ σελίνου
Θηλειοῦ Odys. V. 64.

Without the grot a various silvan scene
Appear'd around, and groves of living green;
Poplars and alders ever quiv'ring play'd,
And nodding cypress form'd a fragrant shade.
Where bloomy meads with vivid greens were crown'd,
And glowing violets threw odours round.

THEOCRITUS AND VIRGIL.

ALL the world knows that Virgil in his Eclogues is much indebted to Theocritus; that he owes to him the plan of several of them, and many particular beauties of expression. A French writer has called the Eclogues of Virgil a translation of Theocritus. In order to judge how much praise should be allowed the former for invention or imagination, and how much for skilful imitation, it may be well to compare them, and observe where the Mantuan has warbled with native melody, and where he has echoed the numbers of the Sicilian Muse.

The first Eclogue of Virgil, which has been generally esteemed his best, is exclusively his own. The plan of it was suggested by a real event in the poet's life, and the execution shows strong marks of genuine feeling. In beauty and delicacy of expression it yields to none of the others, and I cannot discover a single thought or phrase that is borrowed.

The second is borrowed from the third Idyll of Theocritus, entitled Amaryllis, and the imitation begins at the seventh verse ;

O crudelis Alexi ! nihil mea carmina curas :

The twenty third of Theocritus also resembles this in subject, though there is not so much imitation in the sentiments. There are also in this two or three imitations of the Cyclops, Idyll eleventh. The following is very exact.

Εἰδ. xi. Κυκλωΐ v. 34—37.

Αλλ' αὐτος, τοῦτος εἶν, βότα χιλιά βροσκῶ,
Τυγος δ' ἔ' λαιπυ μ' οὐτ' ἐν Σιγῆι, οὐτ' ἐν ὄπῳρῃ,
Οὐ χυμῶνος' ἀκρῶ

Ec. 11. Alexis v. 19—22.

Despectus tibi sum, nec qui sim, quaeris, Alexi ;
Quam dives pecoris nivei, quam lactis abundans :
Mille meae Siculis errant in montibus agnae.
Lac mihi non aestate, novum non frigore desit.

Also compare v. 40 with Id. III. 34. v. 61 with Id. xx. 33. v. with Id. 9. 31. v. 70 with Id. xi. 73.

The third and seventh of Virgil are of the Amœbaean kind, and in writing them he had in view the fourth, fifth, and eighth of Theocritus. In the third of Virgil the opening, Dic mihi, Damoeta, cujum pecus, &c. is a translation of the opening of the fourth Idyll ; the railing between the shepherds is from the beginning of the fifth ; the dispute concerning the prize from the eighth ; and the description of the bowl of Alcimedon from the first of Theocritus, and nearly half of the remainder is translated or closely imitated from the three Idylls mentioned above. In the seventh I have observed but little borrowed, except the general plan, which is that of the eighth Idyll ; the beginning, however, is the same with that of the sixth and third Idylls. At verse thirty eighth also is a fine imitation of the eleventh Idyll, v. 20.

Nerine Galatea, thymo mihi dulcior Hyblae,
Candidior eyenis, hederâ formosior albâ.

Ω λευκα Γαλατεια, τι τον φιλοντ' αποβαλλα ;
Λευκοτερα παπτας ποτιδ ειν, απαλωτερα αγνος,
Μοσχῳ γλυκωροτερα, φιαρωτερα ομφακος ωμας.

Like his model, Virgil has assigned the victory in the dispute to one of the combatants in the seventh Eclogue, though we can scarcely discover the reason. In the other it is left undecided.

For the elegant and noble Pollio, the fourth Eclogue, Virgil has no debt to acknowledge, as respects Theocritus. He is said to have taken some parts of it from the Sibylline oracles.

The plan of the fifth Eclogue bears a resemblance to the first of Theocritus, and something is taken from it in the beginning. That of the sixth is not much like any one of the Idylls ; it resembles that of the seventh most nearly.

The eighth of Virgil is in plan a combination of the eleventh and second of Theocritus, and is almost a translation of them. This is entitled *Pharmaceutria*; it is composed of two rather dissonant parts; the complaint of the shepherd Damon of the cruelty of his mistress, which is from the eleventh Idyll, and a magical invocation to induce his absent love to return to Alpheusiboeus; this forms the subject of the second Idyll. The separation of these various subjects into two separate poems seems the most judicious arrangement. The parallel passages in this Eclogue are so numerous that it would be tiresome to point them out. One or two may be worth notice for their beauty.

Id. xi. v. 25—29.

Ηραθην μου ερωγα τρους, κορα, ανικα πρατον
Ηνθας εμα συν ματρι, θελοισ' υακινθια φυλλα
Εξ ορους δραπαςθαι' εγαδ' οδον αγρομουου.

* * * * *

Ως ιδεν, ως εμανη, ως ες βαθυν αλλετ' ερωτα.

Id. iii. 42.

Ecl. viii. 38—42.

Saepe ius in nostris parvam te roscida mala,
Dux ego vester eram, vidi cum matre legentem;
Alter ab undecimo tum me jam ceperat annus,
Jam fragilis poteram a terra contingere ramos.
Ut vidi, ut perii, ut me malus abstulit error.

The ninth of Virgil is an imitation of the seventh Idyll. The plan however is a little different. In the latter, entitled *Θαλυσια* or the Feast of Harvest Home, the poet in the person of a shepherd relates his journey to attend this feast, and his meeting with Lycidas, and recites the songs they sung to amuse the way. In the former the two shepherds support a dialogue on their journey to Rome, and being in great distress from the loss of their estates, like Hudibras,

Cheer up themselves with ends of verse
And sayings of philosophers.

Gallus, the tenth and last, is a close imitation of the latter part of the first of Theocritus. This has been considered as one of the most beautiful; several of its brightest beauties, however, are from the Sicilian master.

Id. xviii. V. 66.

Πα ποκ' αρ ησθ' οκα δαρνις ετακτο, πα ποκα, τυμφαι;
Η κατα Πηνιω καλα τεμπια, η κατα Πινδω;
Ου γαρ δ' η ποταμοιο καλον ερον εχεται' Αναπια,
Ουδ' Αιτνας σκοπιαν, ουδ' Ακιδος ιρον υδωρ.

Ecl. x. v. 9.

Quae nemora, aut qui vos saltus habuere, puellae,
Naiides indigno cum Gallus amore periret?
Nam neque Parnasi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aonie Aganippe.

It may not be displeasing to see the same passage in the *Lycidas* of Milton.

Where were ye, nymphs, when the remorseless deep
Closed o'er the head of your loved *Lycidas* ?
For neither were ye playing on the steep,
Where your old bards, the famous Druids, lie,
Nor on the shaggy top of *Mona* high,
Nor yet where *Deva* winds her wizard stream.

In this Eclogue the lines,

Atque utinam ex vobis unus vestriq̄ue fuissem,
Aut custos gregis, aut maturae vinitor uvae.

Are copied, in the opinion of *Wakefield*, from a Greek fragment by an uncertain author in the *Anthologia*, which I cannot refuse the reader the pleasure of seeing copied. *Valckenaer* supposes them to belong to *Moschus*.

Αἰθε πατήρ μ' ἐδάξαε δασυτριχά μῆλα τομύειν·
Ὡσκειν, ὑποπτελεῖσι καθήμενος, ἢ ὑποπτεράει,
Συρισδῶν καλαμοῖσιν ἡμᾶς τερπισκόν ἁγίαις.

Would that my sire, aware of ill,
Had taught my youth the shepherd's skill,
And rustic pipe to know ;
Then would its notes, at evening played
By lofty elm, or rocky shade,
Have charmed away my woe.

These then at last are the obligations that *Virgil* owes to his master. The first and fourth *Bucolicks* are exclusively his own ; in the fifth and sixth he claims the principal merit ; but for all the rest he can only obtain the honour of an elegant translator. This is not said, however, to detract from his merit as a poet. When he was reproached for his imitations of the *Iliad*, he acknowledged the charge, and observed, "Why do not my detractors do the same ? It is easier to steal his club from *Alcides*, than a verse from *Homer*."

BEEF EATERS.

Such is the name given to the body guards of his *Britannick* Majesty. As they are universally stout men, it is vulgarly supposed that they derive the title from their attachment to beef. But this is a mistake. *Beefeater* is a corruption of *Beaufetteer*, a person who attends the *beaufett*, or sideboard.

COLUMBUS.

Every circumstance relating to this man, who may be called the greatest benefactor of the human race, is interesting. *Dr. Belknap*, whose works are no less known for their minute accuracy than for the neatness and purity of the style, has, in his biography

of Columbus, omitted a fact, which is worth recording in the *Anthology*. "He died at Valadolid," says the Dr. "on the twentieth day of May, 1506, in the fifty ninth year of his age; and was buried in the cathedral of Seville, with this inscription on his tomb;

A Castilla ya Leon
Nuevo Mundo dio Colon."

Antonio de Herrera, the historiographer of Spain, informs us, that "his body was conveyed to the monastery of the Carthusians at Sevil, and from thence to the city of Santo Domingo in Hispaniola, where it lies in the chancel of the cathedral." This cathedral, the oldest christian church in America, has been desecrated since the days of Herrera; and when I was in it, a few years ago, was unworthy to be the depository of the remains of Columbus.

It is well known, that the Spanish part of the island of Hispaniola was ceded to France by the infamous treaty negotiated by the Prince of Peace in 1795. The degenerate Spaniards had still national pride sufficient to excite them to do justice to their former renown. A ship of the line and a frigate were sent to transport the bones of Columbus to the Havana, so that the new world yet contains the tomb of its discoverer. At this city a eulogy on that occasion was pronounced by an aged priest, in the presence of nearly an hundred thousand people.

What the American Biography calls the inscription on his tomb, was the motto of the admiral's arms. In Munoz's History of the New World, a late work written by command of the king of Spain, it is recorded, that Columbus was permitted to bear "the armorial ensigns of Castile and Leon in the two upper; and in the two inferiour fields, dexter, Isles d'or, in azure billows; sinister, his own arms: five anchors were afterwards added, as emblematick of the admiraltyship, with the motto:

A Castilla y á Leon
Nuevo mundo dio Colon."

Colon gave a new world to Castile and Leon.

FRENCH POETRY.

It is not surprising that French poetry should have but few English admirers. The last thing we learn to appreciate in the literature of a foreign nation is the works of its poets. So much of the charm of all poetry is included in the felicity of the expressions which the poet uses, that till our knowledge of the language is so intimate, that we can discern all the varieties and shades of meaning of its words, the delicacy of its phrase, and the graces of its constructions, we must be unable to relish some of the most refined beauties, which its poetry presents. No man, for instance, however exquisite his taste, is capable of relishing the curious felicity of Horace, merely because he knows Latin enough to make out the sense of his words.

Besides this there is another circumstance, which contributes to repulse an English taste, particularly in the higher walks of French poetry. It is not to be denied by the warmest of its admirers, that there is a continual attempt to keep up the style of sentiment to a strained and unnatural degree of elevation. There is a constant and fastidious dread of approaching the thoughts and feelings of common life, which destroys all genuine simplicity and tenderness. An offence against *bienséance* is a crime so unpardonable in the eye of a Frenchman, that any thing is preferable to hazarding it.

The severity of the laws of French poetry is also pleaded as an apology for some of its defects ; and it must in fairness therefore be admitted as an equally valid apology for some of our English prejudices. Voltaire in his *Discours sur la Tragédie*, addressed to Lord Bolingbroke, and prefixed to his *Brutus*, makes an enumeration of the disadvantages with which a French poet has to contend. There is one passage so uncommonly candid for a Frenchman, that I shall translate it. "That which filled me with the greatest alarm," says he, "in returning to my former career was the severity of our poetry and the slavery of rhyme. I regretted your enviable liberty of writing your tragedies in verse without rhyme ; of lengthening, and above all, contracting almost all your words ; of running one line into another ; and of creating, when you have need, new words, which are always adopted among you, when they are sonorous, intelligible and necessary. An English poet, said I, is a free man, who subjects his language to his genius ; a French poet is the slave of rhyme, obliged sometimes to make four verses to express a thought, which an Englishman can give in a single line. The English poet says all that he pleases ; the French poet says only what he can ; the one runs in a vast career ; the other walks with shackles in a narrow and slippery road."

After all however, when we have made all the necessary concessions for these and other disadvantages and defects of French poetry, I still believe that no one, who has read *Andromaque*, *Phédre*, *Polyeucte*, *Athalie* and *Zaire*, with the feelings with which they merit to be read, will deny to the French a capacity for the highest efforts of dramatick poetry.

AUSTRIA AND FRANCE.

The dogs of war are again let loose ; and, as the independence or slavery of continental Europe depends on the event of the present contest, it may not be uninteresting to inquire into the relative strength of the parties engaged.

France is unquestionably weaker than she was before the Spanish revolution. She is not only deprived of the treasures which she drew from South America, and of the Spanish troops, with which she recruited her armies, but has lost a considerable portion of her best soldiers in attempting the subjugation of the country, and must keep up a large force to retain and extend her conquests.

Her means of annoyance on the ocean are also considerably diminished, as, since the capture of Martinique, she has not a single port in the West Indies open to her, Guadaloupe excepted.

The defeat of Austria must terminate in her annihilation. Of this she must be sensible, and consequently will make every exertion to secure victory. The Archduke, who commands her armies, is idolized by his soldiers, and is inferior perhaps to no French general in the accomplishments requisite for a commander in chief. He is now, for the first time, permitted to follow the dictates of his own judgment, unshackled by an Aulick council, and no longer obnoxious to court intrigues. Hungary is also said to be well affected, and powerful levies may be raised in that warlike country. The part which Russia means to take is not yet known, nor can much dependence be placed on that versatile power. If she keeps aloof, it is not impossible for Austria to make a successful stand. That she should unite heartily with France, seems almost incredible, as it would be forging her own chains. From past events we have much to fear, but do not entirely despond. Unless Spain is abandoned, we do not believe that Napoleon can bring an overwhelming force against Austria. The following lines of Cowper are not inapplicable to this scourge of the human race.

“ But let eternal infamy pursue
The wretch, to nought but his ambition true,
Who, for the sake of filling with one blast
The post-horns of all Europe, lays her waste.
Think yourself stationed on a towering rock,
To see a people scattered like a flock,
Some royal mastiff panting at their heels,
With all the savage thirst a tiger feels.
Then view himself proclaimed in a gazette,
Chief monster that has plagued the nations yet;
The globe and sceptre in such hands misplaced,
Those ensigns of dominion, how disgraced !”

ELOQUENCE.

Pulchrum est bene facere reipublicae, et bene dicere haud absurdum est.

Sall. Bel. Cat.

“ As for teachers of rhetorick,” said an elegant writer of our own country about eight years ago, “ we are happily not yet encumbered with that species of literary beggary;” and though by a singular coincidence he has himself been lately called to discharge that honourable office in our principal university, his name is almost the only one that disproves that observation. So rare are the teachers of rhetorick; and the learners are not more numerous. Can it be supposed that the Americans are less gifted with the organs of speech? That their lips are inactive, and their voices harsh? It is said indeed that an American may always be distinguished from an Englishman by the greater slowness of his speaking. If this be true, I cannot suppose that it is occasioned by a torpor of the tongue or the palate, but by a superiour coolness of thought and

delicacy in the choice of expression. There never was a country where eloquence had a better field for its display than the United States: from the town-meeting to the national congress, every mode of transacting business affords a theatre for the orator. It may be said, perhaps, parties are so completely organized, that all efforts of eloquence are totally idle and insignificant; that Demosthenes or Burke would not gain in our councils a single suffrage. Passing over the obvious idea, that an attention to this principle would have deprived these very lights of Oratory of their fame, and the world of their glorious productions, the correctness of the statement may be doubted. Are parties steadfast and immovable in a government like this? Do we not observe a continual fluctuation, "and that now to this side, now to that they nod?" And what produces these changes? A certain proportion is, no doubt, occasioned by the force of arguments operating on reason, or feeling, or interest, as stated by those of opposite opinion. That party then, whose champions are most gifted with the power of words, who are best able to enforce the considerations of principle, and to seize an advantage from circumstances, will generally, *caeteris paribus*, be most likely to obtain the ascendant. Perhaps there is even now an instance in our national legislature, where one man, by a slow, powerful, and impressive eloquence, has gained, if not votes, yet a strong reluctant influence over a body of political adversaries. This influence is natural and instinctive: men grant it to the orator as to the poet, and where their actions are to be the immediate consequences of their feeling, their actions prove the influence. If such are the effects of eloquence, it is a satisfaction to recollect the adage of antiquity, "Nascitur poeta, orator fit." Sallust has observed, concerning the superiority of men to other animals, and the observation is very applicable to the superiority of one man over others, *Omnis homines qui sese student praestare caeteris (animalibus) summa ope niti decet ne vitam silentio transcant.*

PITT, FOX AND SHERIDAN.

How strongly were the characters of the two illustrious rival orators and statesmen marked in their last moments. Mr. Pitt seems to have been born a politician. Even from his earliest youth, none of the common passions which distract other men ever interfered to divert his attention. His whole time, his whole soul were occupied in the management of public affairs. At a period when most persons have hardly shaken off the boy, to personate the man, he managed the helm of state, and with the most unwearied assiduity, sustained a responsibility, which has generally been divided among the ablest statesmen. His last words, which discovered an agony of mind at the critical situation of Great Britain after the humiliation of Austria, by the short campaign which commenced with the stupefaction of Mack, and finished with the bloody battle of Austerlitz, strongly shew "the ruling passion strong in death." *Oh, my country! In what a situation do I leave thee!*

Mr. Fox was not more different in person than in character. Abandoned to dissipation in his youth, and to a period long protracted, full of wit and gaiety, and fond of pleasure, he was the delight of his friends, and perhaps was more personally beloved than any man of his time. After the death of Mr. Pitt, from a long and arduous opposition, which was principally animated by his talents, he became first minister; death soon deprived him of the post, and though the reins of empire dropped from his hand at a momentous period for the state, he turned to his friends, and with his constant cheerful philosophy, said, *I die happy, but I pity you!*

Sheridan, who has survived them, though perhaps in publick a more consistent character than Mr. Fox, yet from his want of dignity in private life, has never held that relative situation which his talents with better conduct would have secured to him. He has always been an excessive bad partizan, because he never will go all lengths, but in opposing one side, will not accede to all the intentions of the other. It was remarked that Mr. Pitt was more inquiet and more attentive to him when he was speaking, than to Mr. Fox. He possesses the talent of saying things *that will stick*. His whole appearance, at this time, seems to denote a man in almost the last stage of decrepitude; excepting his eyes, in which there is a lustre and fire, that makes him appear as if his face was only a mask of bloated intemperance put on for the purpose of masquerade.

At his election for Westminster he had to experience every species of mortification and insult, and indeed his approach to the hustings on the first days was attended with such imminent danger, that a man without his well known intrepidity would have shrunk from the attempt. Yet his resolution, wit and good humour at length fairly vanquished an exasperated mob, who were hired to abuse him. Indeed it was a curious sight to see the vilest of the populace, the very dregs of Covent Garden and St. Giles's, loading with contumely him and Sir Samuel Hood. The gallant seaman, having lost his arm in a brilliant action a few weeks before, his wound being still green, stood for hours exposed to this clamour and outrage, to which he made no other return than occasionally taking off his hat to them with the arm he had left. Sheridan, when they would allow it, addressed them, and if he could obtain silence, was sure to calm them.

There was one fellow who made himself so conspicuous, that Sheridan used to call him his *broadfaced friend*. One day when silence was obtained, and he was going to address them, this fellow called out to him, "*Damn you, how came you to abandon the Carnatick question?*" "*Why, because I find it is in better hands. But what do you know about the Carnatick?*" The fellow, who had been instructed to say this, knew even less than some of the members who have slept soundly over this and other India questions many a night in St. Stephen's chapel, was completely at a loss, and acknowledged his utter ignorance of what it meant, by a hearty laugh, when the candidate went on with his address.

His pun on the remark of Obrien, at the previous election, when Earl Percy was chosen without opposition, *that three thousand of the electors of Westminster would vote for the Duke of Northumberland's porter, if he was put up*, may be cited as an instance of his happy faculty of allaying irritation by his good humoured wit. On being asked if he was of the same opinion, he said he thought his friend Obrien was wrong, "that they would not vote for the Duke of Northumberland's porter, but that they would for Mr. Whitbread's."

He has not lost his talents, for he is still capable of exerting them, but the exertion is seldom made. During the ministry of Mr. Fox, and when he was weakened by ill health, Sheridan very rarely came forward to assist him in the debate. At times, he seems nearly worn out, his appearance weak and decrepid, and it will be said he cannot last long; a few days after he will burst forth in a speech that will astonish even the House of Commons by its force and brilliancy.

PATERCULUS.

This elegant historian seems to be little known in this country, though his style, in my humble opinion, is superiour to that of Salust, Livy, or Tacitus. It has not the *antique* affectation of the first, the impure phraseology of the second, nor the studied stiffness of the third. It is free, gentlemanly, figurative and lucid. He prostituted his fine genius in praising Tiberius and Sejanus, which is an indelible stain on his moral character. The following quotation is a good specimen of his manner. Sub idem tempus, magis, quia volebant Romani, quicquid de Carthaginensibus disce- retur, credere, quam quia credenda adferebantur, statuit senatus Carthaginem excidere. Ita eodem tempore P. Scipio Aemilianus, vir avitis P. Africani, paternisque L. Paulli virtutibus simillimus, omnibus belli ac togae dotibus, ingeniique ac studiorum eminentis- simus seculi sui, qui nihil in vita nisi laudandum aut fecit, aut dis- cit, ac sensit, aedilitatem petens, consul creatus est.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. 5.

Elegia Graecos provocamus; cujus mihi tersus atque elegans maxime vide- tur auctor Tibullus. QUINT.

ELEGY, like almost every description of poetry, had its origin in Greece. Callimachus and Philetas are mentioned by Quintilian for their preeminence as writers of Elegy; the latter of whom is known to us, only from the testimony of the ancients.

It is acknowledged by Quintilian, that there are those who assign the highest station among the Latin elegiack poets to Propertius; but the moderns, in correspondence with the opinion of the author

of the Institutes, have generally manifested their preference for Tibullus, and denominated *him* the prince of elegiack poets.

M. Baillet attempts to discourage those who are wanting in sensibility, from perusing the writings of Tibullus; and directs them to better judges than themselves, for an estimate of the poet's character for genius, tenderness, and elegance. Many hard-hearted criticks might in this way be appalled, and tremble at the threshold, if they had not, in common with poets, the privilege of cherishing impressions derived from ideal objects, while they can look unmoved upon such as have a real existence. It is easy to conceive, that Tibullus, either at intervals of quiet in the camp, or amidst the shades of rural seclusion, might indulge his elegiack strains for Glycera or Delia, Neaera or Nemesis, with no less delicacy and warmth, and with greater freedom and variety of incident, were they the idols of his own imagination, than if they were such personages as his partiality might select in common life. But it is of no consequence for us to fix the degree in which he actually experienced those tender impressions, which appear to have been by turns the causes of his happiness and misery, nor the number of real persons, who were the objects of his affection, and the themes of his verse.

The character of his poetry has justly been considered more polished than that of any of his contemporaries, who engaged in the same kind of writing. There is in all his elegies a preeminent object, of which he does not lose sight; but as his life was considerably diversified, and a portion of it was spent as well in the camp as in country retirement, they are in some places relieved by the language of the soldier, and in others by descriptions of the delightful scenery and peaceful employments of pastoral life.

The fourth book of Tibullus, of which the panegyrick upon Messala composes the greater part, is inferior to the preceding books; so much inferior in neatness, harmony, and vigour, as to countenance the opinion, that it was a hasty production, published before it was prepared by the last corrections of the author.*

In 1720, was published an English translation of the Elegies of Tibullus, by Mr. Dart; accompanied with observations on the original design of elegiack verse, with the characters of the most celebrated Greek, Latin, and English elegiack poets; † which is called by a subsequent translator an inaccurate, harsh, and inelegant version.

Parts of Tibullus have been rendered into English by Willis, Temple, Pack, Prior, E. Rowe, and recently by Henley, in a work entitled *An Essay towards a new edition of Tibullus, with a translation and notes.* †

The version which chiefly claims our notice, is that of Grainger, first printed in 1759. Mr. G. like his favourite Tibullus, spent a portion of his life in the camp; in the capacity of a surgeon prob-

* This opinion is advanced by J. C. Scaliger, as quoted by Baillet in his *Jugemens des Savans*.

† See *Bibliographical Miscellany, or Supplement to the Bibliographical Dictionary*. Article Tibullus.

ably, instead of a soldier; for in his book we find the title M. D. appended to his name. But it seems that what they suffered or enjoyed in common in the field of Mars, was not the only foundation of the sympathy which the English poet felt for his author. If we may infer from his denial of a certain qualification in another, that he was favoured with it himself, he was in one very important particular prepared to represent Tibullus. Of Dart he remarks: "From the little tenderness transfused into his verses, it may be concluded, that he was an utter stranger to that passion, which gave rise to most of the elegies of Tibullus." This, however, is conjecture; and if, as it is probable, Dart was deficient in delicacy and correctness of taste, in whatever degree he might have felt the passion, which his successor denies that he experienced, though he had written verses from his first to his second childhood, such a process would never have made him a poet.

The Latin elegiac poets made choice of Hexameter and Pentameter in alternate succession; thinking this kind of verse best adapted to plaintive subjects. The English, as Hammond, Shenstone, and Gray, have adopted quatrain, or stanzas of four lines in alternate rhyme, for this species of writing. But, as in this stanza the sense naturally ends with the fourth line, Mr. G. despaired of being able to adhere to it, without doing violence to the original. Except in the first elegy therefore, for which he acknowledges himself indebted to Mr. P***, he has not departed from the common Iambick couplet.

There are parts of Tibullus, it is well known to those who read him in the original, that never ought to be translated. Mr. G's omission, or sexual metamorphosis of such parts, is not merely excusable; it is what delicacy positively demands. In a few instances, however, he has omitted short passages without such apology.

The first thing of much importance, that excites notice unfavourable to this version, is the arbitrary transposition of parts of the same elegy; sometimes without any warning to the reader; and generally without assigning any reasons to vindicate the change.

Unnecessary paraphrase, or the introduction of additional circumstances, springing from the author's own fancy, is a departure from the rules of translation. Examples of this are to be seen in the following passages.

At vos exiguo pecori furesque lupique
Pareite; de magno est praeda petenda grege. I. 1. 33.

*My little flock, ye wolves, ye robbers spare,
Too mean a plunder to deserve your toil;
For wealthier herds the nightly theft prepare;
There seek a nobler prey, and richer spoil.*

Pax aluit vites, et succos condidit uvae,
Funderet ut gnato testa paterna merum. I. 10. 40.

*Peace plants the orchard and matures the vine,
And first gay-laughing pressed the ruddy wine;*

The father quaffs, *deep quaff his joyous friends,*
Yet to his son a well-stored vault descends. I. 11. 63.

Huc veniat natalis avis, prolemque ministret,
Ludat et ante tuos turba novella pedes. II. 2. 21.

With happy sighs, *great power,* confirm our prayer,
With endless concord bless the married pair.
O grant, *dread genius,* that a numerous race
Of beauteous infants crown their fond embrace;
Their beauteous infants round thy feet shall play,
And keep with custom'd rites this happy day.

Any one who observes the repeated invocation, the multiplied epithets, and in general the want of compression in the English lines, will be able to account for this fruitful issue from the two parent lines.

Allusions to the customs and employments of a people in the times when the author wrote, especially if they give us a lively view of individual character, should be studiously preserved. The agreeable image impressed on the mind by the following lines, containing a description of a garrulous old woman, placed at her distaff, alike sedulous in her stories and her labour, entirely vanishes in the translation.

Hæc tibi fabellas referat, positæque lucerna,
Deducat plena stamina longa colo. I. 3. 85.

Her tales of love your sorrowings will allay,
And, in my absence, make my Delia gay.

In the former part of this elegy, which was written when Tibullus was sick, and insulated from his friends, he says:

Non hic mihi mater,
Quæ legat in moestos ossa perusta sinus. I. 3. 5.

It is rendered by Grainger,

No weeping mother's here to light my pyre;

which, though it alludes to one part of the funeral ceremony performed by the nearest relations, does not preserve what appears from this, and another passage in the second elegy of the third book, to have been also an office of the same persons; that is, the collecting of the bones, after the pyre was extinguished.

Several words used in this version, such as *must* for a certain sort of wine, and *lustrate* as a translation of the Latin verb *lustrare*, give an opportunity for this general remark; that a translator ought rather to have recourse to a periphrasis in the expression, where he cannot render one word by another equivalent word, than to leave it unintelligible or equivocal to those who are ignorant of the original language.

Mr. Grainger's translation, on the whole, is not undeserving of praise. Elegance is not its characteristick; but many passages might be selected, in which are combined harmonious versification, and fidelity to the author's meaning, with a considerable approximation to his manner. Others again are feeble and spiritless, overloaded

with epithets, and patched together by means of miserable expletives.

No common hand can do justice to the *Elegies* of Tibullus ; for there are few who feel, or even think they feel that excess of passion, under the influence of which he wrote. *Elegy* is apostrophized by Ovid, as having in Tibullus lost her glory ; and in the beautiful poem which the latter wrote on the death of his friend, that powerful personage, under whose melancholy dominion he is supposed to have lived, is introduced with his torch extinguished, his bow broken, and his quiver reversed :

*Ecce, puer Veneris fert eversamque pharetram,
Et fractos arcus, et sine luce facem.*

Hammond, though a close imitator of Tibullus, and in some instances a pretty exact translator, does not necessarily demand any notice in this essay. But I cannot forbear to repeat a remark, which in substance has been made before, that it is absurd for a modern to make love like a Greek or Roman. Whether we must ascribe the little interest which Hammond's *Elegies* excite, to a want of poetick fire, or to the error of his judgment in making Tibullus his model, it is unnecessary to decide. There certainly is an impotency in his language, which ill corresponds with that violence of passion, which, if we are to believe his own evidence, rankled in his breast. What sober modern would not think him a madman, who, like Hammond in his verses, should expostulate with the obstinate doors of his mistress, scatter his flowery wreaths around its posts, and talk to her of lighting his funeral pyre. No better care could be devised for one thus disordered, thus lost in the imagery and allusions of antiquity, than to array his person in the costume of a Roman, and expose him as a spectacle to excite the idle curiosity of mankind.



OBSERVATIONS ON SHAKESPEARE'S CHARACTER OF CASSIO.

SHOULD a person be described as "well bred, easy, sociable, good-natured ; with abilities enough to make him agreeable, and useful, but not enough to excite the envy of his equals, or to alarm the jealousy of his superiours" (for so Mr. Tyrwhitt describes Cassio) one might rationally conclude such a character to be respectable. If to these qualities we had honour and fidelity, that his friend and general esteems him worthy of personal confidence as well as of official trust, that his enemy, who plots his ruin, allows him to possess a cultivated understanding, and theoretical, if not experimental, knowledge in his profession.....which he is far from obtruding on publick notice, but possesses with much modesty ;.....our respect for him rises considerably. Superficial observation might be tempted to conclude such a character complete ; for wherein is it defective ? But Shakespeare knew, that certain virtues, to an eminent degree, are not inconsistent with failings that render them of little avail to the possessor. The imperfections attendant on the good

qualities of Cassio, is his inability to say, "No!" His want of the power of refusal. He knows sufficiently well his infirmity, is conscious of his weakness; yet is not proof against seduction. He yields to artifice, although his better powers of reason remonstrate against deviation from strict propriety. He is not naturally addicted to vice; but.....he suffers it.....he hesitates.....then endures it.... then adopts it.....till fascinated by its delusions, he sustains injury beyond remedy. He does not solicit vice, (*ex mero motu*) but he cannot resist entreaty; alone, he meditates no evil, but his company is his bane. Whoever has seen mankind, generally, has seen many who might stand as counterparts to Cassio; many who never originated harm themselves, but yielded to suggestions from others; many whom one false step has degraded below others really much worse than themselves; whose virtues, however excellent and amiable, were reduced to mere imbecility by their deficiency in the FORTITUDE OF REFUSAL necessary to sustain them.

Fortitude of mind is not a quality to be used merely on great occasions; when the fate of empires and kingdoms, of armies and communities, is at stake. It is a quality to be exerted not merely after the loss, or the gain, of a battle, after the ruin consequent on an earthquake, a conflagration, or a shipwreck. Occurrences so calamitous demand its noblest exertions; but the most useful station of this virtue is in the humbler walks of life, in casual events, in hourly occurrences, those lesser circumstances which are almost deprived of notice by the frequency of their return, we might say by their familiarity and their constancy. Every man cannot be a chief, a general, or a king; but every man may be called to exercise the same kind of talent in his private concerns, as may be required in kings, or generals, or chiefs, in publick matters. Though the object it respects be small, the sentiment of his mind may enoble it; though the occasion be not extraordinary, the principle is no less beneficial or distinguishing.

May it not be deemed an exception against the usual course of education, that a kind of fortitude adapted to meet the daily exigencies of human life, is not sufficiently instilled into youthful minds? A graceful manner of presenting, of accepting, of entreating, is taught; but who lays adequate stress on the very necessary art of denial? Who takes care to separate the harshness of the act, from the manner of it, and to inculcate the necessary *suaviter in modo* with the indispensable *fortiter in re*? It has been said of some, that "they made enemies even in conferring favours; whereas others made friends, while denying requests." Fortitude is neither churlishness nor severity; neither superciliousness nor insociability, neither haughtiness nor obstinacy. Perseverance, firmness, decision, vigour, promptitude, and frankness (principles of this virtue) are perfectly consistent with kindness, liberality, mildness, benevolence, dexterity, and address.

The balance of virtues and defects in the human mind was well understood by our immortal bard. Not one of his characters is free from human failings; not one of them is wholly absorbed in iniquity. The grossness of crime may excite execration, but it cannot

create interest; there must be a something to attract admiration, or the punishment of the criminal becomes an object of publick jurisprudence rather than of poetical justice. The character of Cassio is a remarkable instance of the combination of opposite qualities, and Shakespeare has drawn it in a manner that may well repay our investigation.

Iago, who gives nobody a good word, and whose villainous devices produce the perplexities of this drama, describes Cassio, in a mixture of scoffing and defamation, in conversation with his deluded associate Roderigo:

“ One Michael Cassio, a Florentine ;
 Forsooth, a great arithmetician,
 A fellow almost damn'd in a fair life,
 That never set a squadron in the field,
 Nor the division of a battle knows
 More than a spinster ; unless the bookish theories.”^b

Notwithstanding these invidious insinuations, when Iago is alone, he acknowledges other sentiments, and these are the more impressive, as homage paid to integrity by knavery, and to courage by ferocity.

“ For I fear Cassio with my nightcap too.”

Nor is any part of Cassio's behaviour tinctured with cowardice, or ignorance; so that Desdemona does him but justice when entreating for him to her lord, she says.....

“.....Come, come,
 You'll never meet a more sufficient man.”

It appears by the story that Cassio had been intrusted by Othello with the secret of his courtship; and “came a wooing with him, and many a time and oft had ta'en his part; that he should therefore, at this period, possess a full share of the general's confidence and esteem is but natural; yet the confidence was dangerous, in proportion as Othello was susceptible of jealousy, and capable of revenge; in proportion as excess of affection, or of any other passion, is most likely to change to its contrary.

We learn, also, from Iago, that Cassio possesses a handsome person, and pleasing address:

“ Cassio's a proper man ;.....
 He hath a person, and a smooth dispose
 To be suspected ; fram'd to make women false.”.....

Iago persuades himself that these advantages are open to perversion; he affects to believe that Cassio loves Desdemona; he excites this “proper man” (though very covertly) to attempt that lady's honour, yet Cassio's integrity preserves him in happy and honest ignorance of the nature of the wiles employed by the iniquitous seducer. That he has his failings in this passion is true; but we learn from the reproaches of his mistress that he does not suffer an unworthy connexion to domineer without control over his mind, or to influence his conduct, in absolute opposition to his duty.

There is an uniformity in virtue, which manifests itself in several instances; it is the same virtue in each, though placed in different conjunctures, and seen in different lights. The same defect of virtue, too, usually runs through the whole department of an individual, and it is but rarely, that a simple, solitary failure marks the conduct of a man otherwise perfect. Cassio's fortitude fails in several instances; first, in respect to his mistress Bianca, a connexion which his heart confesses is unfit to be avowed, an intimacy which he despises, when Iago challenges him respecting reports of his marriage to her; he owns that it rendered him ridiculous "when in company with certain Venetians," he acknowledges the vexations he suffers from her "haunting him;" yet he endures this thralldom in spite of his consciousness of its impropriety; he continues to wear the yoke although he feels the severity with which it galls him. He cannot exert sufficient strength to escapefrom the bondage of iron fetters?.....No; from the captivity of the spider's web.

The second, and eventually the most important, instance of Cassio's failure in fortitude, appears in his yielding to the temptation of Iago to indulge in drink. This scene is treated by our unequalled dramatist, with uncommon powers; it is capital throughout. The refusal of Cassio to the first proposal, his sense of his own weakness, his former craft "in qualifying his cup," and his ultimate assent....."I'll do't.....but it dislikes me," are all extremely natural;.....nor is it less natural, that having transgressed the rules of temperance, he should proceed to excess, and from excess to unrestrained indulgence of "To the health of our general." But perhaps nothing in this drama, or in all Shakespeare, is more exquisitely natural, than that Cassio when drunk should intrude discourse on subjects from which sober reason shrinks, conscious of her incapability to investigate and treat them in a manner adequate to their depth and importance. Of the final appointments of Providence, and of the ultimate disposal of "souls," no man in his senses ever supposed himself competent to the determination; no man in his senses ever dreamed of rank and quality as bestowing preeminence on occasions so awful. It is truly remarkable, that this propensity to introduce subjects certainly not of their level, is but too frequent among those whose weakness it is to be vanquished by liquor. Combined with this propensity, the idea of the soldier, though drunk, retaining sentiments of place and priority, the effect of discipline and habit, is among our poet's most happy touches; he contrives too to preserve an esteem mingled with pity for Cassio, by his half consciousness, half self-condemnation, in spite of his intoxication; "I hold him unworthy of his place, who does these things." Such is the force of habit! such are the struggling alternations of vice and conscience, in minds not abandoned to guilt, though occasionally guilty; not totally depraved, though occasionally overcome by temptation.

That Cassio when drunk should quarrel, that in his broil he should distinguish neither friend nor foe, but fight against his late companion Montano as readily as against the impertinent Roderigo,

is but too correct a picture of men and manners ; whether it be equally correct, that " the devil Drunkenness should give place to the devil Wrath," may be doubted. Cassio's reflections on his drunkenness are, perhaps, too good to be so suddenly expressed. His scheme for restoration to his office, by means of Desdemona, is extremely plausible, and success by means of it appears to be almost infallible.

Whether we may not reckon as a third instance of deficient fortitude in Cassio, his sudden retiring from Desdemona when Othello visits her, I will not determine. It seems, however, to be strictly analogous to the general conformation of his mind. Had he sustained at this time in private the weight of the general's reprimand and displeasure, he had softened his severity against succeeding interviews.

The poet has contrived with admirable address, that Cassio should be assaulted, and wounded, while returning from the house of Bianca ; and at no great distance from it ; it serves at once as a pretence to Iago to transfer his guilt to Bianca, and to increase his hypocrisy, by artful reflections, " this is the fruit of whoring !" beside which, the very narrow escape of Cassio with his life, and his actual sufferings, are calculated to invigorate his most vigilant resolution in future.

Cassio's explanation of circumstances before Othello, is well conducted ; and his concluding sentiment, as respectful to his friend, is conformable to his general manners. Far from reflecting on Othello as deserving of death, he regrets his suicide :

" This did I fear....but thought he had no weapon....
For he was great of heart."

We are not therefore disposed to arraign the choice of the senate in their deputing Cassio to succeed Othello, as governour ; nor do we with reluctance hear that " Cassio rules in Cyprus ;" for after such severe chastisement, in punishment of inebriety, we may well presume that as the future governour he will be more wary, and as the future man more circumspect. He will be extremely cautious of transgressing by inebriety, who when last in that condition was tempted to sudden wrath.....to wrath equally vented to friend and foe ;.....whose misconduct was punished by the loss of his place and office, by the necessity of humble solicitation to be restored, and by conscious guilt, which forbade him from looking his superior in the face ;.....whose indiscretion contributed to promote the purposes of villainy ; of villainy, which fathered upon him designs he never imagined, and rendered him the fatal occasion of depriving those he loved of peace, of happiness, and of life. The man thus punished, must be inexcusable, if he suffer his weakness to vanquish him again, even had he not had that narrow escape for his life, which Cassio had experienced so lately.

In another of his plays, Shakespeare has the exclamation, " Is it possible he should know what he is, yet be what he is ?" The character of Cassio is a proof that much self knowledge (the effect of mental strength) may consist with much wavering of resolution

(the effect of mental weakness.) We learn also, that to act in contradiction to the free feelings of the mind is not likely to be advantageous or fortunate; that enjoyments, which in moderation are innocent, are rendered injurious by excess; and that, however it may be comparatively easy to maintain a good character.....to regain it when lost, or to reestablish it when impaired, is extremely difficult. But chiefly, we learn the necessity of that steady fortitude of mind, that close adherence to principles, that determined attachment to what is right and becoming (may we not also say of that inflexibility toward what is hazardous?) which, like an anchor to the mind, preserves it against the turbulence of tempest, against the dangers of quicksands and rocks. Goodnature is a quality amiable in the highest degree; but when indulged at the expense of rectitude, goodnature becomes an occasion of misery. Sociality is congenial to a liberal mind; convivial intercourse and mirth too have their time and place; yet these must submit to the dictates of propriety, and be regulated by the duties of character and station;

“What! in a town of war,
Yet wild, the people’s hearts brimful of fear,
To manage private and domestick quarrel,
In night, and on the court of guard and safety?
’Tis monstrous.”

FOR THE ANTHOLOGY.

ON GREEK LITERATURE.

[Continued from page 313.]

PHYSICAL influences are muses as much as any. * The characters and lives of men are often decided by the impressions which they receive in their youth, among the scenes of their nativity. The Genius of Place performs his functions in the mind with the same steadiness, vigour and durability, with which Nature performs hers in the oak. On the plains of Attica and Boeotia, and on the frontiers of the Peloponnesus, how could the Greeks help remembering their fathers! There is a virtue in the memory of the hero, which survives him, and saves the city. So there is a virtue in the memory of the hero which immortalizes the historian, the orator, and the poet; because the literary mind is formed to be deeply affected by every thing great, and peculiarly so when it is constantly in the habit of receiving its perceptions of magnanimity from the scenes where it was exercised.

* Ου μικρον συνδιαφει το κτας η κτας ευδης εκ νεαν εθιζανθαι, αλλ' παμ-
πολυ μαλλον δε ποσαν. Arist. L. 2. Mor. Nic. But this was so simple a truth,
that it derives neither force nor illustration from the Greek. It neither makes
the matter better nor worse. I fear this is not the only note of which it may
be said in the words of Puck to Oberon,

“One murder more, and help from Athens calls!”

Some idea of the effect which Grecian scenery had on their minds, may be conceived from the circumstance of travellers in Asia Minor being strongly agitated at the sight of places consecrated to the history of Greece, notwithstanding the lapse of years, and the ruin and degeneracy which mark them.

Besides the liveliness which Grecian poetry received from the associations with which tradition invested particular spots, there were the natural beauties of the scenes. Around Athens the charms of the landscape reached to the mountains of Salamis, Corinth and Arcadia. The climate is so pure, the skies are so serene, and there is such a delicious sensation of freshness in the air in the summer, that these, together with the fineness of the nights and the changes of the seasons, were the very invitations of the Hours to the Muses. Yet with all these smiling in his face, and breathing on his cheek, Plutarch could say of poetry, * he had seen religious ceremonies without choirs, or even musicians, but never had he seen poetry free from fiction.

Thus the elements of the fine minds of the Greeks lay about them in every direction; the groves and caverns, hallowed by the imaginary presence of tutelar deities; the sides of the mountains displaying their temples; the streams, where women had been drowned, and the woods where they had died, both which their ghosts were said to haunt in the shapes of nymphs;.....the fields of the battles which established their liberties and their glory; the evolutions of the Olympick plains; and the works of the painter and the statuary. Among these scenes, and in the midst of the thoughts of immortality which they inspired, the Greeks imbibed sentiments, which have made Greece the passion of poets and young men ever since, and made the poets good and the young men great.

The kind and extent of these influences are to be gathered from histories and descriptions of Greece. There have been a few works peculiarly calculated to illustrate such speculations. About sixty years ago, when Lord Hardwick and his friends were young men, they wrote the "Athenian Letters," a very reputable work, which in the fashion of the present generation, would be called the Persian Spy. It resembles in principle the Cyropaedia of Xenophon. But the most elegant performance of the kind is the abbé Barthelemi's, the Travels of Anacharsis the younger. The abbé was many years compiling them. The texture of the work is made of the arts, letters, history and geography of Greece. He has contrived to weave into his work whatever is curious in Grecian antiquities, and all that is striking in their manners. Nothing that could increase its value, or enhance its interest, is at all omitted. It is an essential work of its sort and in its subjects. It comprises alike the sketches of Plato and Pausanias, the lives of Plutarch and of Diogenes Lærtius.

* Θυσιας μετ' ἄνευ χοροῦ δὲ ἀγαλλοῖς ἵσμεν, οὐκ ἵσμεν δὲ ἀμυθῶν οὐδὲ ἀψευδῶν ποιησῶν.

Anacharsis is a Scythian. He comes to Athens at a time of the liveliest auspices. It was about sixty years after Pericles ; a period, when the arts and letters of the city had been thoroughly animated by the fine spirit of his reign. Anacharsis has an old slave, who had acquainted him with Socrates and that generation, much more of which, in the course of his residence, he learns incidentally and from hearsay. He converses with Diogenes and Plato. He is present at the feast given by the father of Epicurus at his birth. He sees the opening excellence of Demosthenes and Aristotle. As he is determined to spend the rest of his days in Greece, in consequence of a common occurrence in the family with which he boards, Anacharsis has an opportunity of describing the minority and education of an Athenian, from his birth to his twentieth year. Plato, Aristotle and Isocrates are his masters, and one lesson given him is the same Socrates gave Alcibiades.

Anacharsis makes the tour of Greece, and finds the temples exactly where a traveller would have found them, on the banks of rivers and the sides of hills, nor does he see a window in one of them. In a sea voyage the abbé places him on board such a vessel as he had found in ancient draughts, and gives him such winds as usually direct a voyage over those seas. Among the visits he pays the cities and islands, Anacharsis happens to pass at Lesbos one of those beautiful nights, which he says are so common in Greece, and has the good fortune to hear one of Sappho's songs sung by a female voice under his window.

Every incident, which the abbé introduces into the life of Anacharsis, is probably true, or is as good as true from that probability. Every thing might have really happened, which the abbé says did. But he blends and changes circumstances ; and the order, in which they appear, is a contrivance. His facts are truer than his dates. The figures are all antiques ; but it is a French gallery. Sometimes they almost seem to start and breathe ; but it is done on canvas. The opuscula are likely to be Greek, but it is the work of the abbé Barthelemi.

This work is one of the most perfect of the French Anas. The author arranges the finest flowers of Greece in vases. And he has collected an anthology more beautiful and more extensive, than that of the monk Planudes, or those of Brodaeus, or H. Etienne, or Brunck. The disposition is so artful and elegant, that it seems as if it would dissolve at the touch of a critick. The light, which the genius of Barthelemi diffuses over the scene he describes, is that of a setting sun, which refreshes, and deepens and harmonizes the landscape. This light softens the grandeur of Greece, and lends Grecian virtues those graces, that charm them into manners. And it is so enchanting, it almost seems to abridge the antiquity of Greece.

Upon the whole, the Anacharsis resembles in principle the Hercules of the ancients. Hercules was placed between heaven and earth, as it were to fill up the interval. The travels of Anacharsis the younger take up all the room between history and romance,

But these have been insensible wanderings, though probably not imperceptible. I merely meant to shew that it was from works of this kind, general in their topicks, and liberal in their scope, that we are to gather those influences, whatever they may be, which have conspired to give Greek literature that superiority over all other literature, which is ascribed to it in every other language. The chief danger in making this inquiry is the illusion, that we may suffer from the exceeding fineness of the medium we are obliged to use in penetrating the mist of antiquity.

Is it necessary to recount how many times the Grecian authors have been imitated? how often they have been celebrated? But there is no other way, now, of describing them. The name of Homer has exhausted the finest echoes of Europe. Goldsmith is no more, and who is fit to mention the sweetness of the Attick bee?

The histories, the orations, and the poems of Greece are the archives of fame, as much as they are the canons of the schools. There was one analysis of them; but since the time of Longinus, criticism, instead of canvassing them, uniformly quotes them as authorities. At the period of the revival of literature, this was carried to extravagance. The literati seemed to hold the ancients unexceptionable in letters, and nearly irrefragable in science. But the spirit of philosophy teaches to discriminate among the kinds, and among the kinds of ancient philosophy more than all. And the principles of taste, which are derived from the classicks, are the guides to discover, and the rules in rejecting their defects. It is unnatural to think Homer never nods, and unphilosophical to pretend he talks as well in his sleep, as when wide awake.

In the different departments of Greek, some parts are valuable intrinsically; others are so only in connection. Some are collateral; scarcely any are absolutely useless.

Not even mythology. All ancient and much modern learning has the tincture of it. The allegories of the ancients and almost all their metaphors were expressed in fables, or illustrated by fabulous allusions. Many terms in mythology were philosophical truths, and some were actual morals. It is certainly a faulty taste, that introduces Apollo, and Venus, and Minerva, and Aurora, and Thetis, and the whole family, into the elements of modern poetry. Genius, beauty, wisdom, the morning and the west are full as lively personifications, and, besides, they are English. Still there is much English poetry too good to be parted with for cause of paganism, and too intimately blended with the vain things of the heathens to be had on any more pious terms.

"The religion of Homer and the Scipios" was mythology. It is true this religion was rather calculated to supply figures of speech than hopes of heaven. It rather furnished poets with machinery than sages with morality. It is a moral as well as a local fact, that the ancient temples were illuminated by lamp light, but had no windows to admit the light of heaven! This religion had little divinity and required little devotion, but that of sentiment. Like all other religions, it placed its sanctions on the dark side of

the grave ; but then it consecrated the hopes, which its votaries formed on their own side, and the hopes which rested upon the grave itself ; for a glorious triumph and an illustrious tomb were among their religious motives. This is idle now, but it was characteristic then. But idle as it has become, it is well to inquire what was the religion of men, who were learned in all the learning of the world, and were willing to receive the prevailing creed for want of a better.

Of late years mythology has gained a new interest in the closet, from its connection with oriental letters. This is a new discovery. That the rudiments of the arts and sciences were brought into Greece from the east, was often acknowledged by the Greeks themselves. But the Oxford scholars have already traced many lineaments of mythology in the Sanscrit.

There is an immense mass of literature contained in the mere adjuncts of Grecian letters. The scholastick learning attached generally to the classicks, by the elder editors, is invaluable. It consists of antiquities, explanations, anecdotes, and notes critical, geographical, historical and miscellaneous. More labour was spent three and four hundred years ago in an edition of an ancient, than there is in most original works. An edition was the highest praise the scholar aspired to ; and a million of glossaries, scholia and commentaries are the classick monuments of his ambition.

More labour and learning were necessarily employed in editing Greek works, than Latin. Latin letters, being the progeny of Greek, were naturally searched by the Greek scholar for illustrations of various sorts. This is an instance of more learning. The extraordinary labour of furnishing the Greek works with correspondent columns of Latin was very considerable. The Italians at that period wanted to monopolize Greek ; and it is likely that an edition of a work in that language was the most honourable on account of its requiring greater qualifications. There not being so many Greek authors as Latin to be edited, made the editors emulous, and editions excellent.

Having attempted in this manner to give some sketches of Greek literature, a few thoughts occur, and a few considerations remain, if they may be indulged.

I know that many of the motives, which are urged to study Greek, are equally applicable to the study of the Latin. But on the other hand, every inducement there is to learn Latin, is a further incentive to learn Greek. If Latin letters are only modes of Grecian, they must be in some measure unintelligible, without reference to the simple forms. Then, again, why do we get acquainted with the interpreter, but partly for the sake of understanding the master ? And why do we apply to the porter ? Is it not for the sake of being admitted into the monastery ?

But it is by no means the desire of Greek professors, to press an exclusive devotion to Greek. Even those who are most zealous in their recommendations of that language, instead of neglecting the claims of one, which is of more use in common concerns, are liable to the charge of employing artifice to persuade young men

to study Latin; for Latin is the only key to Greek. The lexicons require dictionaries. The scholastick editions of the Greek classicks are fitted out with Latin versions and Latin notes, to facilitate the study of Greek. It is plainly impossible to understand Greek at all, without a good knowledge of Latin. And the truth is, that Greek professors do not urge a confinement to that language. They enjoin first the acquisition of Latin; and to make profitable use of it, by extending your conquests into the provinces of a richer, a nobler, and more ancient language.

To defend the study against the clamour of mere Latin scholars.....against those, who approach within a league of a great city, and pass it by.....against those who are intimate with an interpreter, without ever asking him to translate a word.....against those who address the porter, purely for the sake of a little conversation with him at the gate, it is sufficient to say, the finest of the latter Romans were educated at Athens; the Latin authors abound with the most grateful injunctions to study their masters; the prince of Latin eloquence himself wrote Greek, and doated on it; and, in vindicating the poet Archias, urged that his poetry was Greek.

A celebrated Englishman, in his old age, learnt Spanish, for the sake of reading Don Quixote in the original. Had Spain produced other works of as much consequence as the legend of Cervantes, that would have been a ridiculous motive. But was not this something in favour of Spanish literature? Is it not an argument, as far as it goes? Well; in his extreme old age Cato began to learn Greek. At that period, and with his severity, Homer could not have been his only object. Now in Greece every muse had her Homer.

[TO BE CONTINUED.]

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FOR THE ANTHOLOGY.

ORIGINAL LETTERS

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN
THIS COUNTRY.

LETTER THIRTIETH.

MILAN, OCTOBER 29, 1804.

MY DEAR FRIENDS,

AS I find that riding, examining curiosities, and writing to my friends occupy most of my time, I shall give up the thoughts of keeping a regular journal: my letters must answer for a memorandum of what we see, and I hope that those which I may write from Italy will be preserved to gratify those friends who are desirous of retaining some written trace of our tour. We are now detained at Milan by rain and foggy weather. The rain has swollen the

rivers and renders their passage unpleasant. It is now said that every autumn travellers are impeded from this cause, and they are often obliged to wait a month for the rains to subside. There are no less than eight rivers to pass between this place and Bologna. All these things you never hear of at a distance. All is sunshine in description, though often clouded in reality. The truth is, I assure you, that travelling has a greater tendency to convince us of the wisdom and justice, the goodness and kindness of heaven, than any employment in life. We find things more upon a level than we had believed. We perceive the good and the evil, the pleasant and the unpleasant more equally blended. We execrate our severe cold winters; we are unjust and ungrateful. They are more pleasant than the fogs in England. In England we detest the smoky atmosphere; we sigh for the mild serenity of Italy or France. In the South of France, we could not sleep for mosquitoes and gnats, an inevitable consequence of warm climates; and lo! arrived in Italy, the rains descend in perpetual torrents, and we find ourselves more confined than even in England.

No person of good feelings can travel without resting satisfied of the justice of providence, and contented with the good things of his own country. We gratify our curiosity, but we pay for it in diet, to which we are unaccustomed and which is dreadful to us, and in quarrels with the rogues and knaves with whom Europe abounds.

After leaving Turin you pass along the truly enchanting plains of Lombardy, watered by the Po, the Doria and a number of tributary streams. The roads are level and smooth as a bowling green, and sheltered from the sun by rows of white mulberries, which have the further use of contributing to the riches of the country by feeding their silk worms. These plains abound in meadows for their cattle; corn fields and rice plantations. They are so level and so well watered that every farmer can carry the water over his farm and inundate the whole or a part of it at his pleasure. The whole land is intersected with aqueducts which are not stagnant but resemble the gurgling brook which beautifies, and murmurs along the road side in the village of Lynn, and which I dare say you have all admired and noticed.

All Italy is covered with villages, and every village is filled with churches. You all know how devoted this country is to papacy, but you have *no idea*, you *can have no idea* of the extravagance to which catholick superstition is carried. You may read for ever, but the fact outstrips description. There are in their towns more than double the number of churches which there are in other countries in proportion to population, and their splendour exceeds even their number; besides these every few rods you meet little chapels for the devotion of the passenger.

The first town of any note you meet between Turin and Milan is Vercelli. It is a small ancient city, which was formerly remarkable for three churches. One of them has been converted into a hospital by the French and was not visible. The cathedral is a superb building and is highly interesting to the good catholick for having the gospel of St. Matthew and St. Mark, in the hand writing

of those *saints*, as some writers assert, and of St. Eusebius, as others pretend. We saw the cathedral, but were *not* shewn the gospels.

At this place you quit the modern frontiers of France, and enter the *new Italian* republick, one of the creatures of the late revolution. It comprises the ancient dutchies of Milan, Mantua, Cremona, Bologna, Modena and Romagna. Bonaparte was *president* of it. He is not now so called, but *Gen. Jourdan* is commander in chief both for the republick and for France. What sort of freedom this is, I leave to my transatlantick friends who talk and think a great deal more about liberty than I dare to do, to decide..... They certainly have some of the external marks of independence, for in entering from France they search your baggage with all the insolence of power. They even obliged the ladies to get out, and opened their little trunks of night clothes. One might think ~~this~~ some proof of independence, if we had not learned the axiom, that none are more insolent in power than those who cringe under the weight of oppression themselves. Our valet, who was a Frenchman, was very indignant at this conduct, and by way of revenge intimated, that they would not dare to *do so to Bonaparte*.

Novara is a large city, remarkable for nothing that I could perceive except its antiquity, it being pretended that it was built by the Trojans who erected a temple to their protectress Venus, and thence it derived its name, Nova ara, or new altar. We left here the publick road to make an excursion to see the Lago Maggiore or larger lake, celebrated for its beauty and especially for two beautiful islands, which a French writer of elegance remarks, would be alone a sufficient inducement to make the voyage of Italy. These islands were the property of a noble family of Milan called *Borromeo*. What however has peculiarly raised this family was the transcendent catholick merit of an archbishop of Milan of that family, who has been *sainted* or DECREED TO BE A SAINT, a very common thing in Italy. As all the Milanese is filled with the wonderful acts and miracles of this saint, I must give you his history. But by the by, let me give you a piece of intelligence relative to saintships. Mr. A.....n, our charming friend, tells me, that in passing from France to this city he heard the bells ringing in a village, and on asking the occasion, he was told that they were celebrating *St. Napoleon's* day; he expressed his surprise at the name of this new saint, when he was informed that it was really the fête of *St. Nap. Bonaparte*.

St. Charles Borromeo flourished from the year 1560 to 1584, when he died. He was of a noble family, and was archbishop of Milan; he was, I dare say, a pious, exemplary pontiff; he was very publick spirited, originated many publick seminaries and excellent institutions. He was born at Arona, on the lake Maggiore, where the remains of his chateau still exist, and where they have erected a noble colossal bronze statue which *I saw yet perfect*; it is about 135 feet high, the pedestal 30, the statue 105. It is one of the noblest works of art now in the world, and worthy of one hundred miles of journey to view. You can ascend within the body, and look out of a door which they have made between his

shoulders. The figure is dressed in the drapery of an archbishop, and in the attitude of publick harangue. It is nobly and correctly executed, and worthy of a man as distinguished as they tell you St. Charles was.

The lake is one of the most beautiful in Europe. It is about forty five miles long, and never more than four or five miles wide, surrounded with noble mountains covered with vineyards. The shore is skirted with villages, and houses of pleasure, and glitters with spires of churches. The lake is always covered with boats, which carry on a great internal commerce between the towns on the lake, with which there is a communication by the river Tesino.

The two fairy islets, called the Borromean Isles, and distinguished more particularly as the Isola Madre and Isola Bella, have been celebrated for more than fifty years. The Borromean family, delighted, and justly so, with their natural position, have expended fortunes to embellish them. The Isola Bella is the most perfect piece of art and nature that has ever been described. It is filled with grottos, caves, arcades of orange and lemon trees, statues, bowers of laurels, laurestinus, and myrtle. You walk for great distances under thick bowers impenetrable to the sun, and over your heads are suspended a *profusion* of oranges, lemons, limes, &c. in flower and in fruit. A French writer, who induced me chiefly to visit this place, does not exaggerate in saying, "The objects the most striking in this part of Lombardy, the things the most beautiful in point of situation, view, grandeur, ornaments, are the Borromean isles. The romantick descriptions of the isles of Armida and Calypso, the most celebrated of antiquity, appear to have been made for the delicious abode of Isola Bella. It is one of the things *unique* in its kind, for which alone one would undertake the voyage of Italy. The terraces, the grottos, the gardens, the fountains, the bowers of lemons and cedars, the admirable view of the mountains and lake, all is enchanting, and one is fully compensated for the trouble of the voyage."

We disembarked on these islands, after sailing up the lake twelve miles, and we amply realized the beauties of the description I have given. There is also a grand palace of the Borromean family here. It is kept in charming order. We again embarked, and after a charming sail, just as the setting sun gilded the mountain tops we landed at Laveno.

ORIGINAL POETRY.

HORACE, ODE 7. LIB. 4.

AD TORQUATUM.

Diffugere nives ; redeunt jam gramina campis.

THE chilling snows have fled ; mild spring again
 In richest verdure decks the varying plain.
 The leaves in waving beauty clothe the trees,
 And nature quickens with the vernal breeze.
 Now the swoln floods within their banks subside,
 And through the vale in silent grandeur glide.
 The grace, Aglaia, dancing o'er the plain,
 In naked beauty leads her sister train.
 The changing year, that wings its rapid way,
 And the swift hour, that steals the smiling day,
 Alike forbid the aspiring hope to rise
 To joys, immortal only in the skies.
 The wintry winds in zephyrs die away ;
 Spring's milder beam warms to the summer's ray ;
 Summer, retreating, yields to autumn's reign,
 Then dreary winter chills the world again.
 The waned moon her lustre soon renews—
 No second course of glory man pursues:
 When once he sinks, where Rome's proud kings are laid,
 He sinks in endless night, mere dust and shade.
 Who knows at even, if on him shall dawn
 The bright effulgence of the morrow's morn ?
 Then live to pleasure, nor your riches spare
 To fill the coffers of some greedy heir.
 If Minos once, enthroned in awful state,
 Pronounce on thee the eternal law of fate,
 Not birth, Torquatus, nor thy piety,
 Nor eloquence, can change the firm decree.
 From his lov'd friend to burst oblivion's chain,
 Not mighty Theseus could the boon attain ;
 Nor his chaste son Diana's power restore,
 From the dark horrors of the Stygian shore.

FROM SPENSER HIS FAERIE QUEENE. LIB. 1ST. CANT. 4TH.
 v. 30, 31, 32.

DESCRIPTION OF ENVY.

And next to him, malicious Envy rode
 Upon a ravenous wolfe ; and still did chaw
 Betweene his cankered teeth a venomous toade,
 That all the poison ran about his jaw :
 But inwardly he chawed his owne maw
 At neighbor's welth, that made him ever sad ;
 For death it was when any good he saw ;
 And wept, that cause of weeping none he had :
 But when he heard of harme, he waxed wondrous glad.

All in a kirtle of discoloured say
 He clothed was, ypaynted full of eies :
 And in his bosome secretly there lay
 An hateful snake, the which his taile uptyes.
 In many folde, and mortal sting implyes.
 Still, as he rode, he gnasht his teeth to see
 Those heapes of gold with griple covetyse ;
 And grudged at the great felicitiee
 Of proud Lucifera, and his owne companee.

He hated all good workes and vertuous deeds ;
 And him no lesse that any like did use ;
 And who with gracious bread the hungry feede,
 His alms for want of faith he doth accuse,
 So every good to bad he doth abuse.
 And eke the verse of famous poet's witt
 He does backbite, and spiteful poison spues
 From leprous mouth on all that ever writt.
 Such one vile Envy was, that fifth in row did sitt.

C.

 DESCRIPTIO LIVORIS :

QUAM ITA LATINE TENTAMUS.

Insidensque lupo, tunc iste furore ruebat
 Livor, et aspersus sanie, taboque veneno,
 Tetram lethifero mandebat dente rubetam :
 Introrsum at jecur, et secum sua viscera mordens
 Moerebat bona tabescens aliena videre ;
 Namque erat illi, ad felices spectare, perire ;
 Et sibi nulla quod, ipse, doloris causa, dolebat :
 At siquem audierit laesum, nil laetius unquam.*

Decolor aspectu et tunica vestitus, habebat
 Mille oculos, quos huc torvos, nunc conjicit illuc.
 Anguis et in gremio invisus sub veste latebat,
 Insinuat se nodo, aretoque volumine caudam
 Succingit, funestum spiculum et implicat intus.
 Ille ac dentibus, inter eundem, frendit acervos
 Auri aspectans, quos omnes servabat avarus ;
 Laetitiam tibi, Lucifera, et fastidia ferme
 Invidet, infandum ! et sociis sua gaudia saevus.

Omnia quae bona, quae pia, vel quae talia cunque,
 Odit, et haec, pariter, qui omnes faciuntve probantve :
 Et comiter panem qui porrigit esurienti
 " Pulchre," ait, " at nulla est illi fiducia facto."
 Sic, sic ille omnem in pejus corrumpit honestum !
 Ausus et, ah ! sancta, abtrectare poemata vatum,
 Inque omnes, quos non nunquam scripsisse libellum.
 Noscat, vipereum putri sput ore venenum.
 Talis erat Livor, qui quintus in ordine sedit.

Ex spelunca mea. Cantabrigiae.

* Hoc fateor, ex his verbis partim surripui, nihil esset laetius illo : quae, O fortunata lector, reperias in illa nec ignota fabula, et hujus praecleari initii :
Gallus dum vertit stercorarium.

HORACE, ODE 4. LIB. 1.

AD SESTIUM.

Solvitur acris hiems, &c.

Before the sweet season of spring
 Rough winter dissolves from the plain;
 The zephyr sheds life from its wing;
 And the ships again plough the vast main.

The herds in the stall now no more,
 Nor the swain by his fire shall delight;
 The meadows, so late silver'd o'er
 With frost, now no longer are white.

Beneath the clear moon's trembling rays
 Fair Venus the dance gaily leads;
 Nymphs and Graces, in circling maze,
 Lightly trip o'er the green velvet meads.

The Cyclops, at Vulcan's command,
 Mean time the red thunderbolts form,
 Which Jove, with his flaming right hand,
 Shall hurl from the summer's black storm.

Let garlands of fragrant wild flowers
 Or myrtle encircle your head;
 To Faunus, within the cool bowers,
 A kid or a lamb now should bleed.

Alike at the cottage and tower
 Pale death gives the awful alarm;
 Dear Sestus, in life's little hour,
 Can hope lend aught distant a charm?

E'en now the dark hours of night
 Hang heavily over your head,
 How soon with the shades you'll unite,
 In the gloomy abodes of the dead!

In those regions so dreary and wide,
 While spectres around you shall move,
 No more o'er the wine you'll preside,
 Or taste the soft pleasures of love.

C.

 TO THE EDITORS OF THE ANTHOLOGY.

BOSTON, JUNE 8th. 1809.

GENTLEMEN,

I send you some lines on the death of Charles James Fox, written in those moments of regret which the first intelligence of that event occasioned. In the latter part of them, a similarity may be observed to the lines written by Mr. Fox on the death of Lord Nelson. The same ideas prevail in Garrick's epitaph upon Quin, and I hope that an accidental coincidence with, or an humble attempt to imitate, such writers, at a distance however remote, will not be deemed a crime.

ON THE DEATH OF CHARLES JAMES FOX.

Weep, Britain, weep, thy guardian spirit's fled,
 The patriot Fox is number'd with the dead!
 With heart, and head, and eloquence and hand,
 And active zeal, he serv'd his native land.

Dealt by his arm the sure destructive blow
 Had chill'd with terror Britain's fiercest foe.
 Prop to the state, his wise and vig'rous care,
 Full soon had check'd their dreams of pictur'd air,
 Had rais'd with Atlas arm a rampart bar,
 Where fell Napoleon pour'd the tide of war;
 And joy'd, while freedom hymn'd the fall of France,
 To pierce the dragon with the British lance.
 Deserted Britain, see, thy dreadful loss
 Shade every prospect, every triumph cross!
 Wisdom with wit, with learning worth combin'd;
 To fix their station in his noble mind.
 No cold, forbidding pride, no look austere,
 No coarse derision, no unfeeling sneer,
 No mean evasion, no unjust pretence,
 No shift to hide in sound the want of sense;
 No littleness in all the man we see,
 Candid and open, gen'rous, great and free.
 Such was the guide, the hero we deplore,
 Whose warning wisdom points the way no more;
 Whose mind, capacious as the circling skies,
 No wayward turn of fortune could surprise.
 At that sad moment he resign'd his breath;
 And tranquil, fill'd the "*icy arms of death*."
 The thund'ring cannon told th' exulting shore,
 Of Fox's skill one brilliant triumph more.
 Swift on the wings of fame to heaven he rose,
 Adorn'd with laurels torn from Britain's foes.

EPITAPH.

Cold is that heart which patriot virtue warm'd,
 Silent that tongue which list'ning senates charm'd;
 Clos'd are those eyes where ardent friendship glow'd,
 And still that hand which gen'rous gifts bestow'd;
 Reclin'd that head with various learning stor'd,
 And fled that fancy which sublimely soar'd.
 In order due we seek th' insatiate grave!
 Nor genius, learning, worth nor wit can save.
 The patriot summon'd to his last, long sleep,
 Full many a mournful year shall Britain weep,
 Long as a kindred spirit shall be found.
 Or truth or freedom thrive on British ground.

BRITANNICUS.

THE BOSTON REVIEW,

FOR

JUNE, 1809.

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari mereantur. PLIN.

ART. 27.

A Journal of the Voyages and Travels of a corps of discovery, under the command of Capt. Lewis and Capt. Clark, of the army of the United States, from the mouth of the river Missouri, through the interior parts of North America to the Pacifick ocean, during the years 1804, 1805, and 1806, containing an authentick relation of the most interesting transactions during the expedition; a description of the country, and an account of its inhabitants, soil, climate, curiosities and vegetable productions. By Patrick Gass, one of the persons employed in the expedition. With geographical and explanatory notes by the publisher. Pittsburgh; printed by Zadak Cramer, for David M'Kechan, publisher and proprietor. 1807. pp. 262.

THE expedition, commanded by Captains Lewis and Clark, which was undertaken in the year 1804, and terminated successfully by their arrival at St. Louis in September 1806, excited considerable interest at the time, and the promised details of it by those who were its conductors have been looked for with impatience. This impatience has considerably increased at the apparent delay of the work, as nearly three years have elapsed since their return.

In the mean time, this journal, written without lofty pretensions, will afford some amusement to those who are fond of perusing the relations of travellers, in new and difficult situations. As it is without a map, it cannot be of very lasting importance; yet it furnishes some details to satisfy us for the moment, till we are favoured with the principal work.

The party that undertook this journey consisted of forty three persons, including the commanding officers. The author has not given us a detailed account of the individuals, nor has he mentioned in what capacity he was himself. They appear to have been prin-

cipally soldiers and hunters. That these were selected with great care and judgment, seems evident from the fact, that, during the hardships and difficulties they endured in this savage journey for a period of two years and four months, they lost but one man, and him a few days after they started, of an illness which would probably have been mortal, had he remained at home. It is a curious circumstance that their whole number was as great on their return as on their departure; for at their first winter encampment on the Missouri, the squaw wife to their interpreter brought them a papoose, with which she accompanied them to the shores of the Pacifick ocean and back!!

They appear to have prosecuted their journey with great industry, and the progress they made on some days is surprising. The frequent separation of the party, by some being every day despatched to kill their game, which they would leave in the woods at the distance of many miles, by others being sent to bring it in on their return, (and they never seemed to have failed in finding it) by some of the individuals advancing before the rest a day or two, in order to explore particular objects, and none having been lost in this way, either by the savages, wild beasts, or wandering, implies not only sagacity and good conduct, but no small degree of good fortune.

They ascended the Missouri with canoes from its mouth to the place where they deposited them, *three thousand and ninety six miles!* from thence on different small streams to the Rocky mountains. Beyond them, descending different streams to the Columbia, and by that to the Pacifick ocean, their whole route was upwards of four thousand miles. The greater part was performed in boats and canoes, ascending and descending rivers; but in the neighbourhood and passage of the mountains, they made use of horses obtained from the Indians. Their food, consisting generally of meat alone, and at one period without salt, was obtained from the deer, elk and buffaloe, killed by their huntsmen. Near the mountains they lived on horses and dogs, and on the western side of the range on pounded salmon and some roots, on which the Indians of those districts subsisted.

Their first winter was passed at the Mandan villages on the Missouri; here they found the cold so intense as to congeal spirits in fifteen minutes, exposed to the air; this encampment was in latitude 47. 21. Their next winter was passed on the banks of the Columbia, about seven miles from the coast of the Pacifick ocean, in latitude 46. 19. The latitude, it will be seen, was nearly the same, but the climate widely different. They had there very little snow, generally mild weather, and almost uninterrupted rain through the winter. Mr. Gass considers the land on the Columbia as of much better quality, than that on the upper parts of the Missouri.

We shall make a number of extracts from different parts of this journal, that our readers may have some idea of its contents, and of the manner in which the expedition was conducted.

"On Monday, the 14th. of May, 1804, we left our establishment at the mouth of the river du Bois or Wood river, a small river which falls into the Mississippi, on the east side, a mile below the Missouri, and having crossed the Mississippi proceeded up the Missouri on our intended voyage of discovery, under the command of Captain Clarke. Capt. Lewis was to join us in two or three days on our passage.

"The corps consisted of forty three men (including Captain Lewis and Captain Clarke, who were to command the expedition) part of the regular troops of the United States, and part engaged for this particular enterprise. The expedition was embarked on board a batteau and two periouges. The day was showery and in the evening we encamped on the north bank six miles up the river. Here we had leisure to reflect on our situation, and the nature of our engagements: and, as we had all entered this service as volunteers, to consider how far we stood pledged for the success of an expedition, which the government had projected; and which had been undertaken for the benefit and at the expense of the Union: of course of much interest and high expectation.

"The best authenticated accounts informed us, that we were to pass through a country possessed by numerous, powerful and warlike nations of savages, of gigantick stature, fierce, treacherous and cruel; and particularly hostile to white men. And fame had united with tradition in opposing mountains to our course, which human enterprise and exertion would attempt in vain to pass. The determined and resolute character, however, of the corps, and the confidence which pervaded all ranks dispelled every emotion of fear and anxiety for the present; while a sense of duty, and of the honour which would attend the completion of the object of the expedition; a wish to gratify the expectations of the government, and of our fellow citizens, with the feelings which novelty and discovery invariably inspire, seemed to insure to us ample support in our future toils, suffering and dangers."

"*Wednesday, 29th. August.* At 8 o'clock last night a storm of wind and rain came on from the N. west, and the rain continued the greater part of the night. The morning was cloudy with some thunder. We are generally well supplied with catfish, the best I have ever seen. Some large ones were taken last night. In the afternoon the men who had gone to the Indian camp returned and brought with them sixty Indians of the Sioux nation. They encamped for the evening upon the opposite shore, and some corn and tobacco were sent over to them. The sergeant who had gone to their camp informed me that their lodges, forty in number, are about nine miles from the Missouri on the Sacque river. They are made of dressed buffalo and elk skins, painted red and white, and are very handsome. He said the women are homely and mostly old; but the young men likely and active. They killed a dog as a token of friendship. One of our men killed a deer.

"*Thursday, 30th.* A foggy morning, and heavy dew. At nine o'clock the Indians came over the river. Four of them, who were musicians, went backwards and forwards, through and round our camp, singing and making a noise. After that ceremony was over they all sat in council. Captain Lewis and Captain Clarke made five of them chiefs, and gave them some small presents. At dark Captain Lewis gave them a grained deer skin to stretch over a half keg for a drum. When that was ready they all assembled round some fires made for the purpose: two of them beat on the drum, and some of the rest had little bags of undressed skins dried, with beads or small pebbles in them, with which they made a noise. These are their instruments of music. Ten or twelve acted as musicians, while twenty or thirty young men and boys engaged in the dance, which was continued during the night. No Squaws made their appearance among this party.

"*Friday, 31st.* A clear morning. The Indians remained with us all day, and got our old Frenchman to stay and go with their chief to the city of Washington. Some of them had round their necks strings of the white bear's claws, some of the claws three inches long."

"*Friday, 7th. Sept.* We set sail early, and had a clear day: passed high prairie land on both sides; but there is some cotton wood on the low points in the bottoms. On the south side we found a scaffold of meat neatly dried. This had been left by one of our men, who had gone out on the 26th. of last month to hunt the horses, and supposing we had got a distance ahead, proceeded up the river several days journey, before he discovered his error. Captain Lewis and Captain Clarke with some of the men went to view a round knob of a hill

in a prairie, and on their return killed a prairie dog, in size about that of the smallest species of domestick dogs.

"Having understood that the village of those small dogs was at a short distance from our camp, Captain Lewis and Captain Clarke with all the party, except the guard, went to it; and took with them all the kettles and other vessels for holding water; in order to drive the animals out of their holes by pouring in water; but though they worked at the business till night they only caught one of them."

"*Tuesday, 25th. September.* We stayed here to wait for the Indians, who were expected to arrive, and at 10 o'clock they came, about fifty in number. The commanding officers made three of them chiefs and gave them some presents. Five of them came on board and remained about three hours. Captain Clarke and some of our men in a periogue went ashore with them; but the Indians did not seem disposed to permit their return. They said they were poor and wished to keep the periogue with them. Captain Clarke insisted on coming to the boat; but they refused to let him, and said they had soldiers as well as he had. He told them his soldiers were good, and that he had more medicine aboard his boat than would kill twenty such nations in one day. After this they did not threaten any more, and said they only wanted us to stop at their lodge, that the women and children might see the boat. Four of them came aboard, when we proceeded on a mile, and cast anchor at the point of an island in the middle of the river. The Indians remained with us all night.

"*Wednesday, 26th.* We set out early, and proceeded on four miles. The bank of the river on the south side was covered all the way with Indians; and at 10 o'clock we met the whole band, and anchored about 100 yards from the shore. Captain Lewis, the chiefs, and some men went on shore, the Indians were peaceable and kind. After some time Captain Lewis returned on board, and Captain Clarke went on shore. When the Indians saw him coming they met him with a buffalo robe, spread it out and made him get into it, and then eight of them carried him to the council house. About an hour after some of them came for Captain Lewis, and he landed; and eight of them carried him to the council house in the same manner, they had carried Captain Clarke. They killed several dogs for our people to feast on, and spent the greater part of the day in eating and smoking. At night the women assembled, and danced till 11 o'clock: then the officers came on board with two chiefs, who continued with us until the morning.

"*Thursday, 27th.* We remained here all day. Captain Lewis, myself, and some of the men went over to the Indian camp. Their lodges are about eighty in number, and contain about ten persons each; the greater part women and children. The women were employed in dressing buffalo skins for clothing for themselves, and for covering their lodges. They are the most friendly people I ever saw; but will pilfer if they have an opportunity. They are also very dirty: the water they make use of, is carried in the paunches of the animals they kill, just as they are emptied, without being cleaned. They gave us dishes of victuals of various kinds; I had never seen any thing like some of these dishes, nor could I tell of what ingredients, or how they were made.

"About fifteen days ago they had had a battle with the Mahas, of whom they killed seventy five men and took twenty five women prisoners, whom they have now with them. They promised to Captain Lewis that they would send the prisoners back and make peace.

"About three o'clock we went aboard the boat accompanied with the old chief and his little son. In the evening Captain Clarke and some of the men went over, and the Indians made preparations for a dance. At dark it commenced. Captain Lewis, myself and some of our party went up to see them perform. Their band of music; or orchestra, was composed of about twelve persons beating on a buffalo hide, and shaking small bags that made a rattling noise. They had a large fire in the centre of their camp; on one side the women, about eighty in number, formed in a solid column round the fire, with sticks in their hands, and the scalps of the Mahas they had killed, tied on them. They kept moving, or jumping round the fire, rising and falling on both feet at once; keeping a continual noise, singing and yelling. In this manner they continued till one o'clock at night, when we returned to the boat with two of the chiefs. On coming aboard, the periogue run across the bow of the boat, and broke the cable. All hands were roused to row the boat ashore: the chiefs called aloud, and a number of the warriors came to our assistance

but we did not need it: the circumstance, however, shewed their disposition to be of service. This unfortunate accident lost to us our anchor."

"*Saturday, 1st. December, 1804.* The day was pleasant, and we began to cut and carry pickets to complete our fort. One of the traders from the North West Company came to the fort, and related that the Indians had been troublesome in his way through. An Indian came down from the first Mandan village, and told us that a great number of the Chien or Dog nation had arrived near the village.

"*Sunday, 2nd.* The day was pleasant, and the snow melted fast. A party of the Chien Indians with some of the Mandans came to the fort: they appeared civil and good natured.

"The 3d, 4th, and 5th, were moderate and we carried on the work; but the 6th, was so cold and stormy, we could do nothing. In the night the river froze over, and in the morning was covered with solid ice an inch and an half thick.

"*Friday, 7th.* A clear cold morning. At 9 o'clock, the Big-white head chief, of the first village of the Mandans, came to our garrison and told us that the buffaloe were in the prairie coming into the bottom. Captain Lewis and eleven more of us went out immediately, and saw the prairie covered with buffaloe and the Indians on horseback killing them. They killed thirty or forty, and we killed eleven of them. They shoot them with bows and arrows, and have their horses so trained that they will advance very near and suddenly wheel and fly off in case the wounded buffaloe attempt an attack."

"*Monday, 27th. May.* We have now got into a country which presents little to our view, but scenes of barrenness and desolation; and see no encouraging prospects that it will terminate. Having proceeded (by the course of this river) about two thousand three hundred miles, it may therefore not be improper to make two or three general observations respecting the country we have passed.

"From the mouth of the Missouri to that of the river Platte, a distance of more than six hundred miles, the land is generally of a good quality, with a sufficient quantity of timber; in many places very rich, and the country pleasant and beautiful.

"From the confluence of the river Platte with the Missouri to the Sterile desert we lately entered, a distance of upwards of fifteen hundred miles, the soil is less rich, and except in the bottoms, the land of an inferior quality; but may in general be called good second rate land. The country is rather hilly than level, though not mountainous, rocky or stony. The hills in their unsheltered state are much exposed to be washed by heavy rains. This kind of country and soil which has fallen under our observation in our progress up the Missouri, extends, it is understood, to a great distance on both sides of the river. Along the Missouri, and the waters which flow into it, cotton wood and willows are frequent in the bottoms and islands; but the upland is almost entirely without timber, and consists of large prairies or plains, the boundaries of which the eye cannot reach. The grass is generally short on these immense natural pastures, which in the proper seasons are decorated with blossoms and flowers of various colours. The views from the hills are interesting and grand. Wide extended plains with their hills and vales, stretching away in lessening wavy ridges, until by their distance they fade from the sight; large rivers and streams in their rapid course, winding in various meanders; groves of cotton wood and willow along the waters, intersecting the landscapes in different directions, dividing them into various forms, at length appearing like dark clouds and sinking in the horizon; these, enlivened with the buffaloe, elk, deer, and other animals which in vast numbers feed upon the plains or pursue their prey, are the prominent objects, which compose the extensive prospects presented to the view, and strike the attention of the beholder.

"The islands in the Missouri are of various sizes; in general not large, and during high water mostly overflowed.

"There are Indian paths along the Missouri, and some in other parts of the country. Those along that river do not generally follow its windings, but cut off points of land, and pursue a direct course. There are also roads and paths made by the buffaloe and other animals; some of the buffaloe roads are at least ten feet wide. We did not embark this morning until eight o'clock. The day was fine, but the wind ahead. We had difficult water, and passed through the most dismal country I ever beheld; nothing but barren mountains on both sides of the river, as far as our view could extend. The bed of the river is rocky, and also the banks and hills in some places; but these are

chiefly of earth. We went thirteen miles, and encamped in a bottom, just large enough for the purpose, and made out to get enough of drift wood to cook with."

"Friday, August 9th. We set out at sunrise, and had a fine morning with some dew; proceeded on till nine o'clock, when we halted for breakfast. Here one of the hunters came to us, who had been out since the morning the canoes went up the north branch by mistake, and who had that morning preceded them by land. Here also Captain Lewis and three men started to go on ahead; and at ten we proceeded on with the canoes. The river is narrow and very crooked, and the valley continues about the same breadth. There is some timber on the mountain on the south side, and white earth or rocks appearing through the pines. At noon we halted for dinner, and hauled out one of the canoes which had sprung a leak, and caulked her.

"This morning our commanding officers thought proper that the Missouri should lose its name at the confluence of the three branches we had left on the 30th. ultimo. The north branch, which we went up, they called JEFFERSON; the west or middle branch, MADISON; the south branch, about two miles up which a beautiful spring comes in, GALLATIN! and a small river above the forks they called *Philosophy*. Of the three branches we had just left, they called the north *Wisdom*, the south *Philanthropy*, and the west or middle fork, which we continued our voyage along, retained the name of JEFFERSON. We went fourteen miles, and encamped on the south side. Our two hunters killed but one goat."

We think new discoverers have a fair right to give rivers and lakes what names they please, nor do we mean to find fault with any of these; but if the expedition had been undertaken a few years later, we think a stream between JEFFERSON and *Wisdom*, would have been called *Embarga*.

"Friday, 15th. November. This morning the weather appeared to settle and clear off, but the river remained still rough. So we were obliged to continue here until about one o'clock, when the weather became more calm, and we loaded and set out from our disagreeable camp; went about three miles, when we came to the mouth of the river, where it empties into a handsome bay. Here we halted on a sand beach, formed a comfortable camp, and remained in full view of the ocean, at this time more raging than pacifick. One of the two men who first went out came to us here, the other had joined Captain Lewis's party. Last night the Indians had stolen their arms and accoutrements, but restored them on the arrival of Captain Lewis and his men in the morning.

"Saturday, 16th. This was a clear morning, and the wind pretty high. We could see the waves, like small mountains, rolling out in the ocean, and pretty bad in the bay.

"We are now at the end of our voyage, which has been completely accomplished according to the intention of the expedition, the object of which was to discover a passage by the way of the Missouri and Columbia rivers to the Pacifick ocean; notwithstanding the difficulties, privations and dangers, which we had to encounter, endure and surmount.

"This morning five of the men went out to hunt; and about three o'clock all came in but one. They had killed two deer, nine brants, two geese, one crane, and three ducks. The day being clear, we got all our baggage dried, and in good order; and quietly rested until Capt. Lewis and his party should return."

"Thursday, 26th. June. We had a foggy morning; proceeded on early; and found the banks of snow much decreased: at noon we arrived at the place where we had left our baggage and stores. The snow here had sunk twenty inches. We took some dinner, but there was nothing for our horses to eat. We measured the depth of the snow here, and found it ten feet ten inches. We proceeded over some very steep tops of the mountains, and deep snow; but the snow was not so deep in the drafts between them; and fortunately we got in the evening to the side of a hill where the snow was gone; and there was very good grass for our horses. So we encamped there all night. Some heavy showers of rain had fallen in the afternoon.

"Friday, 27th. We had a cloudy morning, and at eight o'clock we renewed our march, proceeding over some of the steepest mountains I ever passed.

The snow is so deep that we cannot wind along the sides of these steeps, but must slide straight down. The horses generally do not sink more than three inches in the snow; but sometimes they break through to their bellies. We kept on without halting to about five o'clock in the evening, when we stopped at the side of a hill where the snow was off, and where there was a little grass; and we here encamped for the night. The day was pleasant throughout; but it appeared to me somewhat extraordinary, to be travelling over snow six or eight feet deep in the latter end of June. The most of us, however, had saved our socks, as we expected to find snow on these mountains.

"*Saturday, 28th.* The morning was pleasant, we set out early, and passed the place where we encamped on the 15th. Sept. last, when the snow fell on us. After passing this place about a mile, we took a left hand path, and travelled along high ridges till noon, when we came to a good place of grass; where we halted and remained all the afternoon to let our horses feed, as they had but little grass last night. Some hunters went out, as we saw some elk signs here, and our meat is exhausted. We still have a good stock of roots, which we pound and make thick soup of, that eats very well. In the evening our hunters came in, but had not killed any thing. On the south side of this ridge there is summer, with grass and other herbage in abundance; and on the north side winter, with snow six or eight feet deep."

"*Thursday, 10th. July, 1806.* At dark last evening the weather cleared up, and was cold all night. This morning was clear and cold, and all the mountains in sight were covered with snow, which fell yesterday and last night.* At eight o'clock we started down the river, and in the course of the day our hunters killed five deer, two elk and a bear. The road was very muddy after the rain. The country on both sides is composed of beautiful plains; the river about eighty yards wide, and tolerably straight, with some cotton wood timber on its banks; and plenty of game of different kinds ranging through the plains. Having made twenty four miles, we encamped for the night."

"*Wednesday, 17th. Sept.* We went on early and had a pleasant day, but very warm. One of our party last night caught a large catfish, supposed to weigh one hundred pounds. We got a great many papaws on our way to day: a kind of fruit in great abundance on the Missouri from the river Platte to its mouth; and also down the Mississippi. About eleven o'clock we passed through a bad part of the river, where it was so filled with sawyers that we could hardly find room to pass safe. About two in the afternoon we met a large keel boat, commanded by a Captain M'Clanen, loaded with merchandize, and bound to the Spanish country by the way of the river Platte. He intended to go by land across the mountain, and get the Spaniards to bring their gold and silver on this side, where he could take his goods and trade with them. He had fifteen hands, an interpreter, and a black. He intends to discharge his men on this side of the mountain, and to get some of the Ponis, who live on the river Platte, to accompany him to the Spanish country. Mr. M'Clanen gave all our party as much whiskey as they could drink, and a bag of biscuit. Some of the men were sent on ahead in two small canoes to hunt, and we encamped here for the night.

"*Thursday, 18th.* We gave Mr. M'Clanen a keg of corn; took our leave of him, and proceeded on. In a short time passed the mouth of the river Grand, and soon after overtook the hunters, who had not killed any thing. We continued our voyage all day, without waiting to hunt; gathering some papaws on the shores, and in the evening encamped on an island.

"The 19th. was a fine day, and at daylight we continued our voyage; passed the mouth of Mine river; saw several turkeys on the shores, but did not delay a moment to hunt; being so anxious to reach St. Louis, where, without any important occurrence, we arrived on the 23d. and were received with great kindness and marks of friendship by the inhabitants, after an absence of two years, four months, and ten days."

* "It will not be a subject of surprise that snow should fall here in the middle of summer, when the elevation of this part of the country which divides the eastern from the western waters, is taken into view. Every person will be able to comprehend, that no small degree of elevation, above its mouth, will be sufficient to give so rapid a course to the Missouri for upwards of three thousand miles, even supposing there were no great falls or cataracts."

ART. 28.

Two sermons, delivered in the presbyterian church in the city of Albany, on Thursday, Sept. 8, 1808, being the day recommended by the General Assembly of the Presbyterian church in the United States, for fasting, humiliation and prayer. By John B. Romeyn, A. M. I believed, therefore have I spoken, Psal. cxvi. 10. Albany, Backus and Whiting, publishers, 8vo. pp. 80.

The passage of scripture prefixed, is in Isa. xxvi. 20, 21, "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself, as it were for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain."

The author of these discourses, in some part of them, remarks, that "the literary taste of mankind is constantly varying; so that what pleases in one age is disliked in the next." We have no inclination to controvert this position of Mr. Romeyn; but we venture to predict, that the time is far distant when his own performance, considered as a composition for the pulpit, will please the taste of any class of hearers whatever. The illiterate will not be pleased with it, unless they are pleased with what they cannot understand; and scholars will not relish it, because, though they love learning, they hate to see it misplaced. Indeed, we hardly know what to think of this pious and literary effort. It contains a deal of good politicks, which might be useful in a Gazette, and of religious intelligence, which the theological Magazines will do well to preserve; but these politico-religious materials are so heterogeneous in themselves, and scattered about in such wild confusion, that the pamphlet must, on the whole, be pronounced immethodical, obscure and contradictory. The author's want of method is so apparent that, if in his introduction he had not informed us what he was going to do, and, at the conclusion, what he had been doing, we should with difficulty have guessed at his design. He begins with an attempt to elucidate the sacred prophecies; but he soon falls to belabouring Napoleon, the Pope, and the Roman Catholics. He next gives us sketches of ancient and modern history; of the French revolution; and of the present ravages of war on the continent of Europe. As he travels along, there is hardly a commentator, whom he does not quote; a monarch, whose character he does not delineate; an infidel, whom he does not chastise; a good institution, which he does not commend; or a bad one, which he does not condemn. But for its title, we should suspect the book was a new edition of President Stiles's election sermon. Obscurity is the necessary consequence of such disorder in composition.

But Mr. R. is also obscure in his style. Page 62, speaking of prevailing sins, he says, "I might refer you also to dresses, especially among the female sex, which are indecorous. What evils has it not produced? How much distress in families! What profligacy in

publick manners ! To it most *real* failures may be traced as their cause ; and by its spirit fraudulent failures are fostered and multiplied. In a word, it corrupts the moral taste, debauches the chastity of the mind, and gives unbridled force to the passions." What is the antecedent to this destructive *it* ? If it is the *dress* of the ladies, the preacher has reason to tremble for his popularity.

Lastly, Mr. R. seems to contradict himself. Notwithstanding it is his professed object to represent the present as a time of great indignation, he says, p. 50, "this awful lethargy.....this stupid indifference to religion was sensibly aroused by the French revolution, and the calamities it occasioned. The real lovers of the Lord Jesus were awakened, and excited to uncommon exertions for the promotion of his cause. Their zeal has not abated ; their exertions continue, and their numbers are increasing." Yet in the same page he tells us, that "the protestants are sadly degenerated from their original principles, and display the most threatening laxity of practice and opinion." In pp. 21, 22, he speaks in terms of high and deserved praise of Great Britain ; of "the thousands and tens of thousands in her, who fear God and keep his commandments," of the number and variety of her righteous, humane, and christian institutions, and of their incalculable benefits on the remotest parts of the earth ; yet he afterwards laments that the pious are "a mere handful," and that little or nothing is doing for the glory of God.

These errors in the sermons before us might have been avoided, if their author had more fully treated of prophecy in his preface, and thrown into his notes, which are numerous and valuable, such facts, opinions and conjectures, as did not immediately relate to the discussion of his subject. For justice to Mr. Romeyn obliges us to add, that he discovers a full and vigorous mind deeply impressed with religious truth, and keenly sensible to the calamities of the world and of our lately bleeding country. His concluding remarks and monitions, apart from his prophetic calculations, in which he appears to have adopted the ingenious theory of Faber, are intelligible, pertinent, and worthy of universal regard.

ART. 29.

The History of the Rev. Hugh Peters, A. M. By the Rev. Samuel Peters, L. L. D. New York ; printed for the author, 1807. 12mo. pp. 155.

"Biography," says Johnson, "is, of the various kinds of narrative writing, that which is most eagerly read, and most easily applied to the purposes of life.

"The examples and events of history press, indeed, upon the mind with the weight of truth ; but when they are repositied in the memory, they are oftener employed for show than use, and rather diversify conversation than regulate life."

These remarks are unquestionably just, where the hero of the story possesses talents and virtues, by which we may be instructed and improved. But whether the "fanatical chaplain of Cromwell,"

as Hume styles him; could boast of so large a portion of either, as to entitle him to the notice of a modern biographer, may reasonably admit of a doubt. Fanaticism is almost always accompanied by immorality; and if the unhappy subject of it should refrain from murder and sensuality, he will still practice the pharisaical vices of calumny, spiritual pride, and uncharitableness. His-claims to divine inspiration are, indeed, wholly incompatible with the welfare of civil society; for, as he is actuated by principles unknown and unacknowledged by the rest of mankind, it is impossible to foresee what mischief he may occasion. He may set fire to his neighbour's house, take the life of his best friend, or murder his own family. The insanity, which may prompt him to the perpetration of these crimes, unquestionably diminishes their immorality, as it respects himself, but the outrage on society is the same, and demands punishment. The dog, that runs mad, and snaps at all he meets, is unconscious of the injuries he may inflict, yet we nevertheless knock him on the head.

Dr. Samuel Peters, it appears, is a descendant from the famous Hugh, and the design of the present biography seems to be, to place his character in the most favourable point of view. But the zeal of the biographer, however pardonable in defending the honour of his family, has not convinced us either of the superiour talents or integrity of his predecessor. The testimony of Whitlock* proves that he was weak and ignorant, and his continued adherence to the usurper, after he had subverted the liberties of his country and established a military despotism, shews, that great saints are as much attached to their temporal interests, as those whose pretensions are less lofty. Hugh deemed it by no means inconsistent with his patriotick and ecclesiastical character, to receive considerable donations from his revolutionary superiours; and his accepting part of Lord Craven's estate, and Archbishop Laud's library, proves, that he thought it lawful for the true Israelites to spoil the wicked Egyptians. He seems to have been employed as a military courier by Cromwell, and to have been handsomely rewarded for his services; for besides the property already conferred on him, he experienced the further munificence of the ruling party, by the settled income of three hundred a year, independent of his profits as a preacher. But we will lay before our readers a brief sketch of his history.

Hugh Peters was born in the year 1599, at Foy, in Cornwall, the son of a father, who was a respectable merchant, and of a mother, who was of an ancient family in that place. At the age of fourteen, he was sent to Cambridge, where he graduated, in Trinity College, as bachelor of arts, in 1616, and of master in 1622. Having been licensed by the bishop of London, he preached there with great success, according to his own statement, to an audience of six or seven thousand. But as he refused to conform to the ceremonies of the establishment, the observance of which was rigorously urged by the indiscreet zeal of Laud, he emigrated to

* Ormond papers, by Carte, vol. 2. p. 208.

Holland, where he resided five or six years. Thence he removed to New England, where he was elected minister at Salem, and afterwards at Boston. He remained in the colonies seven years, at the expiration of which he was chosen ambassadour to the parent country, to obtain some abatement of the customs and excise which had been imposed on them. On his arrival in England, he found the civil war on the point of breaking out, and having been introduced to Warwick, Fairfax, and Cromwell, he entered zealously into their service, and, as we have before observed, was amply remunerated for his exertions. After the restoration, he was tried on the charge of having compassed the king's death, and suffered with undaunted firmness.

Such is the history of Hugh Peters, a desperate fanatic, with talents well suited to times of civil commotion, to mount "the tempestuous sea of liberty," ride on the billows, and enjoy the storm. The doctor endeavours to defend his predecessor by denying the charges brought against him. But though we may deduct much from the exaggeration of party, yet the direct allegations of respectable writers require something more than bare denial to refute them. Bishop Burnet says,* "that he had been outrageous in pressing the king's death, with the cruelty and rudeness of an inquisitor." Mr. Stanley, at his trial, swore, that "he styled the king tyrant and fool, asserted that he was not fit to be a king, and that the office was dangerous, chargeable and useless." Dr. Barwick affirms, that † "the wild prophecies uttered by his impure mouth, were still received by the people with the same veneration as if they had been oracles; though he was known to be infamous for more than one kind of wickedness." Burnet says again, ‡ "he was a very vicious man."

The denial of the fanatical chaplain himself, and of his relation and apologist cannot be considered as a satisfactory refutation of these charges; and the character of Hugh Peters will forever remain infamous as the slave and tool of an odious hypocrite and detestable usurper, who received from him the wages of iniquity, and fattened on the miseries of his country. The conduct of this man will enable us to form a just estimate of the value of that piety which was then fashionable, intolerant, gloomy, and superstitious, consisting, in the language of Jortin, of "doctrines without sense, faith without reason, and a God without mercy."

This history, as Dr. Peters courteously calls it, is written in a loose easy style, and is well adapted for light summer reading. But the Dr. has forgotten to acknowledge his obligations to a pamphlet published in 1751, entitled an historical and critical account of Hugh Peters, after the manner of Bayle. We shall extract a few passages, which will convict the Rev. biographer of a literary theft very unbecoming in a scholar and a clergyman. "I can add nothing to what Locke and Bayle have said on the reasonableness and equity of toleration." Pamphlet, p. 7. "Nothing can

* History of his own times, 12 mo. v. 1. p. 264.

† Barwick's Life, p. 155, 156.

‡ Hist. v. 1. p. 264.

be said on the equity of toleration, but what has been said by Locke and Bayle." Peters, p. 15. "It is evident to a demonstration, that those communities are more happy in which the greatest number of sects abound. Holland, the free cities of Germany, and England, since the revolution, prove the truth of my assertion. And I will venture, without the spirit of prophecy, to affirm, that, whenever the sects in England shall cease, learning and liberty will be no more amongst us." Pamphlet, p. 7. "As has been clearly demonstrated in the communities of Holland, the free states of Germany, in England, since the expulsion of the Stuarts in 1688, and in America, since its independence in 1783, where the greatest number of sects prevail, with the most degrees of happiness. I will venture to say, whenever sects in America shall cease, liberty, learning, and piety will leave that country." Peters, p. 16. "Had Charles I. had the wisdom and prudence of this great writer (Anti-Machiavel) he never had plunged his kingdoms into the miseries of a civil war, nor by hearkening to his chaplains, refused terms which would have prevented his unhappy catastrophe." Pamphlet, p. 8. "Had Charles I. possessed such wisdom and prudence, he would have saved Great Britain from the miseries of a civil war, and have prevented his unhappy catastrophe." Peters, p. 17. "From hence, generosity or prodigality of temper may be inferred." Pamphlet, p. 13. "Hence may be inferred, his generosity, or prodigality of temper." Peters, p. 23. "We see nothing here but great civility in Peters, and the due discharge of his office." Pamphlet, p. 16. "We see nothing but great civility in the conduct of Mr. Peters, and a proper discharge of his office." Peters, p. 25. "Certain it is, he too much fell in with the times, and like a true court chaplain, applauded and justified what his masters did, or intended to do; though he himself might be far enough from urging them beforehand to do it." Pamphlet, p. 25. "It is evident Mr. Peters too much fell in with the times, and like Dr. Barwick, and all true court chaplains, applauded and justified what his and their masters did, or intended to do; but nevertheless, it never appeared that Peters urged them to do it." Peters, p. 32. "Ohe! jam satis est." We are fatigued with transcribing these plagiarisms, as doubtless our readers are with perusing them. We shall therefore regale them with an anecdote of the Rev. Mr. Ward, of whom there is an interesting account in our last Anthology, which affords no bad specimen of puritanical humour.

"The Rev. Mr. Ward, being an eminent puritan in England, disliked the spiritual and star chamber courts under the control of the hierarchy of England; he fled to New England, and became minister of Agawam, an Indian village, making the west part of Springfield, in the state of Massachusetts. He was an exact scholar, a meek, benevolent, and charitable christian. He used the Indians with justness and tenderness, and established one of the best towns on Connecticut river. He was free from hypocrisy, and stiff bigotry, which then domineered in New England, and which yet remains at Hadley and Northampton, not much to the credit of morality and piety. Mr. Ward had a large share of hudibrastick wit, and much pleasantry with his gravity. This appears in his history of Agawam, wherein he satirized the prevailing superstition of the times; which did more good than Dr. Mather's book, entitled, "Stilts for dwarfs in Christ to wade through the mud," or his Mag-

malia, with his other twenty four books. His posterity are many, and have done their part in the pulpit, in the field, and at the bar, in the six states of New England, and generally have followed the charitable temper of their venerable ancestor, and seldom fail to lash the avarice of the clergy, who are often recommending charity and hospitality to the needy stranger, and at the same time never follow their own advice to others. Mr. Ward, of Agawam, has left his children an example worthy of imitation. The story is thus related :

“ Dr. Mather, of Boston, was constantly exhorting his hearers to entertain strangers, for by doing so they might entertain angels. But it was remarked, that Dr. Mather never entertained strangers, nor gave any relief to beggars. This report reached Mr. Ward, of Agawam, an intimate *chum* of the Doctor while at the university. Ward said he hoped it was not true; but resolved to discover the truth: therefore he set off for Boston on foot, 120 miles, and arrived at the door of Dr. Mather on Saturday evening, when most people were in bed, and knocked at the door, which the maid opened. Ward said, “ I come from the country, to hear good Dr. Mather preach tomorrow: I am hungry, and thirsty, without money, and I beg the good Doctor will give me relief and a bed in his house until the sabbath is over.” The maid replied, “ The Doctor is in his study, it is Saturday night, the sabbath is begun, we have no bed, or victuals, for ragged beggars ;” and shut the door upon him. Mr. Ward again made use of the knocker; the maid went to the Doctor, and told him there was a sturdy beggar beating the door, who insisted on coming in and staying there over the sabbath. The Doctor said, “ Tell him to depart, or a constable shall conduct him to a prison.” The maid obeyed the Doctor's order; and Mr. Ward said, “ I will not leave the door until I have seen the Doctor.” This tumult roused the Doctor, with his black velvet cap on his head, and he came to the door and opened it, and said, “ Thou country villain, how dare you knock thus at my door after the sabbath has begun?” Mr. Ward replied, “ Sir, I am a stranger, hungry and moneyless; pray take me in, until the holy sabbath is past, so that I may hear one of your godly sermons.” The Doctor said, “ Vagrant, go thy way, and trouble me no more; I will not break the sabbath by giving thee food and lodging;” and then shut the door. The Doctor had scarcely reached his study, when Ward began to exercise the knocker with continued violence. The Doctor, not highly pleased, returned to the door, and said, “ Wretched being, why dost thou trouble me thus? what wilt thou have?” Ward replied, “ Entertainment in your house until Monday morning.” The Doctor said, “ You shall not; therefore go thy way.” Mr. Ward replied, “ Sir, as that point is settled, pray give me sixpence or a shilling, and a piece of bread and meat.” The Doctor said, “ I will give thee neither,” and again shut the door. And then Mr. Ward thundered with the knocker of the door, and the Doctor returned with great wrath, and said, “ Thou art mad, or possessed with an evil spirit; what wilt thou have now?” Mr. Ward replied, “ Since you, Sir, will not give lodgings, nor money, nor food, nor drink to me, I pray for your advice; will you direct me to a stew?” The Doctor cried out, “ Vagrant of all vagrants! the curse of God will fall on thee; thou art one of the non-elects. Dost thou, villain, suppose I am acquainted with bad houses? What dost thou want at a stew?” Mr. Ward replied, “ I am hungry, weary, thirsty, moneyless, and almost naked; and Solomon, the wisest king the Jews ever had, tells me and you, *that a whore will bring a man to a morsel of bread at the last.*” Now Dr. Mather awoke from his reverend dream, and cried, “ Tu es *Wardonus vel Diabolus.*” Mr. Ward laughed, and the Doctor took him in and gave him all he wanted; and Mr. Ward preached for the Doctor next day both morning and evening.

“ This event had its due effect on the Doctor ever after, and he kept the Shunamite's chamber, and became hospitable and charitable to all in want.”

Dr. Peters is a strong advocate in favour of methodism, and informs his readers, that “ John Wesley's party has wonderfully increased in Europe and in America, and promises to comprehend all sects and parties in one society and communion of love.” On the English hierarchy he has many severe animadversions. He failed of obtaining consecration as bishop of Vermont. *Hinc illae lacrymae.*

ART. 30.

Reports of Cases adjudged in the Supreme Court of Pennsylvania.
By Horace Binney. Vol. I. Parts 1 and 2. pp. 404. Philadelphia; William P. Farrand & Co. 1809.

We are very glad to have the legal wisdom of one of the most important states in the Union again submitted to the press; and we observe on opening the volume, that Mr. Binney has made one important improvement on his predecessor, by giving an abstract of each case in the margin.

The reporter observes in his preface, that he had for several years noted the arguments and decisions of the supreme court, though not for publication. These manuscripts being frequently referred to, are now printed, although they form no connected series. The regular course begins in 1806, when Tilghman, the present chief justice of Pennsylvania, accepted that seat. "How frequent the publication of these numbers will be, must depend essentially upon the situation of the court; but the author's access to the notes and opinions of the judges, is upon a footing of so much facility to himself, that it is probable he shall [will] persevere in the collection, full as long as he shall be able to persuade himself that he renders any service to his profession." We hope the publication will be continued, according to this promise; and we assure Mr. Binney, that he will be ranked high in the number of these benefactors of the commonwealth.

We shall not examine the propriety of any of the decisions; but refer our readers to one or two of the most interesting cases. Calhoun vs. Ins. Co. Penn. afforded an opportunity for the discussion of the conclusiveness of sentences in admiralty courts of foreign nations, which has for many years occupied one or other of the courts in this country. This opportunity, as the cause did not turn on that point, was not, however, embraced by the judges, except Brackenridge, whose argument comprehends the question fully. He was opposed to the conclusiveness, and probably differed from his brethren. Our friends in Pennsylvania will receive next year the decision of the question, after mature deliberation by our supreme court, at their last session in this town.

The case of Desesbats vs. Berquier, is argued with much ingenuity by the counsel and the court. The decision is, that "a will of personal property must be executed according to the law of the testator's domicil, at the time of his death. If it is void by that law, it will not pass personal property in a foreign country, although it is executed with all the formality required by the laws of that country." The case in the margin of Guier and O'Daniel and another, deciding what is domicil and what not, is very interesting, and worthy of the perusal of merchants no less than of lawyers.

ART. 31.

An Oration on the character of the accomplished orator, delivered in the South Carolina society room, on the 28th. day of January, 1809; being the anniversary of the Charleston Moot Society, and published at their request. By Thomas S. Grimké, a member of that society.

“Μυθρον κα εντηρ’ σμενας πρακτικα τε εργων.”

“Ingenio pollet nec pietate caret.”

.....“His breast with all
The sage, the patriot, and the hero burns.
Him nature formed deep, comprehensive, clear,
Exact and elegant; in one rich soul
Plato, the Stagyrte, and Tully joined.”

Charleston (S. C.) printed by J. Hoff, No. 6, Broad Street.
pp. 32. 1809.

The plan of this oration is to trace the progress of the accomplished orator from childhood, to describe the qualities necessary to constitute that character, and point out the gradation by which they are acquired or unfolded. The plan is sufficiently judicious, and the execution of it perhaps above mediocrity. The progress of intellect marked by this orator is similar to that described in the minstrel of Beattie, whose hero probably suggested the outline. Its fault, considered as a description to be practised upon or compared with reality, is, that it gives, too much weight to general principles, and too little to accident. We should be unwilling to recommend the style of this performance for imitation; it savours too little of Quintilian's “*vertere stylum.*” The following is rather a favourable specimen of the manner. “He (the orator) would observe even in children indications of reasoning and fancy; whilst the *sensible and spirited harangues of the savage would exhibit those rude but masterly touches, which we might expect from Cicero and Chatham, had they lived in a barbarous age. Reflection would quickly discover that, while art distinguishes oratory into three branches, there are in nature but two essential divisions, the eloquence of logick, and the eloquence of rhetorick. The former is built on the broad basis of reason, the latter is the child of passion. The former is the flaming sword of truth, which cuts asunder the chains of sophistry, and the nets of metaphysical theory; or flashes the strong light of conviction through the mists of error and the glooms of superstition. The latter is the enchanter's spell, which awakens equally joy and sorrow, and persuades us that we are already chained in the bottomless pit, or crowned with immortal happiness in the courts of heaven.”

* The use of *sensible* with this meaning, though it may be authorized by the dictionaries, is not free from corruption. The true meaning is *obvious to sense*. Vid. *Diversions of Purley*.

RETROSPECTIVE REVIEW.

ART. 6.

Pietas et Gratulatio Collegii Cantabrigiensiis apud Novanglos. Bostoni, Massachusettensium ; typis J. Green et J. Russell. pp. 106. 1761.

THIS little volume will be considered as an interesting antiquity. When we have seen men respectable and illustrious in the active scenes of life, it must be pleasing to look back on some of those first efforts that divided them from the many. It has been long customary at the universities, and even the more distinguished schools in Europe, to honour every remarkable occasion, as a coronation, a royal funeral or marriage, with a volume of verses, by various hands, and in various tongues. The number of languages employed on these occasions has sometimes been very numerous ; the death of Pecosir, a literary nobleman of France, was lamented in forty. The contributions from Oxford and Cambridge, on the same events that produced our "*Pietas et Gratulatio*," beside the foreign dialects intelligible to the vulgar literary, as Latin, Greek and Hebrew, contained elegies or epithalamia in Arabick, Syriack, Welsh, and even Phœnician. This volume was the offering of Harvard College, on the demise of George II. and the accession of his grandson. It contained the contributions of many young men of brilliant promise, since distinguished for talents or usefulness.

At the time when it was written, it was read with great interest in the mother country, and shared a better fate from those tyrants, the reviewers, than the similar contributions from Oxford and Cambridge. It is thus mentioned in the *Monthly Review* for July, 1763, vol. 29. p. 22. "A poetical offering from a college in America, and the first of the kind that a king of Great Britain has received from his colonies, must be esteemed a curiosity. The collection before us has not been advertised for sale in London ; but having been favoured with a copy of it, we could not upon such an occasion withhold either the testimony of our approbation, or the manifestation of that pleasure we have received from the perusal." After mentioning in handsome terms the address and several particular pieces, the reviewer concludes ; "This collection cannot boast of poems written in Arabick, Etruscan, Syriack or Palmyrene ; it is not however without Greek poetry, of which kind there are an elegy and an ode not inferior to other modern Greek poems. It must be acknowledged, after all, that this New England collection, like other publick offerings of the same kind, contains many indifferent performances ; but these, though they cannot be so well excused when they come from ancient and established seats of learning, may, at least, be connived at here ; and what we could not endure from an illustrious university, we can easily pardon in an infant seminary." The *Critical Review* for October, 1763, vol. 10, p. 284, concludes two or three pages of generally

favourable observations by an opinion that "the verses from Harvard College already seem to bid fair for a rivalry with the productions of Cam and Isis."

The collection is introduced by an address to the king from the President and Fellows, which is probably from the pen of Governor Hutchinson ; in a copy which we have seen, and which was formerly in possession of the late * Stephen Sewall, it is however

* STEPHEN SEWALL, A. M. and A. A. S. one of those Americans who have made the greatest proficiency in classical learning, deserves to be particularly noticed. We have been informed, that a literary gentleman of our neighbourhood proposes soon to print some of his unpublished manuscripts, with a biography of the author. We cordially hope that he will proceed in the undertaking, and shall only awaken the curiosity of our readers by this brief sketch. He was born at York, in the district of Maine, in April, 1734, of a family distantly related to that of the Honourable Samuel Sewall, Judge of the Supreme Judicial Court of this state. The circumstances of his family were not wealthy, and he was educated in the trade of a joiner, till he had acquired by this business sufficient property to enable him to devote his attention to pursuits more congenial to his wishes. At the age of twenty four he entered Harvard college, which he left 1761, and the progress he had then made in classical learning may be estimated in some measure by his contributions to the *Pietas et Gratulatio*, which we have pointed out in the text. Two Greek pieces, the only pieces of length in that language, were contributed by him, and they are certainly handsome and pure. After leaving college, Mr. Sewall employed himself for some time at Cambridge as a schoolmaster. In 1760 the office of instructor of Hebrew in Harvard College became vacant by the death of Judah Monis, a Jew of Algiers, who had for some time exercised that office. Monis was a man well qualified for the department, and had written a grammar that displays his acquaintance with the language, but he was a foreigner, and he was awkward and unhappy as an instructor. These unfortunate circumstances had increased the dislike of Hebrew, which sometimes prevails in our university and rendered it extremely unpopular, but we are informed that, after Mr. Sewall assumed the office, his amiable manners and happy mode of instruction quite reinstated the muses of Palestine in their accustomed credit. In 1765 the Hancock professorship of Hebrew and other oriental languages was founded, and Mr. Sewall was appointed the first incumbent. The Hon. James Winthrop of Cambridge, in a character of him inserted in the *Repertory* soon after his death, has said that he was without competitor ; we have been informed however by a gentleman of the best authority that the road to preferment on this occasion was smoothed by the smiles of beauty. There was at that time a very eminent Hebrew scholar, whose name is not recollected, that was generally looked up to as the probable candidate, but Mr. Sewall was paying his addresses to the daughter of Dr. Wigglesworth, senior, then Professor of Divinity, a very influential member of the government, and his success in this application gained him the professor's assistance in obtaining the office. However this may be, his conduct in the office gave universal satisfaction. He was not a man of brilliant genius or uncommon talents, yet his love for learning and arduous application had accomplished him not only in the Eastern languages and the classical authors, but in almost every branch of science he was considered as preeminently skilful. His lectures were well written and displayed good powers of composition in the English language. In the interval between the death of Dr. Winthrop, mathematical professor, and the choice of his successor, Mr. Sewall performed the duties of his office, as instructor of the students in that branch. Every composition in the classical tongues, mathematical solutions, and indeed every scientific or literary exercise was habitually for a series of years submitted to him for revision and correction; and it has been said that, after the period of his usefulness had ceased, some of the publick classical performances of our university gave practical testimonials of his loss. Those who knew him in his happy days speak with warm enthusiasm of his amiable manners, and his affability in communicating all he knew, which made him the idol of the students and his friends. Such he was in his better days. When president Holyoke died, Mr. Sewall was appointed to deliver an English oration at his fune-

marked with the name of Governour Bernard. This address is handsome. After a few pages of political congratulation, it proceeds :

“ While we please ourselves with the prospect of the probable destination of this our country, we flatter ourselves that the increase of people and wealth will of course produce the improvement of arts and sciences. It must be so in a British government ; it must be so under your majesty's reign. It is upon this consideration only that we have presumed to express our thoughts upon the political relations of this country. Science is our business ; but we find science and policy so intimately connected that we cannot separate the ideas of one from the other. We have therefore been obliged to express our expectation of the advancement of the one, in order to explain the grounds of our hopes of the improvement of the other.

“ The College, on behalf of which we have presumed to lay before your majesty this most humble offering, is by much the oldest seat of learning in your American dominions : It has by many years exceeded its first century, and it has prospered as well as could have been expected, considering all the disadvantages it has lain under. It was founded in a country, where the people have aimed at little more than an independent subsistence, and have had few superfluities for publick foundations. It has had very little assistance from our mother country ; the whole amount being some private

ral, 8th. June, 1769, and he delivered a Latin one at the funeral of Dr. Winthrop, 3d. July, 1779. This latter occasion is said to have been one of the first in which he discovered that unhappy propensity that destroyed the usefulness of his later life. In politics he was a fervent whig in those revolutionary times, and was chosen representative by the town of Cambridge in 1777, which office he held one year. The habit, at which we have hinted, increasing upon him, soon disqualified him for his office, and he was accordingly dismissed from the professorship in 1785. After this period he led a very retired life in Cambridge entirely useless to literature or society ; and when the writer of this article a few years since resided at Cambridge it was scarcely known that he was in existence, who was once so esteemed and loved. He died at Cambridge in August 1804. The most distinguished patriot and the most distinguished scholar of the early period of our revolutionary struggle, thus spent ~~his~~ declining years.

“ In life's last scenes what prodigies surprise,
Fears of the brave and follies of the wise.
From Marlborough's eyes the streams of dotage flow,
And Swift expires a driveller and a show.”

Besides the pieces printed in this collection and the two orations we have mentioned, Mr. Sewall published in 1786, a translation of the first book of the Night Thoughts into Latin hexameter ! a Greek poem on the last day, and some smaller poems in Latin ; these we have not had an opportunity to examine, but have been assured by a good judge that they are pure and elegant. He also published in 1794, a theological tract on the Sodom and Gomorrha : these two were originally delivered as lectures in the college chapel. In 1763 he published a Hebrew grammar, compiled principally from that of Lyons, which, with the omission of the vowel points and the rules concerning them, is still studied at the university. He also wrote a Syriack and a Chaldaick grammar, which were never printed, but were used in the university by those who studied those languages. He left in manuscript a treatise on Greek prosody which is in the Harvard library, and no doubt would well repay the expense of publication. We have also been informed that he had made some progress in a Greek and English dictionary which he left incomplete, and it was not known where the fragment was deposited. If in a state of forwardness, it might assist and instigate some scholar to supply this great desideratum in English literature.

We are happy to inform our readers, that the necessity of notices on the other writers in this little volume is amply supplied by the very useful biographical work of Dr. Eliot of this town, now in the press ; whose kindness and liberality also furnished several circumstances for this notice.

benefactions, which we most gratefully acknowledge. Nothing but an extraordinary zeal for religion and learning, which has always prevailed among this people, could have brought it to what it is.

“The English colleges have had kings for their nursing fathers, and queens for their nursing mothers: we have hitherto been too distant and too little known to experience the royal munificence. The glorious commencement of your majesty’s reign, which will form a new era for North America, affords us the first encouragement to look up to the throne for favour and patronage.

“As we are persuaded that this country will become a more interesting object to Great Britain, than it has been in the time of any of your predecessors; so we are assured that your known attachment to religion, virtue and science, will induce your majesty to look upon the seminaries established for their advancement as not beneath your royal consideration.

“For our parts we shall so faithfully execute the trust reposed in us for the education of the youth committed to our charge, that we shall use all means to make them sensible of the blessings derived from your majesty’s government, that they may be in their future stations grateful as well as useful subjects to the best of kings.

“We are, with all humility,
may it please your majesty,
your majesty’s most loyal
and most dutiful subjects,

THE PRESIDENT AND FELLOWS OF HARVARD COLLEGE.”

We shall not pretend to criticise minutely the merits of the various pieces composing this collection. Like other collections, they are of different excellence. The names of the authors as far as they are known, are the following; they are mostly taken from the above mentioned copy belonging to Mr. Sewall, and, as he was at the time when they were written, a member of college, and wrote several of them himself, are probably correct. No. I. President Holyoke; he was then very old, and his Adhortatio is said to have been corrected by master Lovell. The Monthly Reviewer observes that it is truly Horatian. No. II. entitled “Ad Praecellentissimum Provinciae Prefectum, qui juventutem ad hoc munus primus incitavit,” and No. XXV. in English, were by Mr. John Lovell, commonly called master Lovell, of Boston. No. III. a congratulatory piece in Latin; No. V. a lyric composition in English; No. XII. a Latin poem in elegiack verse; No. XIV. a Latin Sapphick; No. XV. a Greek elegy; No. XVI. a Greek Sapphick ode; No. XXIII. a Latin Sapphick; were all by Stephen Sewall. No. VII. an English poem, by Mr. John Lowell, of Boston, afterwards L. L. D. and A. A. S. member of congress, and judge successively of the court of appeals, district court and circuit court of the United States. No. X. an English Lyrick, by the Rev. Dr. Deane, of Portland, the only surviving contributor. No. XI. an English poem, by Benjamin Church, who in 1775 was appointed physician general of the army. No. XIII. by Dr. Samuel Cooper, predecessor to Rev. Dr. Thacher, in Brattle Street church, Boston. His is in a species of measure generally unsuccessful in English poetry, lyrick verse without rhyme. Nos. XVIII. and XIX. were by that accomplished scholar, Governour Francis Bernard, who, even at Oxford, was esteemed in the highest rank of classical scholars; the former is a Greek epitaph, the latter a Latin translation of it. No. XX. is not marked as his, but being an English translation of XVIII. and XIX. without doubt belonged to him;

he also wrote No. XXXI. the epilogus, which we have extracted. Nos. XXVI. and XXVII. by Dr. Winthrop, and No. XXIX. by Thomas Oliver, afterwards judge and lieutenant governour. Of the pieces whose authors are not known, No. IV. is a short English poem of indifferent merit ; No. VI. a short Latin elegy ; Nos. VIII. and IX. two tolerable Latin epigrams ; No. XVII. a long English poem ; No. XVI. a Latin Sapphick, entitled in Regis Inaugurationem ; No. XXII. a Latin Epigram ; No. XXIV. a handsome epithalamium in Latin Sapphick ; No. XXV. an English poem ; No. XXVIII. a handsome lyric ode in English, which from internal evidence we should conclude to be Dr. Cooper's ; No. XXX. an indifferent English poem. If any gentleman who may see this notice should be acquainted with the authors of the undiscovered pieces, or can correct any errors in the assignment of those whose authors are supposed to be known, he may gratify the not illiberal curiosity of some, by communicating his information to the editors of this Miscellany.

The English pieces are generally not very remarkable for good poetry. The piece, numbered XI. by Dr. Church is much praised by the Monthly Reviewers, and particularly the conclusion :

May one clear calm attend thee to thy close,
 One lengthened sunshine of complete repose ;
 Correct our crimes and beam that christian mind
 O'er the wide wreck of dissolute mankind ;
 To calm-browed peace the mad'ning world restore,
 Or lash the demon thirsting still for gore ;
 Till nature's utmost bound thy arms restrain,
 And prostrate tyrants bite the British chain.

This is good poetry, and much better than most parts of the same piece. The piece, numbered XXVI. by the accomplished and classical Dr. Winthrop, has more to recommend it than mere elegance and purity of expression, the usual acme of modern Latin poetry : The thoughts are ingenious and happy.

Dum servat stellus oculis HALLEYUS acutis,
 Et varias coeli perspicit arte vices ;
 Sidere quo crebris alerentur ab imbribus amnes,
 Et laetas segetes arva rigata ferant,
 Et quo spirantes Zephyri felicibus auris
 Classibus Angliacis aequora tuta darent ;
 Dumque ita non aequo volventes orbe Planetas
 Ex medio lucem sole referre videt,
 Congressus SENIOR Veneris cum sole futuro-
 Prospiciens tantoque omine laetus ait :
 " Qualia volvendo non secula lapsa tutere
 Haec miranda aestas una eademque dabit.
 Apparet facies rerum pulcherrima coelo,
 Nec minor in terris conspicietur honos.
 Quo splendore novus thalamo sol aureus exit,
 GEORGIUS hoc cinctum fert juvenile caput ;
 Nec Venus aetherios micat inter purior ignes,
 Virgines ornat quam CAROLETTA choros :
 His cito conjunctis sociali lege, videtur
 Aemula stellanti terra Britannia polo."

His English translation of the above, number XXVII. is not much inferior to the Latin, but we have not room to insert it. The productions of Mr. Sewall, afterwards Hebrew Professor, display an intimate acquaintance with the classick models; those of Gov. Bernard are perhaps as elegant as any of the collection. We extract the conclusion by this gentleman; and having thus recalled the reader's eye to a specimen of our classical state at the distance of half a century, we shall hardly venture to suggest that our progress has been scarcely equal to our promise, but content ourselves with hoping that the agreeable prognosticks in the following lines will one day be verified, and that America will be not only a free, but a learned, a liberal, and a generous people.

EPILOGUS.

Isis et Camus, placide fluentes,
 Quæ novem fastos celebrant sorores,
 Deferunt Vatum pretiosa REGI
 Dona BRITANNO.

Audit hæc flumen, prope Bostonenses
 Quod NOVANGLORUM studiis dicatas
 Ablui sedes, eademque sperat
 Munera ferre.

Obstat huic Phoebus, chorus omnis obstat
 Virginum; frustra officiosa pensum
 Tentat insuetum indocilis ferire
 Pleetra juventus.

Attamen si quid studium placendi,
 Si valent quidquam Pietas, Fidesque
 Civica, omnino rudis haud peribit
 Gratia Musæ.

Quin erit tempus, cupidî augurantur
 Vana ni Vates, sua cum NOVANGLIO
 Grandius quoddam, meliusque carmen
 Chorda sonabit.

 TO CORRESPONDENTS.

We were not unacquainted with the circumstance that Manto, the prophetess, was the daughter of Tiresias. The epigram, which our correspondent Manto sent us with a translation, we had seen in the appendix to Veneroni's Grammar, without the name of the author, and we concluded from the position of the name and the Italian form of the word, that our correspondent intended her signature for the name of the author. Her translation was probably hasty, and rendered inadmissible by two or three striking mistakes in meaning; yet in prosecuting the elegant path of Italian literature, should she meet with any more flowers, we doubt not she could trim and deck them to please delicate tastes, and our bouquet will be gladly opened to receive them.

We received a poem extracted from a newspaper, *on the death of a friend*. Though the poetry is valuable, yet as it has appeared in the volume of Southey's minor poems, and in the gazettes, we consider it as sufficiently publick.

The conclusion of the Review of M'Farland on Heresy came too late for insertion this month.

ERRATA.... The signature C. on page 401, should have been affixed to the first piece of poetry on page 403.

In verse 3, line 6, of the Latin version of Spenser's description of Envy, for *abtrectare* read *obtrectare*.

INTELLIGENCE AND MISCELLANEOUS ARTICLES.

DOMESTICK.

WE have long wished to afford our readers some notice of the *American Law Journal*, by John E. Hall, Esq. of Baltimore, because we are unwilling to pass over any intelligence that may hereafter assist the historian of our literary efforts. A periodical work of miscellaneous composition does not indeed fall within our cognisance as reviewers, since we have no jurisdiction over those who, being engaged in the same pursuits as ourselves may fairly claim an equality with us.

We agree with the editor in his opinion of the importance of such a work as he has undertaken, and we believe the publick voice approves the execution. Our country is composed of seventeen different communities, each enjoying independent legislation, each governed by laws, many of whose provisions, both statute and traditional, are very different. A publication, like Mr. Hall's, seems, therefore, absolutely necessary to afford information to an inhabitant of this state in the prosecution of his rights in New York, Maryland, or Carolina. It will also afford much assistance in producing uniformity in our decisions on commercial questions, which would be so beneficial to the whole community; and although perfect similarity will never be obtained, yet the constant approximation will favour the calculations of the merchant, and must be considered by the politician as one of the surest bonds of the federal union.

Mr. Hall's remarks on this subject are worth extracting. In his preface, he says, "An act may be legal in one state, which is not so in another. Every merchant must sensibly feel the inconvenience and perplexity which result from his ignorance of those laws by which his dearest rights and most important privileges are regulated. If he apply for advice respecting a contract which has been made in a different state, his counsel may not be able to procure the statute by which that transaction is governed; and if it be in his possession, he is still ignorant of the exposition or limitation which it has received from juridical adjudications."

"It frequently happens that instruments of writing, which are duly authenticated according to the laws of one state, when opened in the courts of another, are found to be perfectly nugatory; and the unfortunate suitor, after incurring a heavy expense, is unable to assert his right or must submit to an unjust claim, because he was ignorant of the laws which prevail where the controversy has existed."

The editor requests assistance from the professional gentlemen who are able to afford it, and suggests a few topics for their reflection. "A brief digest of such laws of the different states as are of general importance, particularly of those which relate to negotiable paper, to the manner of executing legal instruments, such as deeds, letters of attorney, &c. and of authenticating them so as to make them evidence.....adjudged cases in England or America.....opinions delivered by eminent counsellors of any country.....lists of English statutes which have been extended to the different states.....early notices of new publications on subjects of law, commerce, or politics.....essays on legal or commercial subjects.....biographical memoirs of distinguished characters.....sketches of parliamentary and congressional debates, &c. &c. may not be uninteresting to those who would relieve the aridity of juridical inquiries by contemplating the various incidents of human life, admiring the scintillations of wit, the eloquence of the orator, or the schemes of the statesman."

Mr. Hall's plan may be made still more comprehensive; and we would recommend inquiries into the origin of the Federal constitution and that of the several states, which would afford us some view of the progress we have made. Changes, more frequent than those of the moon, in the form and the substance of the several governments, were once considered the employment or the sport of visionary politicians, and too many of our politicians were of that class; now the reverence, which the sober and the speculative equally profess,

is almost as great as that which they ought to feel. The discussion of old constitutional questions should fill a part of the volume; and the tracts on the subject should either be resuscitated, or an abstract be supplied. We forbear to mention two or three of the earliest under the administration of President Washington, because we wish not to confine but to enlarge the range of inquiry. These hints we have offered, because we think the publication will become valuable from the learning and industry of the editor.

We highly applaud the attempt of Mr. Hall, and the publication is much more interesting than could have been expected from so novel an undertaking. As friends to the publication, we should have been more pleased, had the space occupied by Perrin and Blake been filled with other matter, as so full a report of that case, is found in *Collectanea Juridica*, vol. i. 283. We will also suggest to Mr. Hall, that the State Papers will take up too much room in his Journal, if published entire, and if not entire, that we have no pleasure in turning over the important documents which we had read months before in the gazettes.

USEFUL ARTS.

Among the greatest impediments to the progress of improvement in the useful arts, may be reckoned a blind and bigoted attachment to customs and processes, whose absurdity is sanctioned by antiquity. The aborigines of America, it is said, were averse to iron implements of husbandry, and refused to adopt European improvements in agriculture for fear of giving offence to the GREAT SPIRIT, who, they alleged, would visit them with droughts, mildew, storm, and pestilence, by way of punishment for such innovations on the customs of their ancestors. The honest boors in some part of Germany, in transporting their corn to be ground, it is reported, tie a stone at the mouth of the sack, of weight sufficient, when laid on a horse, to balance the grain at the other end, and plead the authority of custom. Although a similar spirit prevails as little in the United States as in most countries, yet something of the kind may be observed. The practical farmer, artist, and mechanic too frequently entertain violent prejudices against theory, and even refuse their assent to important improvements, which are the result of experiment, provided the evidence of such improvements is to be found in books. Hence many processes, which are well known, and in common practice in Europe, are either not introduced or very partially made use of in the United States. These prejudices, however, it is hoped, are becoming evanescent, and the time approaches in which the useful truths of philosophy will be as familiar to the mechanic at his bench, or the farmer in his field or at his fire side, as to the chymist in his laboratory or the philosopher in his closet.

Impressed with the foregoing sentiments, we were highly pleased with a work lately published by C. and A. Conrad & Co. entitled "The Register of Arts, or a Compendious View of some of the most Useful Modern Discoveries and Inventions, by Thomas Green Fessenden." This work does not pretend to originality, but as we learn from the preface, in culling from foreign journals, the editor has confined himself to such papers as promise to be of practical utility in the United States, and has given such specimens of American ingenuity as promise to be most extensively beneficial.

Many of the articles are such as have obtained the sanction of learned societies in Europe and America. The authors of many of the inventions and improvements recorded in the volume, have been honoured with medals and other rewards for their ingenuity, bestowed by gentlemen fully competent to appreciate their value. The foreign articles are derived principally, from the following respectable sources. The Transactions of the society for the encouragement of Arts, Manufactures and Commerce; Tilloch's Philosophical Magazine; Nicholson's Philosophical Journal; The Society of Agriculture for the department of the Seine; The Repertory of Arts; Retrospect of Discoveries; Annales de Chimie; The Bath and West of England Society; Journals of the Royal Institution of Great Britain; Papers of the Commercial Board of Agriculture; Aikins's Athenaeum; Annales des Arts et Manufactures; Johnson's History of Animal Chymistry; Bibliothéque Physico-Economique; the Transactions of the Economical Society of Leipsick; Hunter's Georgical Essays; The Journal de Physique; Bulletin des Sciences, des

Letters, et-Des Arts ; Journal Des Mines ; The Annals of Medicine ; The Decade Philosophique ; The Translations of the Economical Society of Petersburg, and Translations of the Royal Academy of Stockholm.

The editor has been less copious than could have been wished on the subject of American arts and manufactures, inventions and improvements, and states by way of apology, that those who have or fancy they have made improvements or inventions, have generally objected to make them publick, "alleging that the patent laws of the United States, were by most apprehended not to give sufficient security to the patentee in the property of his invention." He has, however, given a list of all the patents, which have been taken out of the office of the secretary of state, from July, 1790, to January, 1805, specifying the subject of the patents, with their dates, and the names of the patentees. Among the articles which are descriptive of American ingenuity, we observed, Account of a method for preventing the premature decay of fruit trees ; Description of a method of cultivating peach trees, with a view to prevent their premature decay ; Mix's main spring for carriages ; Account of the profit and loss on Merino sheep, by Robert R. Livingston, Esq ; The best mode of taking honey ; Description of a submarine vessel ; Experiments and observations on calcareous and gypseous earths ; on the cultivation of the poppy plant ; On expressing oil from sunflower seed ; On the raising of red clover seed ; On expressing oil from bean seed, &c.

Among the inventions described in this work, for which the authors received premiums from foreign societies, are, a machine for grinding colours ; Description of a wheel drag ; Implement to enable shoemakers to work in a standing position ; Cheap engine for raising water ; Apparatus for driving copper bolts into ships, and a method of relieving cattle or sheep when they are hoven or swollen.

Among others, which appear to possess great utility, are, a process for watering hemp ; Purification of fish oil ; On steam, as a vehicle for conveying heat ; On bleaching powder ; Dutch method of preserving herrings ; A cement for preserving vessels from worms ; On raising and dressing hemp ; On the form of animals ; On the analysis of soils ; On making glue ; On pruning orchards ; On promoting the growth of young fruit trees ; On grass land ; On bleaching cotton ; On preparing radical vinegar, &c. &c.

In that part of the work which is expressly devoted to American improvements, we have a sketch of manufactures, manufactories, bridges, canals, patent inventions, &c. The most prominent articles are, an account of Trenton bridge ; Of Schuylkill bridge ; Artificial mineral waters ; The Lehigh coal mine ; Mr. Evans's improvements in steam and mill machinery ; The Pennsylvania academy of fine arts ; The Philadelphia Museum ; The pneumatiack cock and hydrostatick blow pipe, by Mr. Robert Hare, jun.

The English mode of forming iron rail ways is described at length, pp. 236, 239, 282. From the latter we learn that it has been found by experiment that "one horse, value 20l. on a declivity of an iron road five sixteenths of an inch in a yard, drew thirty five tons, overcoming the vis inertiae with ease."

"In a great many cases," says the author of the article referred to, "it will occur, where a rail way, either connected with a canal or not, will be the mode of a cheaper conveyance than water would be. It clearly appears in the case of the Ashby canal, that their rail way, which is now executing, and a double one will cost two thirds less than a canal would have done in the district of their rail way, where the ground for a canal is unfavourable, and furnish the article of lime, which it is chiefly intended to convey at two fifths less than a canal would have done. A rail way is more certain than a canal, being more easily repaired ; neither do frost nor dry seasons affect the trade thereon."

In most parts of the United States, the vicissitudes of the seasons which affect canals are greater than in England, and the reasoning in favour of iron rail ways, will of course apply still stronger in this country than in Great Britain.

From the foregoing slight sketch of the "Register of Arts," the utility of the work is obvious, and will, it is hoped, recommend it to the attention of the publick.

U. S. Gazette.

Extract of a letter from a gentleman who arrived in the Pacifick, from London, to the editor of the Philadelphia Gazette.

“Our countryman WEST maintains his preeminence in the art of painting; his years decline, but his genius blazes in the meridian. The annual exhibition of the Royal Academy was opened on the 1st. of May; and connoisseurs admit that the contributions of West stand unrivalled; the subject of his best picture is taken from the following part of Gray’s Bard:

“On a rock whose haughty brow
Frowns o’er old Conway’s foaming flood,
Rob’d in the sable garb of wo,
With haggard eyes the poet stood;
Loose his beard and hoary hair,
Streamed like a meteor to the troubled air,
And with a master’s hand and prophet’s fire
Struck the deep sorrows of his lyre.”

“The silent picture of the painter is more vivid and impressive than the speaking picture of the poet. Colonel Trumbull, who left America last winter, had sent some landscapes which were much commended. Our young and thinly populated country, notwithstanding untoward circumstances, has been fertile in the production of eminent painters. Besides those whose fame is already known to the world, we have younger artists who are bursting from obscurity into light. The portraits of Mr. Vanderlin, of New York, and his historical and original picture of “Marius sitting amid the ruins of Carthage,” have been admired by connoisseurs in Italy, and Angelica Kauffman, before her death in 1807, pronounced another American to be superiour in landscape painting to any of the numerous pupils from different countries who were then at Rome.

“Painting is nearly allied to poetry; no inconsiderable degree of taste, judgment, and imagination are necessary to form a painter; and although vanity has been imputed, and perhaps in some cases justly, to the American character, yet the genius for painting, which is displayed, is a fair object of pride, and warrants a hope that the sister art of poetry will ere long be cultivated with equal success.”

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR JUNE, 1809.

Sunt bona, sunt quaedam mediocria, sunt mala plura. MART.

NEW WORKS.

Georgick Papers for 1809, consisting of letters and extracts communicated to the Massachusetts Society for promoting agriculture. Published by the Trustees. Boston; Russell and Cutler.

Two Discourses; the first delivered on taking leave of the old meeting house in the third parish in Dedham, Feb. 26th. and the second at the dedication of the new house in said parish, March 1, 1809. By Thomas Thacher, A. M. pastor of the church in said parish. Dedham; H. Mann.

A Discourse delivered before the Lieutenant Governour, the Council and Legislature of the Commonwealth of Massachusetts, May 31, 1809, being the day of General Election. By David Osgood, D. D. pastor of the church in Medford. Boston; Russell and Cutler.

An Address to the people of the United States on the measures pursued by the executive with respect to the Batture at New Orleans, &c. &c. By Edward Livingston, of the city of New Orleans, counsellor at law. New Orleans; Bradford and Anderson.

A Review of the cause of the New Orleans Bature, and of the discussions, &c. &c. By Peter Stephen Du Ponceau, C. L. Philadelphia; Jane Aitken. An Epistle to a member of the General Court of Massachusetts, for 1809. Boston.

A General View of the Doctrines of Christianity, compiled principally from Fellow's Religion without Cant. Boston; Hastings, Etheridge and Bliss.

An Address to the Charitable Fire Society, &c. By Alexander Townsend. Boston; Russell and Cutler.

NEW EDITIONS.

A Practical Treatise on Bills of Exchange, Checks on Bankers, Promissory Notes, Bankers' Cash Notes, and Bank Notes. By Joseph Chitty, Esq. of the Middle Temple. A new edition; from the second corrected and enlarged London edition; with the addition of recent English and American cases. By Joseph Story, Esq. counsellor at law. 8vo. Price \$4. Boston; Farrand, Mallory and Co.

The complete Works of Dr. Jonathan Edwards, in 8 vols. 8vo. Boston; I. Thomas.

Milner's Church History. 4 vols. 8vo. Boston; Farrand, Mallory and Co.

WORKS PROPOSED, AND IN PRESS.

Hastings, Etheridge and Bliss, have in press, the first volume of the Works of Samuel Johnson, L. L. D. in eighteen volumes, with an Essay on his Life and Genius, by Arthur Murphy, Esq.

Samuel Jeffries and Joseph Robinson, of Baltimore propose to publish by subscription, The Life of Francis Guy, landscape painter in America, &c. &c. written by himself.

Lincoln and Edmands have in press, Murray's Sequel to the English Reader.

Farrand, Mallory and Co. are preparing for the press, Coke's Reports, from the last London edition.

Also.....Coke upon Littleton.

Proposals will soon be issued for obtaining subscribers to the other four volumes of the Institutes.

Oliver and Munroe have issued proposals for publishing by subscription, a New England Biographical Dictionary; containing a brief account of eminent and worthy persons from the first settlement of the country. By the Rev. John Eliot, D. D.

The work, for which the encouragement of the publick is now solicited, is already completed, and is passing through the press. The author, who is a member of the Historical Society, has, in consequence of his connection with that institution, for many years turned his attention to the history and biography of New England; and, after having often enriched their collections with his own communications, in this work avails himself of many documents to be found only in their possession. All the friends of New England principles and habits, we presume, will feel an interest in this dictionary; and our most curious antiquarians well know, without our praises, what to expect from these labours of Dr. Eliot, which they have often solicited him to complete and to publish. To collect the scattered information of individuals, and impress it on paper, before those memories, which now retain it, shall have failed; to rescue from oblivion many names, which, in older countries, would have been eagerly saved by literary industry or curiosity; to point out to future historians and biographers the sources of American history; and to provide an abundant stock of anecdotes for future literary and ecclesiastical annalists in a rising country, are some of the many purposes, which the publication of this work will essentially promote. When the presses every where teem with unsolicited and unprofitable novelties, and encouragement is every day given to compilations and transcripts of American history of little value and of short duration, the printers of this volume presume that an *original work* of this kind and value, from the pen of the Rev. Dr. Eliot, will not be suffered to fall of publication, through the want of subscriptions, or through defect of curiosity in a generous publick.

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☞ We desire the publick to observe, that, pages 335 and 336 are counted twice, and the mistake is followed through the Anthology for May; so that although the number for that month ends with 358, it was necessary for the present, in order to correct the blunder, to commence with 361.

3'

